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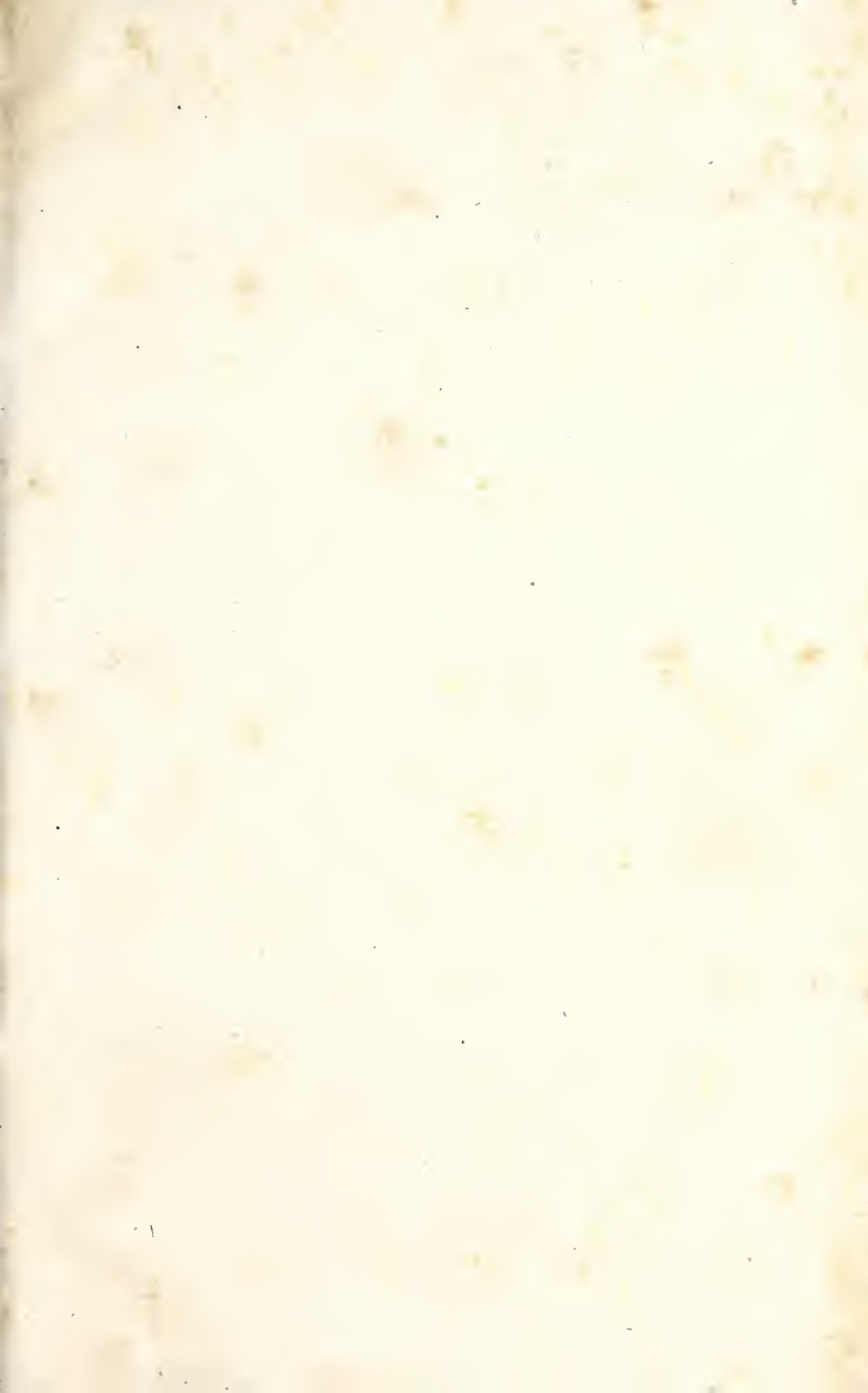
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THE PRIMITIVE BAPTIST.

C. B. Hapell

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

"Come out of Her, my People."

VOLUME 4.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

1839.

THE UNIVERSITY OF CHICAGO

W. D. Howells

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EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

No. 1.

SATURDAY, JANUARY 12, 1838.

VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Lexington, Oglethorpe county, Ga. }
October 20th, 1838 }*

DEAR BROTHER BENNETT: I again send you a few lines, in which I design noticing some remarks of the Editors of the Christian Index, relative to a short letter of mine in the Primitive, 3rd vol. 7th No. page 104: transcribed in the Index, 6th vol. 22d No. commencing on page 349.

In the first place, they speak well of my desire to write in the spirit of the gospel of Christ, and say they truly wish I and all concerned in the troubles of these days, "were and always would be actuated by the spirit." This "would be" of theirs seems to me more like Arminianism than Paul's saying, where he said, "For the good that I would I do not, but the evil which I would not, that I do." But, dear brother, Arminianism has become very prevalent with the missionaries of the present day. I am sure, according to the word of truth, every true believer in Christ has his spirit; but we have reason to believe they are not always actuated by it, as might have been my case on that occasion; but, nevertheless, I would pray that I could be.

In the next place, they observe, (speaking of my object in writing to give some of my feelings and views, relative to the causes of the distress now in the churches,) "that it would be truly a good work to find out the causes and apply the remedy"—all in our power and at our command, according to their view; which no doubt is their feelings on the subject, supposing the causes to be in us for opposing them and their

monied institutions, and the remedy they think could be applied would be no doubt to quit opposing their schemes and plans and go with them, even at the expense of leaving the plain revealed word of God, to the wounding of our own souls and destruction of our peace. Surely this would be a remedy that no child of God would wish to take. O that the Lord would give them and all others concerned in the troubles of these perilous times this prayer, "Lord, is it I?" Have I by turning from the simplicity of the gospel to some new or strange course not authorized therein, been helping to bring so much distress on thy Zion? and if so, O do thou be pleased to apply thy powerful grace, which is the only sure remedy and which can make the most idolatrous rebel willing to abide in the simplicity of the Lord's gospel.

In the next place, they proceed thus: "Paul's prophecy of an evil day is truly to be deprecated by all good men"—(none good but one, that is, God,)—"for in that evil day will sound ministers be denounced, merely because they preach the simple truths and requirements of the Bible; and only such be patronized as please the fancies and tickle the ears of their admirers by their fictions or cunningly devised fables."

Now, brother Bennett, if the time has arrived when these evil days should come, it certainly is vain to pray deliverance from those days; but I think it very important to pray deliverance from the evil of turning away our ears from the truth, and being turned unto fables or falsehood. And it seems from the course they pursue in writing, their opinion is that we have denounced sound ministers for preaching the simple truths and requirements of the Bible; but it does not apply to the Old School

Baptists, for I am sure I can confidently say, they never have denounced or refused any preacher for preaching simply Jesus Christ and him crucified; but on the contrary, it has been for not preaching the gospel and teaching for doctrine the commandments of men. This is why some of the Old School Baptists have gone so far in a discharge of their duty, as to close even their doors against certain men that they knew did not preach the gospel in its simplicity and purity. 2d epistle of John, 9th and 10th verses: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ he hath both the Father and the Son."

10th. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." So you see we have not closed our doors against men who preach money and beg for it to establish institutions which the Bible never speaks of, only in opposition to them or others like them, without authority from his word; but we have done in that case as he has commanded. And as to patronizing such as please the fancies and tickle the ears of men by fictions or cunningly devised fables, I verily believe it is applicable to them with their new inventions of theological schools and grand conventions, &c. which are not founded on scripture but only on money, and are well calculated to please and increase the pride of their admirers, (the worldly wise,) who have ever been the worst opposers of the gospel of Christ: Because the gospel is a power made manifest in weakness, not by might nor power of men; but of the spirit of the Lord through weak and ignorant means, seeing he hath chosen the weak things of the world to confound the mighty.

And now I would ask the Editors of the Index, if they think their missionary sermons, (as they call them,) in which little else is heard but money and complaints against the children of God for not paying more of it in support of schemes invented of men, are the gospel of Christ in its simplicity? if they are, the gospel is not what it used to be. But I have thought and yet think, it is like its author, that is, it undergoes no change but is the same now it ever has been, and goes now, like it ever has, through persecution, contrary to the expectation of men calling themselves wise enough to help the Lord, by establishing and

carrying on schemes and plans which he has given no account of in his blessed word

The gospel then is good news and glad tidings of great joy to the dear children of God who are saved by free grace only, and its requirements do not consist in sacrifices of money in support of new and unscriptural institutions, only tending to increased selfishness and pride in all manner of show among men, &c., but to deny self, take up the cross and follow Jesus its author in that strait and narrow way which the New Testament authorizes, and is always contrary to selfishness and pride, and is well calculated to mortify and put them down, with every other high thing abiding in the wicked hearts of proud men.

In the next place, they confess they have not acumen (or quickness of intellect) enough to see any likeness in praising men for contributions and exhorting others to do likewise, from their example and the Apostles' predication, and endeavor to justify themselves in that course from the circumstance of Paul's having exhorted the church at Corinth to contribute liberally by the example of the churches of Macedonia, and also Paul's boasting of their forwardness and zeal to them of Macedonia and Achaia, as having provoked very many; and they conclude, if I meant their praising and exhorting men from the example of others were turning to fables, it left Paul in the same condemnation. But I cannot think so, for Paul's object is one thing and theirs another, for in 2d Cor. 8th chapter and some of the first verses, he is exhorting to liberality to the necessities of the poor saints at Jerusalem, by the example of them of Macedonia. Read the 25th, 26th and 27th verses of the 15th chapter of Paul's letter to the Romans, where he tells them he is going to Jerusalem to minister to the necessities of the poor saints, as it had pleased them of Macedonia and Achaia to make up a certain contribution for them, which was their duty as they had received of them, (meaning them at Jerusalem)—spiritual things, to administer to their necessities of their carnal things. Now I think the spiritual things Macedonia and Achaia had received, was the gospel which went from Jerusalem and was borne of such men as God had called and qualified, without theological schools or contributions of money either to influence them to go; but necessity was laid upon them and they went through persecutions, and were

glad too they were counted worthy to suffer for Christ's sake.

So you see, brother Bennett, the greatest care of Primitive Christians was towards the poor saints, to administer to their necessities; but not so with the missionaries of the present day, for they profess to be so anxious for the salvation of the world, they require contributions from the poorest of saints for the purpose of rearing up theological schools to educate men to go and preach that the world may be saved, as they say. No matter seemingly what becomes of the church, so they get mouey enough to carry on their fabulous schemes and plans, and they call all their money-begging sermons the gospel in its simplicity. It does seem to me they surely know better. And if they will notice farther, the greatest care of the apostles was, the safety and welfare of the churches, while the world was with them a matter of minor consideration.

In the next place, they request me to point out to them where contributions were thrown in largely, according to the assertion of my letter, and they ask, if it was in the Sarepta Association, (of which I was once a member, but have with other brethren withdrawn from them in consequence of the majority's compelling us to be in part a constituent member of the Baptist Convention of Georgia, for which we had no fellowship.) In answer to the first question, I would refer them to the Minutes of their Convention and Associations, &c. which proves that large quantities of money have been paid over even to them as well as others. And as for the Sarepta, she was pestered for a number of years before we left her with influential conventionists, (who by good words and fair speeches deceive the heads of the simple. Romans, 16th chapter and 18th verse,) urging her to become a member of said convention, until they accomplished their design. But before we left her, she paid considerably, remembering it was in support of things invented of men who were disposed to call large sums (speaking after the manner of a poor man,) poor pitiful sums; and they never have been known to say, there, that is enough; do not give any more. No, indeed, they are too much like some Isaiah speaks of, 56th chapter and 11th verse; saying, "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way,

every one for his gain, from his quarter."

In the next place, they ask in Christian charity, they say, by what art of necromancy I discovered the motives of those that threw in largely, so as to see it was for self praise or vain glory? To this I would answer, it does not take the art of conjuration to tell whether fruit is good or bad, after it comes to maturity, "by their fruit ye shall know them." I did not know the tree, (falsely called benevolence) when it first appeared to my view, and I was favorable to it; but when the fruit appeared, it undoubtedly was praise to men or vain glory, which was to be seen in public prints and heard from the sacred desk on various occasions. And I took the alarm, finding it was congenial with my proud and natural disposition and knowing from the scriptures, that the titles great, good, worthy, &c. only belonged to God and not to sinful men. But so it is, they are very often given to men in this dark and bewildered time of distress, and especially to those who pay the most money in support of their unscriptural institutions. And I was more confirmed in the belief, that the new plans of the day had a tendency to exalt men, when on the very evening we had entered our protest against the Sarepta Association, a certain zealous missionary observed to me; "well, brother Patman, you have ruined yourself; I am truly sorry for you, for you soon would have been a very popular preacher; but now you never can be." I told him I then felt willing to renounce popularity for the sake of truth, and if I never could be popular without patronizing unscriptural institutions, I expected to be unpopular all my days.

In the next place, they cite me to certain passages of scripture, warning us against judging one another, requesting me to read them; which I have done, and I confess it excited in me a fear that probably I had been too free in expressing my thoughts relative to the motives of others in giving to the support of said mission cause. But I have concluded eventually, that if their motives were good they certainly have been badly deceived in making the application in support of institutions which the word of God does in no wise authorize or justify; and if that does not authorize them, it certainly is sinful to support them, as his word is the only correct rule of faith and of practice too. And farther, I believe those who wish to come to the light, are willing for

their motives and their ways too to be tried by the scriptures of truth, and that without offence; but they that love darkness do not love to come to the light, lest their deeds should be reprov'd, and therefore they do not like to be judged. They continue to say, Christians ought to be guarded against their ignorance and pride; to that I say, amen. And I would to God I could have grace whereby they might be snubbed, for I know they are too powerful for me; and I would pray never to be so blinded as to conclude I am destitute of pride, for I do believe wherever there is a human being there is pride and ignorance too, and I feel a disposition to try to pray never to be wise above that, that is written in the scriptures of truth.

In the next place, they notice my having no doubt but many of the children of God were permitted to have gone so far in these unscriptural and deceivable things, that though they may be convinced of the error of their way, yet through fear of reproach from those that hitherto have praised them for their deeds, that they call charitable, would not come out from among them. This I wrote from experience, as bad as it was, for I remember well, when I was with them and their new things, and I confess I had too much confidence in what they said and was too neglectful in reading my Bible, and from the fondness they manifested towards me, (especially when they had any reason to believe I would continue with them,) I was sure if I left them I should meet with their frowns; for somehow I had found out that their charity endured only that which was favorable to them, and frowned on every thing else, even scriptural arguments of the most plain and simplest kind; yet they would turn from them as if they were determined not to give heed to any thing that opposed their new plans. Well, to meet with their frowns I could not reconcile to my feelings at first, but after much trouble and trying to pray and read my Bible, on a certain occasion if I am not deceived, I felt willing to be under the frowns of the whole world, rather than the frowns of a merciful and all-wise God, for departing from his word and following the commandments of men. Thus remembering my own experience and this scripture, (as the face of man answereth to call in water, so does the heart of man to man,) I concluded it was very probable that others were in the same confusion I had been in, and all the time thinking something of the

corruption of the human heart, no dependence to be put in man if permitted to have his way in religious matters. But I yet believe the Lord will cause all such of his children as have gone astray after Baal or his likeness, to return to him or his word and serve him only.

Again they notice this part of my letter; "for the Lord will have the glory," which was assigned by me as a reason why the work of division is going on; and I yet believe it to be a good one in this case. Now if their new institutions are without authority in the word of God, as they are bound to confess, and as I verily believe they are, then they are idolatry and of course disorderly; and the command to Christians is, "withdraw thyself from every brother that walketh disorderly;" and if it is obeyed, God is glorified; and if not, sin lieth at the door.

But, brother Editor; many in this dark day seem disposed to admit any and almost every thing that comes in the name of the Lord, whether scriptural or not, just so its objects are professed to be charitable. The Lord deliver us, I pray, from such a course or state of things, and enable us to abide in the simplicity of his all-sufficient word.

In conclusion, they seem to express a hope, that notwithstanding all my incorrect statements, pride of opinion, &c. I may be recovered and brought to see the error of my ways. But I cannot have the least hope of ever turning to follow them, in preference to the word of God; follow one and you leave the other. So I have gladly left them, and I pray the good Lord to teach me by his Holy Spirit into the mysteries of his word, and enable me to abide therein; and may he grant unto you, dear brother Editor, together with all his chosen, like precious grace, and ever keep us separate from those money-beggars of the present day, who are in my humble conception very much like the heads of Jacob and Princes of Israel were, of whom the prophet Micah spake, 3d chapter and 5th verse, saying: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry peace; and he that putteth not into their mouth, they even prepare war against him. Again, 11th verse: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us, none evil can

come upon us." The Editors of the Index can give the foregoing a place in their paper as soon as it appears in the Primitive, and I reckon they will, as they requested certain answers from me which are herein given, and which, (though badly written,) I am perfectly willing and anxious that all their readers may see.

Brother Bennett, please give the foregoing a place in your valuable paper, the Primitive Baptist as quick as possible, (if you think it will possibly pass,) and you will oblige your brother in affliction

DAVID W. PATMAN.

FOR THE PRIMITIVE BAPTIST.

*Pine Grove, St Tammany Parish, La. }
15th Sept 1838. }*

BELOVED EDITOR: From seeing my letter to you published, in the hands of another, for my own 15th No has been misplaced, I am emboldened to contribute my mite in some corner of your heart cheering paper, for the edification of the body of Christ.

I see in one of your numbers the request of a brother for *your* views upon the 20th verse of Romans 8. And whereas there is a spirit in man, and the inspiration of the Almighty *giveth* them understanding, therefore I said, hearken unto me, I will shew mine opinion. But if you have anticipated me in all the points which you may think important, postpone the publicity of this until the 30th of some distant February.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

The epistle to the Romans is one of those displays, wherein we discover the divine and philosopher united; or in other words, (an instructed scribe out of whose treasure, both old and new things are brought.) Like a wise and master builder St. Paul in his commencement began at the foundation, and made such an exposure of human degradation, that no successor has ever been bold enough to follow him. He remarks, indeed, that the Jews had a great advantage of the Gentiles. But were those better than *them*? No: in no wise. So that the boasting Pharisee is at least in as bad a fix as the harlot, or publican; nor will he enter the kingdom of heaven quite as soon.

The apostle in speaking of the gospel,

advert to the call of Abraham, and illustrates the economy of *God's* salvation, by a minute scrutiny into its process. He labors with all the zeal and devotion of a faithful minister to prove that *this* salvation is by grace, and without works. By his prophet, the Lord had said: "A short work will the Lord make." In pursuance of this, he had but *one* Son: this Son died but once, and by *one* faith all Abraham's children are saved. They are called *his* children, merely because they all walk in the steps of his one *faith*. This is a short work indeed. Hear it concisely spoken: "Therefore it is of *faith*, that it might be by grace to the end that the promise might be sure to all the seed."

But the apostle did not, like many others, condemn Christian experience; but in our context minutely and fully entered into his own. So ought all, and so will all gospel preachers; and in so doing, be guided by *their* own. These who condemn experience-preaching, may find their antitypes in Ezekiel's *fat cattle*, (30th chap.) who foul the water; and David's *roarers*, Psalm 74, who break down the carved work. The poor children of God have many times to walk in darkness, having no light. Then they have to do like David, 119th Psalm, 49th verse: "Remember the *word* unto thy servant upon which thou hast caused me to hope; *this is my comfort in my affliction*." Christ has said: "They have kept the *word*, which I have given them."

Can one easily imagine a more diabolical act, than to snatch, and remove the grasped plank from a drowning child. And yet these fat cattle and roarers, in the midst of God's congregation do this very thing. God's eyes are looking on. His everlasting arms are underneath, so that neither many waters nor floods can drown them. Can this land mark of God's little trembling children be removed without *offending*? The *Son* of the *eternal* God, who also is the *eternal* Son of God, has used a figure of the greatest emphasis against such offenders: "It would be better (says he) that a *millstone* were hanged about their *neck*, and they cast into the *depths* of the sea."

My God! my dear brethren, let us cease to be angry with them. Rather let us pity and pray for them, knowing as we do, that they are *heaping* up wrath against a *day*, wherein there is a sufficiency of wrath already. For it has always abode upon

those, who hath not received the truth *lovingly*.

I perceive that I am a little digressive, but I am not certain if such are not the best part of any of our productions. I shall not stop to give my reason for the last idea, but recur to St. Paul's experience, which I look upon to be essentially connected with the subject before us. But before I advert to it, I would finish a sentence that I began a few lines back. I said that a child of God *could not be drowned*, for his everlasting arms are underneath; I now further add, that he "is a wall of fire round about them." So that they cannot be gotten downwaards, nor at tangents; but must go *upwards, up, up, up*, "springing up into eternal life."

And never did bro. Lawrence's wolf tug harder for the sheepskin, than the *little* child of God for its little experience. Let us hear Paul upon *his*. "I was alive without the law once, but when the commandment came, sin revived and I died." What was the consequence of *this* death? Answer, that he could not do as he wanted. Why so? Because he saw *another law* in his members warring against the law of his *mind*. Now take notice that this *mind*, he calls *himself*. And the word *himself*, cannot be used in our language without an emphasis. The *law* which he found *in his members*, was not a law given by God, nor yet by man. The apostle, as a philosopher, called it so from its unceasing propensity to evil. Take notice also, that this law, did not lead him into bondage *as a servant*, but *as a captive*. I observe a great difference between these two characters. My eternal hopes are builded upon this difference. For a servant is *at home* upon his own side of the warfare; not so, a captive; this waits an opportunity of deliverance.

And shall not a captive soldier of the Son of God, (who hath more power, and is stronger than our enemy,) be delivered? Hear him, by the mouth of his evangelical prophet Isaiah, 49th and 24th, &c. "Shall the prey be taken from the mighty, or the lawful *captive* delivered? BUT, THUS SAITH THE LORD, even the captives of the mighty *shall be taken away*, and the prey *shall be delivered*, &c.

The apostle, in this epistle says: "I thank God, that ye were the *servants* of sin, but ye have obeyed *from the heart*, that form of doctrine which was delivered unto you. See chap. 6, verse 17. Moses, as quick

as he had crossed the *Red Sea*, told Israel that the enemies that they had seen the day before they should see no more *for ever*. To be sure there were enemies ahead, but not of the same description. The first were their *masters*, (by God's appointment;) these their *captors*.

The apostle, in the close of his experience, speaks thus: "O wretched man that I am!" This apostrophe was the effect of his discovery, that his identity was composed of *two* and not *one* man. He calls them the *inward* and of course, the *outward* man, And in this latter, my enquiring brother may find the "*creature*" in our text, It is called a creature, because God *made* it, and did not beget it. But the apostle asked this important question: "Who shall deliver me from the body of this death?" It will be easily seen, that he intended to answer this question himself, for our edification. He does so, by an interesting exultation, "I thank God through JESUS CHRIST, our Lord." Next come his concluding words, "So then with the mind I myself serve the law of God, but with the flesh, the law of sin."

Now if my bro. will read attentively, the doctrine which the apostle raises upon this Christian experience; he will find that it will reach to, and embrace, the verse under consideration. It appears to me quite plain, that his very object was, to make a plain discrimination between the soul and body. The first he styles *sons* of God, (after having gone through the process, the manner of which he had just given,) Take notice, that, after receiving the spirit of adoption, they can *no more* receive the spirit of bondage again to fear. That is, the same kind of fear, which they had before the Red Sea of Christ's blood, applied by faith to the cleansing of all their transgressions.

Notice the next verse: "Because the creature *itself also*, shall be delivered from the bondage of corruption," &c. The vanity unto which the creature was made subject, certainly was *death*; with its cause and consequence. Its cause is *sin*; its consequence, corruption. Now we are saved from the bondage of this corruption by something not seen. A good *hope*, through grace. A short comment upon the apostles' doctrine will explain the matter more fully. As though he should have said, "As I find that my inward man is already safe, by an indissoluble union to Christ, *by faith*; so shall also, this out-

ward man (*the creature*) be as safe, thro' *hope*. The brother will take notice, that the text does not say, that the subjection of the creature, was against his will; the fact is, he has no will, nor judgment, nor affection, and therefore could not be consulted, for he could have no being before his creation.

There exists a beautiful analogy to these two processes in man, in the sufferings of Christ. I allude first, to the suffering of his *soul* in the garden; and secondly, to the suffering of his *body* on the cross. His soul was first delivered, and so are *ours*, &c. There is a parallel passage in H. b. 2. 14 and 15: "Forasmuch then as the children are partakers of flesh and blood, he also himself took likewise part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver *them*, who, through fear of death, were *all* their life-time subject to bondage." This subjection, were surely not the children themselves, but the flesh and blood which the children are the partakers of. The soul wants to be with Jesus the moment it is delivered, but the body cares nothing about Jesus, nor holiness either. So, complex man cannot live by bread alone, but that part which is a body of death, can; and likes nothing but what is earthly. Let it therefore go to its place, until that day, when Christ shall transform it into the likeness of his own—"and when death shall be swallowed up in victory."

(to be continued.)

The broken-boned brother,
THOMAS PAXTON.

Appendix.—I, old Tom the Baptist, in my maturity, shall leap for joy as much as young John did, in his mother's womb; if you will insert the phrase "to be continued"—for I have but entered the porch of my subject. I have been so hard run, that I have had to appeal so often to Paul's experience, by way of comparison, that I suspect many of my brethren need the same comfort I received from it. I hope this is a labor of love. Now I desire an interest in the prayers of all your readers, and yourself; that the Lord would pass by once more, and deliver me from this sore captivity. Good by. T. P.

FOR THE PRIMITIVE BAPTIST.

Pickens county, Alabama, }
Nov. 27, 1838. }

DEAR BROTHER BENNETT: I write to let you know our affairs and how we do.

I have visited three Associations this fall, two of which divided. The anties (as called) were in the majority of both of them. The one to which I belong was all peace and harmony.

I read your paper with a great deal of pleasure. I see brethren through the Primitive all over the United States situated just as I am, for whom I can have Christian love and fellowship.

Accept my best wishes for yourself.

WM. H. COOK.

FOR THE PRIMITIVE BAPTIST.

No. Carolina, Lenoir county, }
August 15th, 1838. }

BROTHER BENNETT: I send you some more of my scribbling. I had thought I should plague you less, but while things go on as they do in matters of religion, I do not feel satisfied to be silent.

The other day I went to the post-office and found a couple of printed sheets addressed to me, with no name assigned to them, so that I know not the author; but thinking he is one that sees the Primitive Baptist, I wish him to know my mind through that paper. The sheets were headed: A plain and friendly Talk. Now if this plain talker had been a plain dealer in the truths of the gospel, his sheets would have read different. He begins by an inquiry for the ground hope of salvation of those that oppose the schemes of the day, he putting them in the place of God's appointed means of salvation. We answer, our hope is founded on the merits of him who was made sin for us who knew no sin, that we might be made the righteousness of God in him; and not on such moneyed schemes as are held forth by this plain talker. For he seems to think that salvation is in the power of man to bestow, and that through the means of money they can christianize the whole world. But we have not so learned Christ, for we understand that the wisdom of God foresaw all the distress that men and women would bring upon themselves by the devices of satan; therefore he purposed the deliverance of his people from this evil into which they would fall. And in order to accomplish this his purpose, he entered into a covenant with his Son: "I have made a covenant with my chosen." He (God) being infinite and possessing all power, spake of things that had not yet taken place as though they had been transacted; there-

fore he promised his Son a portion of this people, and that he would prepare him a body of flesh in which he might assume the likeness, sin excepted. If he (the Son) would in that body come down into this world, and live a life of obedience to the requirements of his law, which they his people would violate, that he (God) would in consequence of that obedience be satisfied with them for the injury that his justice would receive from them. For your sake, and in consequence of the same, I will give them to you: "I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession." Now the Son agreed to these proposals, (love and not money being the cause.)

Then how absurd for a man to profess to be a follower of the Lamb of God, who was meek and lowly in spirit and had not where to lay his head, and went about doing good, and had a special regard for the poor when he himself must be clad in superfluous apparel and have a stipulated salary for his labors, having the great ones of the world in esteem, while the poor are unnoticed. How plain it is that the perishable things of this world are his object; yet they say their object is to inculcate the doctrine of the Bible, when their whole course is contrary to the Bible and its author.

Now, Mr. Plain Talker, see your folly and repent of this your evil, and pray to God if perhaps he may forgive the same. Now God, with whom one day is as a thousand years, and a thousand years as one day, saw good to give his people a knowledge of this his purpose, through sacrifices and the blood of certain beasts, which was often to be observed and practiced; pointing his people to the great sacrifice for sin, till his own appointed time for the great antitype (to wit:) the Lord Redeemer should make his appearance in the world, clothed in this body of flesh in which he was to atone for the sins of his people, and render that obedience to the law of God which was required of man, and which in consequence of his fallen nature he could not render. Now the time appointed being come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. But because he came of poor parentage according to the flesh, he was rejected by the great men of the world, the scribes and pharisees, &c. to which I think the modern missionaries bear a great resemblance. But he accomplished the purpose for which he

came, according to the will of his Father; nor did he require money, nor beggars of money, nor State Conventions, nor societies, in which the church and world should mingle together to help him accomplish his work; (for he trod the wine press of his father's wrath alone, and of all the men there was none to help.) Neither temperance societies, for he came eating and drinking and they said, behold a gluttonous man and a wine-bibber, (missionary-like.) Do not think hard, for I wish to talk plain as well as you.

But we will notice some of his sayings, while doing this his work. And first: I come not to do mine own will, but the will of him that sent me. And again: the works that I do, they bear witness of me. So do the works of missionaries bear witness of them and show by whom they are sent. Again: he said, my kingdom is not of this world; and therefore the perishable things of this world were not necessary to its support. But missionaries must have large sums of money for their support, with State conventions and numerous societies, with a host of officers unheard of in scripture and unexampled by Primitive Christians. How unlike the apostolic mode, for they had neither hired beggars nor any of the societies and officers, that we so often hear of in this our day, to make a traffic of the gospel and to speculate thereon. But they had all things common, and when they were apprised of the suffering state of the poor saints, they sent again and again to their relief by the hands of certain of their own body. And we hear nothing of their salaries, or dividing those gifts among themselves as you missionaries do; nor do we hear of their giving to indolent young men to support them in idleness, as is the case in the present age. But Paul labored with his own hands, to minister to his own and the necessities of them that were with him; and he advised, that if any would not work neither should he eat, &c.

But the Plain Talker says, whether the first Christians formed a missionary society for spreading the gospel or not, you will find something in the fourth chapter of Acts that very much resembles it. I think his mistake is as plain as his talk; but if he will examine Grimshaw's History of France, on the 58th page he will find a greater likeness of modern missionaries in the following language under the superstition of priestcraft: "Redeem your souls

from destruction, says a certain bishop, whilst you have the means in your power; offer presents and tithes to church men, come more frequently to church, implore the patronage of the saints: for if you observe these things, you may come, with security, in the day of the tribunal of the eternal judge, and say, give us, O Lord, for we have given unto thee!"

Now, Mr. Plain Talker, here you may see a plain sample of your conduct; much more so than in the Acts of the Apostles, to which you refer.

Brother, I close for the present, not having said as much as I purposed; subscribing myself yours in the best of bonds.

ALFRED ELLIS.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 12, 1839.

As there are a considerable number of subscribers to commence with this volume, and probably there will be many more, we have concluded to insert the following three articles, which appeared in the closing number of our last volume, that our new subscribers also may know the cause of the Editorial change, and the present arrangement.

FAREWELL.

It was stated in a former number of the Primitive Baptist, that it was fourteen miles from the place of my residence to the office where the paper is printed. The time spent in going to and fro, together with the ordinary duties and expenses of an editor, has caused a drain too constant and rapid for my feeble and failing resources. Hence, I was led to publish a notice near the close of the second volume, that the paper would be discontinued at the end of that volume. But being urged by brethren from different quarters to continue, and recollecting that the printer had just purchased, at his own cost, a press and types for printing the Primitive Baptist, I determined to suffer all the sacrifices one year longer. Besides all this, I was resolved either to give increased attention to the paper, or else to dissolve my present connection with it. Finding myself left without a choice, I now resign my station as editor.

The Publisher, Mr. Howard, as will be seen by reference to his annexed notice, proposes to continue publishing the paper. He is no professor of religion, but I consider him to be a man of honesty and skill, of moral habits, and a good printer. Under this arrangement the correspondents or writers will consider themselves collectively as

the Editors, and each will address himself to all the rest; and the paper will be viewed principally as a medium of correspondence.

I cannot but feel both sorry and glad as I take leave of the thousands of precious brethren, by whom I have so often been directly addressed, in terms of fellowship and brotherly love, and reflect that this manner of intercourse is to cease, and their kind salutations to become silent, some melancholy emotions irresistibly steal upon me. But when I remember that since the Primitive Baptist has been going, two other Old School papers, the *Christian Doctrinal Advocate and Spiritual Monitor*, and the *Old Baptist Banner*, have sprung up, the former at Lansingburg, N. Y. the latter at Nashville, Tenn., each supporting the truth, and worthy of confidence; and that the *Signs of the Times* continues to wage a good warfare; and that the people of God in all quarters are coming out of mystical Babylon, and by their faithfulness and comfort and joy continue to be monuments of God's mercy, and that although the Dragon and Beast of the Sea and Beast of the Earth—MYSTERY BABYLON with all her daughters—make war with the Lamb, yet he shall overcome them; that the Old School Baptists who are opposed by every other religious power on earth, are still advancing and happy under all opposition; and that our Father Almighty is yet introducing them and comforting them together, I rejoice and am glad.

My brethren, suffer now one word of exhortation: Walk circumspectly. Maintain good works. Seek not revenge; the Lord has told us that vengeance is his. *Make no complaint about persecution.* Abstain from ridicule and blackguarding; these are the weapons of the New School; be not like unto them; guard carefully against this spirit, for it savors not of God. It is no help to the truth; it serves either to exhibit the corruptions of our nature, or to show the badness of one's cause. There is also at this time, generally, a strong bias towards mingling civil and political subjects with religious controversy. This is against the scriptures. The disciples of Christ are exhorted to honor the King, obey magistrates, and to be subject to the higher powers. The Primitive Baptists submitted in silence to all the laws of their respective countries. The Priests and Pharisees uttered their fears that because of Christ the Romans might come and take away their nation. The subject of Abolition seems likely to creep into the controversy between New and Old School Baptists. Brethren, for the Lord's sake, do abstain from it. If the New School be engaged in it, let them be; but let us attend to subjects purely religious; and never appeal to the prejudices of the civil community any sooner than to the civil

arm. Remember brother A. B. Reid's advice in a former number. Exclude the subject from your pulpits and writings.

Amongst yourselves, when you discover what you consider to be error, in doctrine or practice, take good time to deliberate; understand distinctly and precisely, the views of the author before you proceed to final action.

In my present capacity, I now am about to take leave of the patrons of the Prim. Bap. Since I have been entrusted with its editorial department, I feel to acknowledge the kind indulgence of my brethren; and as I may have committed errors in judgment, and may have failed to give universal satisfaction, I am under the stronger obligations to them. I enjoy the happiness to reflect, that but little complaint has reached me. If I have injured any of your feelings or done you wrong in any wise, I crave your forgiveness. On the other hand, I leave you, having nought against any subscriber or patron of the Primitive Baptist; you have done me no wrong.

I cheerfully commend you all into the hands of God, praying that we all may be as blest as we can bear. The grace of our Lord be with you all.

MARK BENNETT,

At the suggestions of several of the Old School Baptist ministers and laity, the subscriber has determined to continue publishing the Primitive Baptist, on the same plan and on the same terms as heretofore. The paper will be hereafter "Edited by Primitive (or Old School) Baptist ministers and laity,"—and correspondents will address their communications to "Editors Primitive Baptist." The subscriber will continue to have the sole management of the financial concerns of the paper.

GEORGE HOWARD.

To the Publisher of the Primitive Baptist.

Dear Sir: I am gratified to hear that you are willing to continue publishing the Primitive Baptist. You have long known the old North Carolina Whig; to you I am indebted for the publication of most of my writings, and I humbly hope they will not be a losing business to you; but amply reward you for your labor, as all men should live by their labor, as God has given us all hands for the support of ourselves and families. Go forward, for my writings will speak to the church of God through you when I am dead, and my conscience testifies to me that I have told the truth all the way, so far as the nature of such a bad case as that of the schemes of the day would admit. And all the reproaches of the society men and totalists do not move me a peg from the Book, for they are liars and the Book will tell them so if they would admit its plain truths. I

have confidence in your good morals and integrity, and do humbly hope and pray, that God may reveal in your heart his Son Jesus Christ the hope of glory before you die, or else you are lost, for ever lost.

Yours to serve sincerely, when in my power.

JOSHUA LAWRENCE.

For the information of subscribers, and as a guide to correspondents, we copy the Prospectus, and accompanying Address, exhibiting its original design and objects, which appeared in the Specimen copy before commencing the Primitive Baptist. It will be seen, that no reference is made to a *discussion* of points of doctrine or practice, on which Old School or Primitive Baptists may differ; it was, and it is still, deemed advisable to leave this with the churches and Associations, to avoid unpleasant and unprofitable collisions—in such cases, a *defence* will be admitted into its columns, but not an *attack*.

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies, and the making a "craft" of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of "lucre" than of "good-will towards men," we are opposed to them.

Some of the children of God, surrounded with, and interspersed amongst, the advocates of Missionary and other societies are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to as-

ford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation and a little rest to those who are troubled.

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To the old fashioned United Baptists in the United States.

The United Baptists of the old stamp, composing the Kehukee, Contentnea, Little River, Abbott's Creek Union, Mayho, and Country Line Associations, with others, have long borne the calumnies and reproaches of the Missionary Baptists and all those Baptists who advocate the new schemes of the day—who traffic and sell religious services, Balaam-like, for reward, and run from place to place for money—and are, Balaam-like, a curse to our Israel. And we have borne their sneers and calumniating publications, and defamation of some of our worthy ministers and members, until we consider forbearance no longer a virtue. We, therefore, take this method to defend ourselves and all the Baptists of the old stamp in the United States, from the unjust aspersions against our doctrine, ordinances, or practices, according with the New Testament. For we do believe that the Missionary Baptists have deviated from the good old way in which the apostles and our old Baptist fathers trod, when compared with the New Testament, both in doctrine and ministerial practice; making money the mainspring of ministerial motion, instead of love to Christ and souls—which we consider a great corruption. For God has founded his religion on love, but the devil has founded his upon money; as the whole tenor of the Bible shows in the character of his men that preach for hire, from Sechem who would be circumcised for Jacob's cattle, to Judas who sold his master for thirty pieces of silver; or the popish priests who sell absolutions from sin, or indulgences in sin, or deliverance from purgatory, for gold. We are sorry to say that the Missionary Baptists have pushed us with head, hoof, and horns, and often belied us as we do know in many of their publications, asserting downright falsehoods. We do not blame the printers, but the editors of such

papers: for they often receive from their correspondents absolute falsehoods and publish them for facts, not knowing whether the thing be true or false—this is wrong. Do us justice by the Bible and our character, and this is all we ask even at the hands of an enemy. And we still further are sorry to say, that such has been the pushing, and driving, and calumniating of Missionary Baptists against all the Baptists of the old stamp, in all the States, to make money for their ministers, that they have produced a schism in the Baptist church that never will be healed in time; and they are the cause, as we abide on the same old ground on which the Philadelphia, Kehukee, and Charleston Associations were first founded in the United States. Then we charge the Missionary Baptists with all the discord, disunion, division and weakness that results to the Baptist cause, for they are the guilty in this matter; they have left us and not we them, and gone astray after other gods and schemes to make money, not known nor practised by our fathers nor provable by the New Testament. Nevertheless, we were fully content that they should preach and pray, and go to heaven in their own way—and if they missed, all must own they alone must bear the blame. If they would have let us alone, and not condemned us by wholesale for not seeing out of their eyes, and running with them greedily, like Balaam, to make money, we should not have set up this defender of ourselves.

Thus you can see that opposition presses are fair proofs that there is a division among the Baptists, and we say the Missionaries are the cause of this breach and curse to our Zion, and that money-making has been the ground work of the whole. And as we understand there are seven Associations in Georgia of the old stamp, that have been equally calumniated by the Missionary Baptists, we invite their co-operation with us in self defence, and all others of the old stamp throughout the States and territories, to maintain the old truth in doctrine, ordinance and discipline. And thus for the old Baptists to form a General Union again, and a general acquaintance throughout the States, that they thereby may be the better able to withstand the attacks of their adversaries, and thus bring the division at once to issue, as we are already divided and have long been so in principle in opposition to all the moneyed schemes of the day. Then let the line of

division be at once drawn and let us be separate, that union and peace may be among ourselves as of old time, as we have no fellowship for them nor their unscriptural notions of a trade and gain by godliness; but condemn in toto church traffic and merchandizing in religion as unscriptural, as begun and carried on by Anti Christ and the Babylonish whore. Then let us come out from among them and be separate, and touch not the unclean thing of making merchandize of the saints of God by our religion; but leave the begging system to those who are too lazy to work, and choose to aggrandize themselves by begging and living on other men's labors, and thus violate the old Gospel law, if any man would not work he should not eat—and Paul's law, ye yourselves know these hands have ministered to my necessities and them that were with me—and the laborer is worthy of his meat—without begging, and teasing, and devising plans to get it out of other men's pockets that an honest gentleman would blush at. How much more should Gospel ministers blush at picking other people's pockets by promising to convert the world by money, and yet put a great part in their own pockets; and form a trade of begging for hired beggars to live by, to fleece mankind of their earnings by teasing beggars—and thus annex to the Gospel of Christ an abominable, low life, selfish, speculative trade, for a set of hirelings to live by, that have been and are now a curse to the Baptist society. Such a mean, defrauding practice and begging trade, is not warranted by the New Testament nor provable therefrom; and is worse than the Church of Rome, which annexed to the Gospel a trade of sale for her ministers to fleece the people by. But now the Baptists have instituted the trade of begging, which in our esteem is equally abominable in the sight of God, thus to make a trade of begging under the color of Gospel requirements, when Christ has said the laborer is worthy of his meat, and that our Father feeds the fowls and clothes the lilies—how much more them. But these men had rather trust Boards and Conventions for their hire than God, and live by being hired to beg in other people's names and a rule of their own make, than by the Gospel rule laid down by Christ and his apostles.

Then let all the Baptists of the old stamp throughout the States and Territories come forward to our help, and let us all unite to

bear a faithful testimony against their craft, and cast from us those that sell doves and memberships into societies, & beg for a livelihood who are able to work, and carry on a religious traffic in the church, the temple of God, by the aid of hired beggars and subscription runners—and from this day let the bands of union be broken and severed asunder, lest we be partakers of their sins and sharers of their plagues, for adding these new crafts to make money to the Gospel and word of God—not known in the New Testament, nor practised by our predecessors.

JOSHUA LAWRENCE.

October 1, 1835.

We have sent this number to several subscribers whose term of subscription has expired, but will hereafter discontinue all such until their subscription is renewed. Should any others get this number, that do not wish to continue it through the year, they will please return the paper to the postmaster from whom they get it, whose duty it is to send it to us again.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county, }
October 17th, 1838. }

DEAR BROTHER BENNETT: Peace be unto you. If I knew that the scribblings of a poor, ignorant, illiterate eld-knocker, would not prove offensive to you nor your readers, I would write a few lines for the Primitive Baptist; although it is considered by some people to be almost an unpardonable sin, for an ignorant unlearned man to preach or write. But I am writing to my dear bro. Mark, who is strong in the faith, and is of full age, having his senses exercised, can discern good and evil, and consequently will bear the infirmities of the weak; and of course, will exercise his editorial duty and privilege of revising and correcting in grammatical phrases—who is at liberty to publish all, a part, or none, of this scribble.

The soft-shell Baptists, Methodists, and Arminian Presbyterians, have united, &c. rallied their forces, and are making forced marches through the country; shaking all to the center, (but Old School Baptists.) They have met on the half-way ground, each with his bundle of sticks, and have kindled the fire and have warmed themselves by the fire (protracted, or as some of the brethren call them, distracted meetings,) that they have kindled, the flames

of which rose to a prodigious height. But as the cool season is gently rolling round, their blazing zeal appears to be gradually freezing up in the icicles of winter; or in other words, has taken winter quarters. Prolonged meetings are a branch of missionism, and are of Ishmaelitic progeny; they remind me of the skumach shrub, there are sometimes fifteen or twenty sprouts shoot up from one root; if you find one of these shrubs standing off to itself, pull it up, which you can easily do for the roots only run in the surface of the earth, you will find the roots running back and connecting with the mother stock. Thus the whole host of missionism had their origin in Catholicism, pull them up, for their roots are just running in the soil and surface of nature, and you will find them centering in modern priestcraft.

The blazing zeal of these soft-shellites has raised a hue and cry about sending the gospel to the heathen, and I have come to the conclusion, that missionary priestcraft will eventually be instrumental in sending the gospel to the heathen in truth and verity; for it is an undeniable fact, that the iron hand of persecution has been instrumental in sending the gospel to the poor, to the heathen Gentile nations, from the days of John the Baptist until now. And when the little foundling (missionism) arrives to full age, and aspires to his giant-like strength, his two lamb-like horns begin to grow out, and he begins to exercise all the power of the first beast, then the heathen will hear the pure unadulterated gospel of the Son of God. The isles that are waiting for his law shall then receive it. Our Saviour said unto his disciples, when they persecute you in one city, flee to another. Matt. x. 23. The flood of persecution in the apostolic age was violent, of which the followers of Christ all received a liberal share. Witness Paul and Peter, James and John; behold them persecuted, cast out of the synagogue, bound with chains, cast into prison, stoned, whipped, &c. &c.

Now, Mr. Missionary, if you will preach like Paul, and take Paul's pay, I will go with you heart and hand. It is said, that old John at one time was cast into a cauldron of boiling oil, in order to destroy his life; but God that dwelt with Daniel in the lion's den, that preserved the three Hebrews in the midst of the burning fiery furnace, was with and supported old John in the cauldron of boiling oil. God's work through his servant John was not

finished. Well, old fellow, if we cannot scald you to death, we will banish you to some barren uninhabited Island, where hunger and famine with the scorching rays of the sun will soon end your career; (all this the handy work of persecution.)

Think, my brethren, pause for a moment; wretched rebellious man with all his cunning craftiness and deep laid schemes cannot prostrate the eternal wills and shalls of Jehovah. God's eternal purpose was accomplished through his servant while on the isle of Patmos. He there by an eye of revelation saw things concerning the church, past, present, and to come; and the Spirit said unto him, that thou seest write in a book. These things were written for our learning and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Was it not persecution that brought Roger Williams to North America; then an almost unbroken wilderness?—Directed by a kind and gracious God; his lot was cast where now stands the beautiful city of New Providence? There, without money and without price, he preached to the few English and Dutch settlers, and native savages, the unsearchable riches of Christ. Thus we see that persecution sent the gospel to America; and no doubt with me; but missionary persecutions will eventually send the true evangelical gospel to the isles that are afar off.

Now, my brethren, I am not a prophet nor the son of a prophet; but I think I can tell when these things will come to pass. When the missionaries get sufficient strength to effect the great design they have in view, i. e. to fill every office in the United States, from President down to constable, with men who have come through a regular course of study at a theological seminary, when this is accomplished, law religion follows; for it is one of the same stock. Wo be unto Old School Baptists in that day. Paul's fare (forty five times save one,) and worse will be yours. When persecuted in one city you may flee to another; (but my brethren have consolation.) Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name sake. Rejoice and be exceeding glad, for great is your reward. For so persecuted they the prophets, which were before you. After Peter and John had been

stoned, they were let go and commanded to speak no more in the name of Jesus. They went unto their own company, and there rejoiced that they were worthy to suffer share for his name.

If they do these things in the green tree what will they do in the dry? Law religion, in my humble conception, is the fan that will kindle the flames of persecution to the highest degree. If that is ever effected in the United States, we be unto America in that day. Put off thy beautiful ornaments, O daughter of Zion. Clothe thyself in sackcloth and sit in ashes, and weep and howl for the misery that will come upon you. Old School Baptists would be put to death indiscriminately, men, women and children; no regard to age or sex: be murdered like sheep in a market; put to death with as little ceremony as the priest-ridden Santa Ana massacred Col. Fanning and his little heroic Spartan band.

Bro. Bennett, I am swelling this communication larger than I contemplated doing; and the tale is only half told. The remainder of which I leave for another epistle. And may the God of all grace ever be with, keep and preserve you safe through the flood and storm of time, is the prayer of your unworthy brother.

VACHAL D. WHITLEY.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Richmond county, }
Nov. 3d, 1838. }*

BROTHER BENNETT: It is with pleasure I receive and read your paper, as I believe it contains the truth and spirit of the gospel.

We have hard struggles and contentions with the missionaries here, and can only say, "The sword of the Lord, and of Gideon"—and in hope that you and all our Old School brethren will pray for us.

I must close my letter, dear brother, by saying, the Lord bless you and your labors. Yours in gospel bonds.

MATTHEW D. HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

*Lynchburg Tennessee, }
Nov. 16th, 1838. }*

BROTHER EDITOR: I have been travelling so much this fall among the churches, that I have not as yet had an opportunity of writing in full what has been for some time

in mind; but as I am now on the last tour I expect to take until the winter breaks, except visiting those churches that are looking to me for a supply, I now will say that the most of the Baptists here are of the Old School, and I trust will ever remain on the old foundation—for we have received a kingdom that cannot be moved.

I hope that you will not think of discontinuing your paper, as it is gaining in circulation and rallying together the sheep. I must stop short, as it is meeting time. Your partner in tribulations, though unworthy,

WM S. SMITH.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Houston county, }
October 10th, 1838. }*

DEAR BROTHER BENNETT: I think your paper is doing much good in this section. If brother Lawrence could write again, I should like it very well; but your paper is good enough, although some of our subscribers wish brother Lawrence to write more. Our Association, and the churches that compose it, are in peace at present, (the Echaonna.)

So nothing more at present, but remaining your brother in the gospel though entire strangers.

JOHN HERINGTON.

FOR THE PRIMITIVE BAPTIST.

*Hyde county, N. C. }
Sept. 9th, 1838. }*

DEAR BROTHER BENNETT: I have been taking the Primitive this is the third year, and am well pleased with the contents thereof; for I can hear of my brethren that I never saw, and I feel glad that I can, for I am a poor unfortunate creature. But I try to be content with my lot, and trust to him for his grace to serve in time of need. I try to look to him for food and raiment, but my faith is small and my hope little, I think at times almost none; but at other times a little hope. I should be glad to continue to take your paper, but am hard run to get food and raiment, for I have none to labor but myself that is but little account, and as such you can do as you please; you can give or not, for I am all that takes your paper. And why? I think that they are told of their own meanness so often and so plain, that they do not like that so well. But they say, go preach and do not write; but I say, write and come and preach

in Hyde county, if the Lord says go there, or any where else; that the Lord says, go preach the gospel to every creature, and I have not found the place that says do not write to any of your brethren. But the apostles did write to their brethren, and no doubt, but it was to their consolation; for it is to me, to hear that the Lord is delivering my dear brethren that I never saw from under the oppression of the schemes of the day. And how beautiful it is for brethren to dwell together in peace.

I remain yours in love,

JOSIAH HARRIS.

FOR THE PRIMITIVE BAPTIST.

*Gadsden county, Florida, }
Nov 26th, 1833. }*

BROTHER BENNETT: We have all received your paper the Primitive Baptist, and we are well pleased with them. I hope you will excuse me for being thus short. So I remain in the bonds of Christian love.

JAMES ALDERMAN.

FOR THE PRIMITIVE BAPTIST.

*Jefferson county, East Tennessee, }
Dec. 4th, 1838 }*

BROTHER BENNETT: We have received the papers that we sent to you for. We feel very much gratified that our request has been so speedily granted, and I hope that the brethren are well pleased in reading them.

Dear brother, I have just returned off a journey in the west end of this State, and from the best information from my best friends I can say, that heart-cheering and soul-reviving religion, to outward appearance, is almost banished from the society of men. And as one said of old: Is there not a cause? I think there is, and it is this: that the ministry of the present day, (a few excepted,) have left the commission behind, and have started a new dispensation, which I shall call a money dispensation; which they by their continual begging and receiving money have so cramped the feelings of the few Elijahs, that it is the most difficult time to preach the doctrine of the cross that I ever experienced in my life. Let me go where I will I hear the cry, money, money, and it says, a corrupt minister, and of course, a corrupt doctrine; all corruption from first to last. And it is my opinion, that the devil has

more religion at this time in the world than the Lord Jesus Christ.

Dear brother, encourage the subscribers for your paper, that they be faithful to their trust; in preaching the truth for Jesus' sake, and in praying that truth may prevail, and in writing the truth for you to send it to all the dear brethren that take your paper, that we may all get a crumb of truth to eat. And may the Lord crown your labors and all your assistance in publishing the Primitive Baptist, is the sincere prayer of your unworthy brother in gospel bonds.

HENRY RANDOLPH.

FOR THE PRIMITIVE BAPTIST.

Athens, Georgia, Dec. 3d, 1838.

DEAR BROTHER BENNETT: The papers I sent for come very regular, and we are delighted with the doctrine and information therein contained. We therefore send for four more copies.

And may the Lord enable you and us to stand fast in the liberty wherewith Christ hath made us free; and having done all to stand, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked.

I am your unworthy brother in the bonds of the gospel.

FRENCH HIGGARD.

If you would not reproach the gospel nor yourself, make no apology before preaching it.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roanboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carlerettsville*. Thomas Vass, Jr. *Waterloo* William Welch, *Abbott's Creek*

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French Haggard,	\$5	Wm. Welch,	\$3
T. J. Bazemore,	5	Asa McCrary,	1
Rowell Reese,	5	E. H. Mathis,	10
William Fippit,	5	Jonathan Neel,	5
James Alderman,	5	James P. Abney,	1
Wm. H. Cook,	1	Henry Randolph,	5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

No. 2.

SATURDAY, JANUARY 26, 1839.

VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Alabama, }
1st Nov. 1838. }

HONORED BELOVED BROTHER: “Honesty is the best policy.” Its truth and verity, as yet, have never failed; no, nor never will. May we love *it* from real principle, and all its minutest, lovely, attracting, numerous meanderings and excellencies of benevolence and rectitude cherish and promote; may it be our idol to love and encourage. “An honest man’s the noblest work of God”—Pope.

Agreeably to a former promise, in one of my scrolls, I here present you with indelible notorious facts; with all deference, it is presumed, that the following is the relative truth, the whole truth, and nothing *but* the truth; which can be readily and uniformly authenticated and established, by a host and innumerable attestations; though the adverse, the opposing ones, no doubt, have the hardihood, the effrontery and barefacedness to deny, calumniate and gainsay. But, fortunately, they cannot even palliate nor extinguish, no, not a particle hereof, upon just, equitable, permanent, safe ground. Had they an atom or particle of moral sensibility and rectitude attached, they would inevitably blush and be totally confounded, at the present notorious plain recitation; for assuredly they must and do know it to be truth. What is it pray, that poor, corrupt, depraved, contaminated nature will not stoop and condescend to? especially too, when instigated, urged, and influenced by the arch fiend the devil in accordance. Truth is ir-

refragable; though a casting, obscure, obliterating mist for a while may be attached and overthrown; having the semblance, only the appearance of truth, though a lie in abstract, its perfidious origin; ultimately, however, TRUTH will triumph, and preponderate, and shine with splendor in her native attracting effulgence and beauty; and that too in despite of all opposition.

Let us not then, my bro. be dismayed, nor entertain a shadow of doubt. God is a God of truth and verity, and the truth he will make manifest with *all* its concomitant relatives, and that in due time; exonerating and acquitting the innocent and afflicted, to the visible dismay and utter confusion of the numerous opposing perverse implacable assailants.

The Minutes of the Union Association, particularly respecting the Friendship church, &c. is an abstruse, palpable, erroneous, and a notorious representation; in plain terms, falsities, lies in concert, in the gross, the aggregate; which they know assuredly to be such, which they have connived at; and are therefore in truth and verity accomplices and abettors in infamy and reproach. Their object and malignant intention is too plain and obvious to need comment; it was however to abuse, to make little and mean; and to raise, to promote and to exalt a number of sinking, perverse, noted characters, at the intended woful expense and cost of others. O! shame! shame! meanness in extreme, the abstract.

For the present I will now leave them to their own direful reflections, and come immediately to the intended promised recital of matters of fact, as they stand related just as they occurred; leaving the result for a moment to the judicious, impartial and upright to determine.

WE, the baptized church of Christ, Friendship, Mount Pleasant, Greene county, Alabama, in conference collected, on Saturday before second Lord's day, Nov. '38, send our united love to the bro. Editor of the "Prim."

Beloved bro., feeling it to be an impressive devolving duty for the particular entire satisfaction and consolation of our much esteemed brethren, the peculiar favorites of heaven in the various regions, to make known and report our former afflicted doleful state and the occurrences that led to it; and our present dissimilar happy state of union and love, that is prevalent among us to our mutual joy and unspeakable satisfaction, since our entire and final separation from the Ashdods and all the disaffected perverse ones. We make the following true relation of facts, hoping that the "Prim." and "Signs" will favor us with an insertion in their esteemed valuable papers.

The Friendship was constituted in 1832, on the old original platform. We lived in peace and mutual love and harmony until '36; in addition, we were highly favored and blessed with a young preacher by the name of Jer. Pearsall, holding his membership with us during the peaceable time alluded to. In the year '36 our troubles commenced. A Mr. Tho. Willingham, of notoriety, made his appearance among us from Tennessee, and was suspiciously received by letter. Mr. W. called himself a Baptist preacher, but we soon found to our regret and sorrow, that we were sadly and reluctantly deceived. He advanced strange doctrine indeed, such that we could not relish by no means; it was so corrupt, and foreign from what we had been accustomed. When he would introduce a text, it was nothing more for common but repetition of scripture from first to last, and corruptness with it; for confirmation of the correctness of our views, his own and the world admired and applauded his preaching talent.

Mr. W. saw that bro. Pearsall was young and not ordained, and also discovered that he stood high indeed in the estimation of the Old Fashioned Baptists. Mr. W. undertook to admonish and to counsel bro. P. He being so friendly, desirous for his good, takes him out and cordially advises him to go to school for six months or more, otherwise he could not become by no means an eminent or popular preacher, especially to the town gentlemen, &c. &c. Mr. W. as confirmation of his peculiar and singular

attachment to bro. P., observed at the same time, that if he would be observant and take his friendly advice then given, he would very cheerfully intercede with the church, &c. in his behalf for schooling, and recommend the seminary for the purpose. The reply of bro. P. was, he preached not to please men, nor did he require the *wisdom* of the schools to make a gospel preacher. Soon after, bro. P. was ordained and set apart to the *work*. The church soon urged for a minister to be called to the pastoral care of the church. W. opposed the measure, observing that he P. belonged to the church, and that he was their servant. The reason was very plain indeed, he knew from every concurrent circumstance that he would not be chosen. At length the church determined and resolved to give a call, and set the time. The time rolled round, we went into a special call. Bro. P. was designated and chosen. Madness and ill-will was visible, plain to be seen, on the part of W. and his gang, who had crept in among us in like manner, but not without suspicion, which has since been woefully realized.

Mr. W., after bro. P. was chosen as our pastor, moved for a committee to be appointed to arrange preaching for the year; which was granted, but still it was nothing in his supposed desirous favor. The committee always would leave him out neglected, which mortified him still more and worse. To be avenged on poor despised Mordecai the Jew, and church too, while bro. P. was preaching he would then get his large book his constant companion, (a collection of florid sermons, it is presumed,) and place himself in the very front of the congregation, under bro. P.; as though he was his preceptor and the preacher his pupil, and would turn from page to page observing very minutely and cautiously too, not forgetting the audience in the meanwhile to see if they noticed him indeed, how little he thought of his pupil or novice, as he would sometimes term him; he would pretend to consult the large book, all the time his pupil was preaching. Whenever W. was admitted to preach, he would request, to discourse first; he was certain, however, to occupy nearly all the time, and sometimes the whole—none for P.

In '37, W. rose in conference, apparently mad indeed, and very abruptly stated that P. was a sower of discord wherever he went; and also remarked, that said bro. had made an effort to turn out a bro. Chiles, of

Canaan church. Bro. P. denied the charge, and observed to the brethren to bear in mind, what was said. Mr. W. began to shift a little and snapt. He then asserted he heard so from four members of the Baptist order, bro. Chiles being one of the number. Bro. P. went to Canaan church and stated the circumstance, and Canaan church cordially gave him a certificate, declaring in positive terms, that the assertion of W. was notoriously false; also said church sent messengers to us, who proved it to be a lie, a palpable malicious lie. Bro. Chiles was present with us and stated he "never told W. so, neither had he seen him during the alluded time!!!" and of course the accusation was false beyond a doubt. At next meeting this same thing was introduced between bro. P. and W., who then and there did peremptorily deny and assert, that he never said that bro. P. had made an effort to turn out any member whatever. It was proven to his face in open conference, that he did accuse him in the present instance, and many other similar lies in the gross. A little time previous to this, one of our deacons wished and made a motion for an amendment to our covenant; not that he wished any alteration in the abstract, no, far from it, he expressed what he wanted; he had it expressed in writing, so that it was well understood by them both. The bro. deacon and Mr. W. were chosen to attach the same to our covenant, but they failed to do so.

The church had become so confused and perplexed, the bro. deacon informed the church that he could not stay with them if they retained W., for that he could not by no means fellowship W.; and other members told W. in like manner, and remarked, that we had better by far separate, and for it to be in peace as near as possible. W. replied and said, he preferred and would rather suffer an exclusion. We used every laudable exertion to part in desirable peace, but all to no effect. At our next meeting, however, we came to the resolution determinately to come out from among them, so that we declared non-fellowship with *all* missionary operations in toto. The vote was taken, all in favor of the suppression of the missionary effort declare the same by a rise from seats; five rose in favor of the protest and six in opposition; before, however, they resumed *all* their seats, a worthy sister rose and objected, and reflected on her own conduct, observing that she did not at the very time fully understand the consequent motion

and result, and urged for her vote to be taken, for she was "determined and would go with the Old Side."

Her vote, however, was meanly and unprecedentedly objected to by W. and his party, knowing it would be decided against them. He and his party not agreeing and submitting to justice and equity, does it alter the case? Is a man, or set of men, to be rewarded for villany and injustice? The fact is, he was, and his party too, reluctantly were gratified in their preference, if it was the truth; they are indeed excommunicated, and what else can it be? every impartial, honest upright man will give veto against; they cannot in justice do otherwise than to give the casting determination in our favor. This W. and others have sense enough to know, they were wrong. What is it then? they lack honor, they do not love virtue, in all its operations; justice and rectitude are deficient to an odious degree, or else they would not endeavor to palm such a barefaced imposition and persist in it too. Their assertion in justification does not alter nor better their case, it only makes bad worse. It is an indelible mark, no good will ever attend it, but an awful impending reverse.

In the result we informed them, that we were the church and that the house of course was the church's, and that we had contributed to the building of the same; and not one of them had *it* cost a cent. W. objected and replied and said, that he would have the house, at the risk of a lawsuit; in addition too, demanded the church book. We told him he should not, for we had possession and that we would keep it. One of our brethren who had gifted the book, inadvertently, being agitated, (they still persisting,) told them plainly they should not have the book without they paid for it. The party readily paid the bro. for the book, contrary to the church; the worthy bro. saw his error, when too late, for advantages they were seeking. The next day, however, he offered the money back, they refused; he plead ignorance and was sorry, but to no effect. It was an individual act, and not the church's.

On Lord's day met. The meeting before, we had received a member by experience, who was to be baptized at the present meeting. The candidate made choice of and preferred bro. P. to baptize her. So we proceeded to the pool to administer the ordinance, accompanied by all the Old Side, not a few; all the New gentry being at the house. While in the act of prayer

at the pool, a ruffian of a fellow came with a whip from the house, brandishing it among us, drove off and dispersed the blacks, the most of which were members of said church; a dog at the same time was plunged into the pool, a repetition was made of the same outrage previous to the candidate, with an horrid exclamation that the dog should and must be baptized first!! There is no resting doubt, but what all this proceeded from the instigation and influence of the missionary spirit at the house!!

We then went to the house and proposed to the others, that we would take the house and pay them whatever was right, or that they might have the house and they pay us whatever was fair and equitable. A wretched man, an excommunicated foreigner, who was friendly to the party, replied in their behalf, that they would keep the house and pay for it. They have not yet complied, and that is not the worst, for we firmly believe that it was not their intention from the first! One of our brethren was liberal indeed, and so were they all to the building; he advanced about \$80!! We, however, were turned out to occupy the big house, but since we are comfortably fixed with a good meeting house, and it is much resorted to and a goodly number added since. Praise the Lord for his unmerited goodness to us!

The Association being near, we sent letter and messengers. W. and party done so likewise. Met on Friday agreeably to appointment, letters called for and read. Two letters from Friendship church, under same name, were introduced; they were laid aside until Saturday, moved and approved. On Saturday the case was again introduced, to ascertain which of the two letters represented the *true church*. Each party made their several relations. Mr. W., however, made not a few false relations, which were satisfactorily proven to the Association to be lies, and to the surrounding numerous anxious spectators, who evidently saw with us and deplored our unhappy singular situation. One of the false erroneous items was, that he, W., never had courted, neither had he ever wished and desired the pastoral care of Friendship church. A worthy bro. indeed, Elder Albrook, arose immediately and coolly, dispassionately, and minutely, related concurrently all the relative circumstances, *when, where, and how*. It was a flat contradiction in terms in the aggregate, to the entire satisfaction of all pre-

sent. The countenance of the man visibly fell, his mouth was closed, his tongue refused its office, he was completely silenced, he could not reply. We felt for him, tho' our enemy, and we feel regret on the present reluctant occasion. It is disagreeable to us all, but imperious duty calls aloud. He and his perverse party have compelled us. The blessed ineffable cause has forced us thus to a disagreeable resort.

Mr. W. incorrectly stated in the Association, that the church gave up the (church) book to him, and that he had loaned it to us from our promise that we would return it the next day. The same was proven to be false likewise in the extreme.

After a lengthy, confused, irritated discussion, the Association agreed to come to a final determination, and put to vote the relative said two letters. The count behold resulted in a tie of 26. Some of the missionists objected, however, and requested a recount, which was readily and cordially granted. The bro Moderator requested all to give back, as he wished for a fair equitable chance; which was complied with, so that the members composing the Association could easily be designated. The vote was the second time taken, and the tale resulted in the same, i. e. 26 to each. And there was a young man a preacher, a Mr. Barnes, of their own party, stood at the back of the bro. Moderator, both in the pulpit, and counted with the Moderator, and did more than once say, that the Moderator had counted right. And many others asserted the same, both of the Association and bystanders, who were numerous in a large crowded house. The counts were truly correct, beyond a doubt, so said they all.

In the meantime, beloved bro., let us here observe, though shameful to relate indeed, that one of their number that voted was *not* a member; this, our bro., we can authenticate and fully establish beyond a solitary doubt, and to the part confusion and shame of some. The bro. Moderator authoritatively pronounced P. and colleagues in connection to be the *true church*, and they were cordially by the Moderator, &c. invited to seats, and their names enrolled, and they participated with them. And W. and his had shamefully and disgracefully to evacuate theirs—so much for their arrogant assumption.

On Monday, again the Association met. The opposing ones still restless, malignity was visible, their all, as it were, was at

stake; they could not be satisfied, they wanted to be avenged. TRUTH was like to triumph, their lofty aspiring pride would be too much sullied indeed for endurance. We cannot, nor will we endure and submit; what for the chieftain, our mighty beloved one to be so disgraced, it will never do. We must continue our laudable effort. It may be we shall this time succeed. Let us all unite our exertions, we cannot tell at this momentous time what the devil has in reserve for us. Every true peculiar man stand firm at his assumed designated post, and be courageous and determinate, and the probability is, we shall *now* succeed. So let us go at it again with all our might, sticking close to the watchword, surmounting every difficulty at the expense of *truth*."

The missionists on this day, (Monday,) urged and urged again, being now for certainty well prepared and all well accoutred, victoriously to decide the disputed ground for a second recount, and impeached the Moderator; and that he had erred. Mr. Baines, above noticed, rose up in the back part of the house and confirmed the above assertion; and remarked and stated, that he saw when and where he made the mistake—after he declaring frequently on Saturday, that he the bro. Moderator was correct in his count! This does not sound harmoniously, something must be in the way.

Ah! we had like to have forgotten. Behold! there was a suspension from Saturday until Monday; hostilities had ceased, time enough indeed for consultation, giving a fair opportunity for the above project to be well matured and effected.

The bro. Moderator at length came to the manly laudable resolve, finally to part for good; wisely observing in the result, "that it was impossible to live with them in peace any longer"—and gave notice, to "all that would go with him, to follow him;" which they cheerfully did, leaving the residue to their own impotent and malicious reflections.

Immediately after, Mr. W., their peculiar favorite was invited to a seat among them, and in the result of their meeting was highly distinguished. This, though, is not to be wondered at, for "birds of a feather will flock together."

THOS. TOWNSEND, Mod'r.

Attest, JAS. B. McDONALD, Clk.

It is reported among us, that the "Index"

has represented, that Pearsall is excommunicated; if this were the first of the many erroneous assertions, the present the only *one*, it might and would afford some plea for an apology, a mitigation. Had the Mr. Editor only attended strictly and minutely to truth, and the inconsistencies of the Minutes of the Union Association, he must and would, it is presumed, have seen a palpable, an ocular demonstrative contradiction in terms, without additional reference and suggestions from any calumniating individual whatever. "But there are none so blind as them that will not see." So far indeed from P being excluded, he has *at this time*, the care of four large reputed churches, and could have the envious addition of as many *more*, could he attend them; he is so much esteemed and beloved, in decided laudable preference to their renowned celebrated missionaries, by *all* the peculiar favored sons of Zion. This is gall and vinegar to them, they cannot endure it, it is impossible. No better criterion, however, can be offered to discriminate and to ascertain with accuracy, which of the two contending parties are *right*, the good Book being judge. It is *true*, very true, and certain beyond successful contradiction, that Willingham and his colleagues were *excommunicated*; and that too, by the church and Association. And the procedure of the church was ratified and confirmed by the Association in opinion, and every good man present deny it in truth if you can. Be certain to introduce truth, however, *truth*—keep from dishonorable evasions, artifices, and subterfuges, and lies, and come into the honorable open field. This we know, however, you will not do—we appeal again to the good Book. Mr. W. and colleagues were compelled, and reluctantly had to evacuate their degraded seats and had to give way to the despised little few; and P. and his were pronounced openly and publicly to be the *true church*, and cordially were invited to resume their honored seats again. This is truth, a stubborn, an indelible fact. When seen and confirmed, it was general satisfaction among the anxious surrounding host. Joy was diffused, exultation was apparently visible. Deny the truth and welcome, it belongs to the missionary spirit; cherish, nurse, and foster it to maturity, it then will be like the "adder, return you *evil* for intended good."

At the time the bro. Moderator pronounced P. and his colleagues were the

true church, there was *no* rendered objection; the reception and exclusion were previous and before the Association had separated. This you cannot in connection with truth deny. Pray why not exclude the rest with P.? There was as much consistency in both, as the one that was exempted. The reason is obvious, it is presumed, without further remark.

The poor despised Mordecai, the "No. Carolina boy," is an eye-sore, a grief, to many in this region. The reasons are obvious: he is too plain and determinate, too popular and renowned for the *New School gentry* to endure. He too often unroosts them and brings their dark concerted nefarious schemes into open exposure, and strips them of their perfidious assumed white dress, the sheepskin; which they indeed are loth to part from. Your supposed triumph and victory over him, however, is but of short duration. Though he is despised and calumniated among you, we esteem him highly and as an acquisition too indeed in the blessed ineffable *cause*—a gift in reality, a champion too in the open field of contention. This you may say is a boast, so let it be and welcome, you have forced it upon us and we are willing to admit it; you know it to be the truth by woful experience too.

Now, Mr. W., you have to pass in review again, as you are the primary one in the tragedy. You are satisfied, it is confidently presumed, that I do know you. We have been conversant, and I have tracked and retracked you again and again for two years and more, so that I do know it to be a wolf's track, in all its complicated dimensions; both in length and width it precisely agrees with the representation given in the *old chart*; there can be no mistake, it is certain, for they both coincide and agree to the contracted dimensions of a hair's breadth. All may see it that will, and that too without specs. Do not think me your enemy because I tell you the truth: you are like unto many others, in this evil day of strife and contention; it is a momentous time, your character has been and is completely represented and delineated of old. You have worn the desirable sweet-scented sheepskin long enough; the assumed white dress has ever been too diminutive and contracted to cover all your odious detestable parts. Remember, for instance, one among the poor, despised, persecuted "North Carolina boy," you, in connection with others of like grade (missionary) have done every thing you possi-

bly could do, and that too under the assumed garb of a friend, and a preacher, a follower of the meek and lowly Jesus, to injure the poor, the innocent, inoffensive youth, as it were; and one too that never had harmed you, unless it was in justification of truth and to repulse your false assertions. And he is not alone by many. Your vented premeditated malignity did not escape others, and has been profusely bestowed. In the result, however, your spleen and virulence has and will terminate in vanity; and what is still worse, vanity and vexation of spirit. And for your and others mutual lasting consolation, you are in a fair way indeed to fill up and complete the measure of your odious miserable representative, the noted malicious Haman, that has gone before. A little more time, a little more time only, and extension and length of rope will, it is presumed, be all-sufficient to complete your awful impending catastrophe!

You will please to remember, sir, and call to your retentive mind, that you are celebrated and peculiarly renowned as a sower of discord among churches. And what pray could be expected from unstable perverse man, especially a weathercock, a man under various garbs, a Campbellite, for instance, a Fullerite, a Free Willer, and then came to this region and in despite imposed yourself upon a predestinarian church, and were received, tho' reluctantly. And pray what has been the result, the direful consequent since? Let past, repeated, woful occurrences, fearlessly and truly answer. Shameful, deplorable indeed, however, to reflect. Refresh your memory, calling to mind that you were publicly and openly in five particularly separate distinct instances, proven to be *not a man of truth* and verity; do not forget, it may be of future essential service to you as well as to others. Sir, for your own sake especially, for the future let alone innocency and simplicity; strictly and conscientiously observing rectitude, you will fare much the better you may rest assured. In the interim call to mind and lay it to heart, that you have "offended the little ones," the poor, despised, persecuted, little few, and that virulently and maliciously too, if we may judge. And have incurred the attached awful just penalty, and your impending doom is inevitable, unless prevented by timely contrition and repentance. May God of his infinite unbounded mercy grant, (if consistent,) is our ardent united wish, as we are sorry for and do sin-

cerely wish you well and to do better than hitherto. Though we have thus remarked, we are not intimidated by no means; for we do assuredly know in whom we trust, who will eventually bless. In this we are certain. His righteous cause he will maintain, in despite of all the malignant combined malicious force of men and devils.

'Tis presumed, with all deference, the never-failing good Book aiding, that we are authorized to judge a tree from its fruit. We do think in accordance with all the hide bound ones in our immediate acquaintance, (no exception, it is presumed,) that you have *not*, as yet, a particle (not to mention an indelible mark) indicative of a Christian, in no instance whatever, you and your party—when I say party, I then mean you all. “A man found in bad company and an encourager, is partaker of their evil deeds, is equally culpable.” So in the present. You may among you retort on the old scribbler—there is a causative for thus writing, sir.

To return, you may say in retort as above, that I am not a competent judge and are presumptuously ignorant. To this abuse, part thereof I am perfectly willing to admit; I do not, nor never did, claim the superior right of being competent. 'Tis a *lie* in the positive. Do not be mad, for I am at this moment calm and cool; and do not view me as an enemy because I tell you the truth. At the tender age of about 13, I was powerfully wrought upon, so much so even at that age, then few and tender years, to commit violence on myself, to put an end to my then present wretched state; but I had seen nothing comparatively at that time, but have often since beyond my power ever to express; apparently, and was so, the devil turned loose to worry and to wound and to maim and if possible, to destroy me finally. He went fully his given distance, eventually at the time appointed I was effectually (I hope) joyfully relieved. We have had many a combat since, so that I am well acquainted with his satannic majesty; but in the result it all eventuated in and for n^o. real good. The present, will not admit my writing any more on this part.

To return, should I not after experiencing so much unmerited goodness, from the source and fountain of *good*, act improperly, unfaithfully, and ungratefully, not to acknowledge and confess that I am one of his, and that I have seen and been with Jesus, and that he has taught and instruct-

ed me. So that I am agreeably bound to say in truth and verity, that I am a judge of good preaching, though not a competent one by no means; and at a great distance indeed: nothing but a poor, dependent, a sin-defiled polluted wretch, a monster of sin and iniquity, and not worthy of the least bestowed favor. I am constrained, however, and do verily believe, that many of you have no part nor lot in the matter, nothing more than pretenders. I am bound to say, in justice of the righteous cause, your persecution, your conduct in many respects, and disbelief of the doctrine, all testify against you; and one certain sure indelible mark is, you know nothing experimentally, the internal operation, the new birth.

I am nearly done, and I wish I was quite; for I am tired. You, sir, in connection with many no doubt, will frequently calumniously say, and endeavor to infuse and impress on the minds of many, that the old man is ignorant, arrogant, and presumptuous; do not mind him, he is a fool not worth a notice; and besides, he is in his dotage, and is quite ignorant and illiterate. Stop, sir, you are mistaken in some things just mentioned, and you do not speak truth at *all* times; this can be proven. It has been said by one of your party, that old Keaton is as great a persecutor of the church of Christ as ever was Paul. This charge does not require confutation, it speaks for itself.

Again: some have been pleased to say, that “if it was not for that old man Keaton yonder, & Pearsall, the churches would be in peace and quiet; that old fellow is going from church to church, and spying and seeing what he can discover.” I hope, bro., we will not deny the charge, but submit; the greater part being the truth. And no doubt it has and will be said, that I am quite too busy and officious, especially in the present case; if so, be it known unto you, sir, and all of your grade and cast, that it is universally admitted by some and not a few, and that too in accordance with the blessed Book, the true and never-failing chart, the only true guide, that it is a duty, a devolving enjoined duty, imperiously calling aloud on the churches to aid, to support, to hold up, to administer, and to endeavor to keep their shepherds from sinking under pressures of every kind, and their various interesting numerous operations; and “what thy hand findeth to do, do with all thy might.”

Hell, at this time, is unusually enlarged.

The dogs are numerous, they are in the fold scattering the sheep; the tender inoffensive lambs are bleating, the ravenous wolves and their numerous craving whelps are snarling, snapping and biting in every direction, worrying and maiming. Is this a time, pray, to loiter and be inactive? Are not the shepherds accountable? Are they not imperiously urged to gather them in, and to fold, and to band and unite them together? Are not the churches (the laity) bound, commanded, and urged, to alleviate and to bear them up in all things? It is our duty, an imperious devolving duty, rally to and around ye, peculiar sacred *heralds* to the standard; the victory eventually is certain.

My dearly esteemed and much beloved brethren, suffer me in conclusion to suggest a few more remarks. Feeling, 'tis presumed, for the peculiar welfare and prosperity of the churches, permit me, with all deference, to remind you once more before I leave you presently; i. e. I have been particularly and well acquainted with the missionary odious spirit, and when its perverse operations were introduced and commenced in North Carolina, about thirty years ago; and have been conversant with, and an attentive observer ever since. I could relate many things respecting the assiduous advocates of the missionary system, that if they had any remaining shame or sensibility left, they must and would blush and be dismayed indeed—an overwhelming load of guilt. This I know is truth, and God's truth too. I do not, I am confident, in the present all-important *case* exaggerate; nor do not mean to, in the present conflict. O that we may, for our own sakes, our children's, and the present and future generations, and especially heaven's and the truth's sake, strike manfully and determinately at all and every appearance of odious religious schemes and artifices of the day. Do not let them rest in quiet; expel, disapprobate, expel. One of such that is in church relation among you, no permanent peace unless effected. The innumerable reasons are obvious and plain indeed, for they are distinct, they are different from us, in all their operations and extensive meanderings; tending to the distracting of your peace and tranquility. Even one remaining among you, will seriously affect; without fear of an effectual contradiction its spirit and its baneful influence inevitably tends to monopoly, anarchy, confusion, and every evil and abo-

mination under the sun, could it only be gratified and promoted in its ardent restless aspirations in accordance.

We should then soon be consigned to the former and present tyrannical fate of other distressed nations. This is undeniable truth. We may see the fruit and effect every day: full, adequate power is only deficient. O! ye peculiar favored sons, be on the alert and your assiduous watch, observing minutely; do not give way an inch, a particle, to the perverse *enemy*; dispute the contested holy equitable ground, at the point of the sword. And O! brethren, if blood should be the consequent result, still continue, O my brethren, even unto death; it will terminate gloriously. Do not be disheartened, consult the good Book, it will encourage: they cannot hurt effectually. Do not forget the enemy, bear them in mind; the howling destructive wolves, the ravenous dogs, and the filthy goats, and their numerous whelps. By a minute observation and the consultation of the sacred never-failing descriptive chart, even their physiognomy in dress, mein, and carriage, and many other indented, indelible, descriptive marks, too tedious at present to recite. The wolfish smell is enough to alarm, to create suspicion, and to ascertain; the dogs' teeth are noted, and the wolves for their peculiar distinct howl, &c. &c. all of which are impressive indelible marks, and are not to be mistaken nor easily forgotten, sticking close to the sacred criterion.

One, for instance, a chieftain, a mighty one indeed, of much notoriety and many such like in this region, has made a speedy flight to Texas, with and in company with a noted she-wolf of equal grade and magnitude; leaving his disconsolate amiable consort, and promising dutiful offspring. He left an odious noxious perfume behind him, and three churches confused and dispersed by his superior skill, &c. &c. he being their former pastor. He took good care artfully to retain his credentials, and obtained a letter of dismissal previously, however, to answer his premeditated intended accumulative designs in that foreign region.

Brethren, let us watch, in the meanwhile do not let us forget the forty-four pounder. The good old Book well consulted that they cannot stand, for their souls they cannot; it is too appalling, too distinctive, tremendous is the sound thereof. Stick close to and ply it well, often

introducing it; and do not let us forget and to minutely watch and we will eventually succeed, of which there is no doubt resting.

The church that I am a member of since being here, did on the Saturday before the first Sunday in the present month, come apart. Thank God for his goodness for the same. Many others are on the wing and will follow. The Lord grant it. I shall shortly give you a full detail of Hopewell church; it is monstrous. I expect to give you a representation of the happy effects of the separation of the "Union Association," and the "Pilgrim's Rest Association."

As formerly, beloved bro., yours, &c.

A. KEATON.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 26, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C. Jan. 1839.

BROTHER EDITORS: In reading the last No. of the Primitive, I am well pleased with the letter of David W. Patman. Patman is a chief of the right kind, full game—if he will only keep his gaffs of scripture truth on, every dunghill chick must lie at his feet and only squall out, you gaff me too hard. I invite his pen in the Primitive, for information from that section of country on all occasions of the oppression of the New School folks on the Old Baptists.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Person county, N. Carolina, Dec. 14th, 1838.

BROTHER EDITOR: I see in the Biblical Recorder (or more properly the *Lying Recorder*) of September the first, a piece from Grauville county, Grassy Creek, containing personal reflections on myself, the Primitive Baptist, and the Kehukee Association; to which I will just remark, that I pay no more regard to their ridicule, blackguard, and presumptuous misrepresentations, and trashy nonsense, than I would to the croaking of a toad-frog, or the buzzing of a musquito. Hence the New Mission clam may rage, rant, and ridicule, I will not be the least molested; but will only pity their ignorance and blindness, and expose their filthy lucre schemes and devil-invented plans and tyrannical systems, which they have devised to bring the free people of America under the yoke of priestcraft and despotism, and to lead blind sinners to hell. I shall also at the same time, endeavor

to hold up the beauties of Christ in the gospel, with the freeness of salvation; a glorious contrivance of infinite wisdom before the world began.

And I will further say to the few scattered saints about Grassy Creek, that if God in his providence should east my lot among you again, that as much as in me is I am ready to preach the gospel to you also, (*in the public road—I had as soon preach there as in the meeting house—*) for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jews first and also to the Greeks. And I can further say with the apostle, that none of these things move me, neither count I my life dear unto myself so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God,

In conclusion, beloved, only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs that ye stand fast in one spirit with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries, (*that is, the missionaries*) which is to them an evident token of perdition; but to you of salvation, and that of God.

S. I. CHANDLER.

FOR THE PRIMITIVE BAPTIST.

DEAR BRO. BENNETT: As you have given no intimation to the contrary in the last No. received of the Primitive Baptist, we have good reason to believe that you will go on with the 4th vol. And as some change has taken place in the list of subscribers through me, it is necessary that I should give you correct information upon the subject, which you will find in the subjoined memorandum.

From your long list of Agents, all of whom perhaps are zealous in the cause of truth—ready to every good word and work—I would fain hope that the Primitive Baptist had gained a standing among the Primitive Baptists of our county, which would justify us in considering it a permanent paper.

That the Old School Baptists in the United States are fully able to sustain the four papers which they have in the field, I have not the least doubt. I judge of this from my own experience, for sure I am that there is not one in a thousand among them who is not in every respect as able to support them as I am, and I take three of them. As long as they all support sound doctrine and correct practice, and are open for interesting correspondence among the saints, and the publica-

tion of information in relation to the kingdom of Christ, they can but be useful both for edification and general information. But although in these things we may derive some benefit from our papers, yet experience teaches that we should not place undue reliance upon them, nor upon the commentaries and expositions of scripture which they may contain, to the neglect, if not the rejection, of the *more sure word of prophecy*,

The Old School Baptists should consider that they are called to a greater and more important work, than the discussion of abstract questions among themselves. We are fairly in the field against our common enemy—antichrist under our own colors and called by our own name—and it is no time for the soldiers of the king, when drawn up in battle array against the enemy, to turn their attention to a comparison among themselves, to see which has the *longest sword*, which the *best gun*, which the *most expert in war*, and which the *highest from the shoulders and upwards*. If Gideon's army is yet too large, the Lord will send back "whosoever is fearful and afraid," and ultimately will retain only such to go forth to the final victory, as shall be "brought down to the water and *tried or separated*, there, even such as shall lap the water with his tongue."

Nothing, save the final extermination of the Old School Baptists, is so pleasing to the great majority of the new order, as to see them in contention and strife with each other. And why? Because it is 1st, the fulfilment of their predictions, and 2ndly, by this they accomplish with ease, what the whole host of them otherwise could not do with the devil at their head. Let us not, however, in our endeavors to shun controversy, connive at error, or give place to it for a moment. It is better that we should divide and subdivide, and forsake, and be forsaken of, all men, than that we should surrender one particle of truth.

I owe you an apology for the communication which I addressed you from Hamilton, Ohio, last winter with the *postage unpaid*. It was taken to the office on Lord's day, and I never thought of the postage until I had gotten several miles from Hamilton, when it was too late to apply the remedy.

The loss by delinquent subscribers, &c. is enough for the conductors of our papers to lose without being taxed with letter postage.

I am your brother, and companion in tribulation.

JOHN CLARK.

Fredericksburg, Va, 25th Dec. 1838.

FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county, }
Dec. 17th, 1838. }

BROTHER BENNETT: Although Messrs.

Philips, Mercer, and Stokes, speak so contemptibly of your paper, I wish you to continue it amongst us; and through that channel I will try to inform you and my brethren in other parts of our country, how matters of religion are going on here.

I think times are getting some better with us, for the Old School Baptists are separating from the missionaries; and I think when we get finally separated, we shall have more peace. But still there are some amongst us, that are trying to hold both ends together, and have constituted a church near the centre between three of our churches, that is not ever to make the institutions any bar to fellowship.

Brother Bennett, there is one more thing that I will mention, and then I think I will stop; and that is this, some of our missionary folks say that you deny publishing any thing over a fictitious name; but, say they, where ever was there a man by the name of Rudolph Rorer? Now I knew a man in Pittsylvania county, Virginia, by the name of Abraham Rorer, and I have thought that brother Rudolph was a son of old Abraham Rorer, and wish that brother Rudolph would let me know if I have guessed right or not.

I subscribe myself yours in love.

ANTHONY HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Madison county, }
Nov. 12th, 1838. }

BELOVED BROTHER BENNETT: I again with the helmet of salvation and sword of the spirit, which is the word of God, come forth to the field of battle; having for my commander in chief the King of kings and Lord of lords. I will also inform you, that my fortress may be found in the 2nd chapter of the Revelations of St. John the divine, from the 1st to the 5th verses; and the said fortress is composed of the following materials, to wit: verse 1st, Unto the angel (or minister) of the church of Ephesus write; these things saith he that holdeth the seven stars (or ministers) in his right hand, who walketh in the midst of the seven golden candlesticks; (or churches;) 2nd verse, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars: 3rd, And hast borne, and hast patience, and for my name's sake hast labor-

ed, and hast not fainted. 4th, Nevertheless I (Jesus) have somewhat against thee, because thou hast left thy first love. 5th, Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Bro. Bennett, as the angel, or minister, of the church at Ephesus did, in purging that church of every evil, and every false teacher and doctrine, so have you and many other Primitive Baptist preachers that I could name, in different parts of these United States of America done. Then, dear bro., as the three first verses of this chapter so well apply themselves to the ministers and churches of the Primitive order of the present day, I will say to you all, that I bid you God speed in the great and glorious warfare, as our captain is gone before and will lead us to victory and to peace. But, dear brethren in the ministry every where, although our king has said to the minister of the church at Ephesus, and to you the ministers of the churches of America, that he knew your works, and your patience, and how you have tried them which say they are apostles, and are not, and hast found them liars; yet you angels of the churches remember that the 4th verse says, Nevertheless I (Jesus) have somewhat against thee, because thou hast left thy first love. And the 5th verse says, Remember therefore from whence thou art fallen; and repent and, do the first works, (or love,) or else I (Jesus) will come unto thee quickly, and will remove thy candlestick (or church) out of his place, except thou repent.

Now, you bright and shining stars of America, who have been so busily engaged for a number of years in defence of your civil and religious liberties against modern priestcraft, with old bro. Lawrence at your head, (speaking after the manner of men,) remember that although your king is well pleased with what you have done, yet he says in the 4th verse, that he has somewhat against you, because you have left your first love. Now, you angels of the churches, the 5th verse tells you how to get rid of that something; which is to repent, and do the first works quickly. Repent, that you did at the first open the doors of your churches to so many of those young Catholicks, with their Arminian experiences; which has been the cause of your leaving your first love, to drive them

out again. Repent, that you did not expel from your churches those young Judases, upon the first discovery you made of them, as Peter did Simon Magus, when he discovered that he was under the influence of money instead of the Holy Ghost.

Bro. Bennett, if you concur with me in the above, I would suggest to you that you set apart a day for prayer and fasting to all the Baptists of the Old School order throughout the United States of America; requesting them, to meet at their respective places of public worship, on the day that you may set apart, and neither eat, nor drink, until 4 o'clock, P. M. And the succeeding day be set apart for preaching, supplication, breaking of bread, and praise to God, for his great goodness towards us.

Preachers, preach to the people Jesus Christ, and him crucified.

Preachers and laity, pray God to forgive you, for leaving your first love.

Preachers and laity, all praise God, for his goodness, in the conversion of your souls, and the perpetuation of your civil and religious liberties.

Bro. Bennett, I know that much might be said, both for and against a fast day; but the elucidation of that subject, I will leave for the present to abler pens. And for the present, conclude with an earnest desire, that all to whom this may come, would read the book of Esther, and see what a poor little stiff necked Jew named Mordecai could do; or rather what God could do for him and his people, when they were sufficiently humbled with prayer & fasting.

Now you young Hamans, who claim to be next to God in the conversion of sinners, take warning from one who greatly desires your welfare; before it is finally and forever too late for you to escape the gullows that you have been trying so long to raise to hang these poor young Mordecais, the Primitive Baptists, upon. For, dear sirs, I am authorised from sacred writ to tell you, that he that digs a pit shall fall therein. Then, sirs, we have the encouragement, Fear not, little flock—and our General tells us, (and we verily believe him,) that one shall chase a thousand, and ten shall put ten thousand of you to flight. Then with the God of Abraham at our head we fear you not; but exhort you to weep, howl, and lament, yea, repent in sackcloth and ashes, that you have dared to assume to yourselves the work that belongs exclusively to our God, and not to the god of conventions, to wit, (money.)

Brethren, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Repent, therefore, that you have so behaved yourselves as to deserve chastening. Also rejoice, that you are worthy to receive chastisement whereof all are partakers; for if you be without it, then are ye bastards and not sons. Finally, brethren, farewell; live in peace, and the God of peace be with you.

Bro. Bennett, if you think the above worth the notice of the public, let them have it with any correction you may think it deserves; if not, commit it to the flames.

Yours, with much respect.

WM. CROOM.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Pickens county, }
Dec. 2, 1838. }*

DEAR BROTHER: Your patrons in this country are well pleased with your Primitive. It is received as a messenger of peace and good tidings. I expect in a short time to furnish some more subscribers. I could say a great many things to you, and have several subjects in manuscript for your paper; but finding that brethren from various parts have wrote so similar, and wishing rather to give way to other brethren, I have thought proper to withhold. So good is done I am satisfied, not wishing to become conspicuous. Perhaps I will answer my part, and also show my opinion. May the God of peace be with you. Farewell.

WM. H. COOK.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Jones county, }
Nov. 18th, 1838. }*

DEAR BELOVED BROTHER IN THE LORD: Some time having elapsed since I wrote to you last, I have thought proper once more to write you a few lines in haste, informing you that through the grace of God I am still standing at the old corner post; still standing upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. For, dear brother, I know that it was only through the mercy and kindness and grace of God, that I was made to feel the exceeding sinfulness of sin.

And now, dear brother, permit me to tell you that I worked with all my might at the law for three years, and found myself no better but a great deal worse; for I was

enabled to see myself as being an abomination in the sight of God, my heart a fountain of corruption and desperately wicked. Under a due sense of these feelings, I was made to cry to the Lord in earnest, to have mercy on me or die I should. At this extreme it was pleasing to God to speak peace to my soul, and I was enabled to rejoice in hope of eternal life; which gave me joy for months in meditating thereon.— Then getting in a cold condition for some time, the devil tempting me, almost won me back to the love of the world with its alluring charms; but thanks be to my God, who again visited me in his mercy and brought me again to my knees in humble supplication to him for his mercy. For it did appear to me, that I was the greatest sinner on earth; I was made to think that no Christian could get so far away from God as I had, you need not be surprised, my brother, if I tell you, that I thought it was a gone ease with me; that I thought that I was before mistaken, and that it was all imagination; which you may suppose almost drove me to despair.

I now cried and prayed to the Lord both night and day, for a confirmation of hope and to convince me if indeed he had ever spoken peace to my soul; but it did appear that such a sinner as I was, need never think of being saved, but that the Lord had left me to die in despair.

Right here, dear brother, the Lord enabled my soul to lay hold on this sweet promise, (while on my knees in supplication to him:) As I live you shall live also. With joy I exclaimed: Lord, I know if thou say it, it shall be so. With joy I rose and went my way praising God, and was perfectly reconciled to his will. I was made to view Christ as being the end of the law to every one that believes, and how his righteousness imputed would justify the sinner in the sight of God. And that there is no other way nor name given under heaven amongst men whereby we must be saved, neither is there salvation in any other. This, dear brother, is a small sketch of my experience. And in obedience to his command I was baptized by Elder Tilman D. Oxford, on the 12th November, 1837; and am now endeavoring to hobble along, wading through doubts and fears, the way and plan of salvation I doubt not.

And now, if a saint, the least of all; for surely no Christian ever had so hard a tour as I. Not all the missionaries, with

all the gold and silver in the world, could have done me any good, or have given me the least relief. Neither do I believe that they with all their filthy lucre, with all their forms and plans, can make God save one soul who he has not purposed to save in Christ. Neither can all the powers in earth and hell prevent him from converting those and bringing them to know him in the pardon and forgiveness of their sins, and saving them with an everlasting salvation, who he has purposed to save in Christ before the world began.

I could write volumes on this subject, but must now come to a close. Nothing more at present, but still remain yours in brotherly love. *T. J. BAZEMORE.*

FOR THE PRIMITIVE BAPTIST.

*Blackville, South Carolina, }
Dec 22d, 1838. }*

DEAR BROTHER BENNETT: With pleasure and heart cheering satisfaction, I have read your paper; wherein I have discovered a few names in America, that have not departed from the truth of Jesus nor the gospel, nor trodden under foot the simplicity of the religion that Jesus Christ came into this world to establish among the fallen and rebellious children of men; who stand true to their integrity without fee, or reward; face their enemies who say, give us your money then and not before we will preach to you the way of life and salvation through legality. Their cry is, more money, or we must fail. Peter says, "you and your money perish." Acts, 8, 18-22.

I thought myself alone in this matter, but praised be God for his good will and love to those who fear and love him. I pray God to continue his grace and the power of his spirit with his people on earth; that they may be enabled to stand fast in the grace whereunto they were called, and boldly declare the counsel of God in truth and sincerity of heart; to honor God, and not schools nor money beggars. I am under every bad name; but my comfort is, that God knows what I am. Therefore I close my writing till I get settled, and with humble and fervent prayers to Almighty God to command all his blessings on you, and the efforts undertaken to keep the truth.

I am yours in truth, and gospel bonds of love.
JOHN YOUNG.

FOR THE PRIMITIVE BAPTIST.

*Franklin county, Va. }
Dec. 16th, 1838. }*

BROTHER BENNETT: Some time last summer I got hold of a paper called the Primitive Baptist, with which I was well pleased; for it contained a piece on a subject that my mind was perplexed about, and I came to the conclusion, that if I could get it I would take it for one year. And a short time afterwards I met with brother R. Rorer and became a subscriber, and have received three numbers of your paper, with which I am well pleased.

Now, brother Bennett, I will let you know something of the situation of the Baptists in this part of the Lord's vineyard. We are in a cold dull state, and much divided; some for paying preachers, and some against it; some for learned ones, and some opposed to them; some for all the institutions of the day, and some opposed to them. And as for my part, brother Bennett, I think the Lord will do all his pleasure and work all things after the counsel of his own will and save his people; that is, his elect, be they where they may; and vain is the help of man. For it is the Lord that works in us, both to will and to do of his own good pleasure; and for me to think that the great and wise being, who knows all things, would call a man to preach and he not qualified, would be wicked.

Well, brother Bennett, I think if I ever heard the gospel preached, it was by men that had not much learning; that is, human learning. Tho' I thus think, I am not opposed to learning; no, by no means, for the great apostle Paul was a learned man, & the Lord converted him and made him preach; but the apostle John was an illiterate man, and the Lord converted him and made him preach. And these are the preachers that I like, made by God himself and learned of Christ, and not of man. But there are some that think by their actions, that none can preach without learning; and in fact, I heard a member of a Baptist church say, that it took learned men to explain the scriptures, and without learning they could not do it.

Now, brother Bennett, supposing this was a general thing among the Baptists, what would be our situation? In a few years would it not be this: The learned would have their own price for preaching; and for a proof of this, look back to church

history when the Baptists were dragged about by the hair of the head, and beat with clubs; with many other persecutions. And what was it for? Was it not for preaching? Yes, brother Bennett, when our forefathers were giving so much of their tobacco to these learned men, did not the Baptists preach without it? And this you see was taking away their craft, which they could not bear. And when I see how they are going on in the North, I am afraid that we shall have worse times yet.

It seems from a No. of your paper, that a slaveholding preacher is hardly permitted to enter a northern pulpit; and the northern people think that it is as bad to traffic in slaves as it is in ardent spirits. Now, my dear brother, cannot you see how the thing is working? Methinks it is time we all had our eyes open; and let us, my dear brother, try to call upon the Lord for help. So I must conclude for this time.

May the Lord be with you in your undertaking, is my prayer for Christ's sake.

HIRAM HUNDLEY.

*Bibb county, Georgia, }
Dec. 7th, 1838. }*

DEAR BROTHER BENNETT: I wish grace, mercy and peace to be with you, and enable you to go on in the work of the Lord. I send you in this letter five dollars for your valuable paper, the Primitive Baptist, to be sent to the under named persons.

Yours as ever.

JONATHAN NEEL.

*Alabama, Sumpter county, }
Dec. 4, 1838. }*

BELoved BROTHER: I avail myself of the present opportunity of addressing you for the first time. In weakness I make the attempt, but I feel like I want to give you a short history of what we are doing in this quarter of God's vineyard.

Dear brother, we have been much plagued with what is called benevolence in our region, which has caused much sorrow and a great deal of strife and division. The missionary spirit has done much evil in this country. It has been sowing seeds of discord among us here, and they have brought forth blades of contention and roots of bitterness. And thus saith the Lord, mark them that cause divisions—and so say I, and that with indelible marks of disapprobation. Again I heard a voice out of the midst of heaven saying, Come out of her, my people.

Our Association among us have sowed asunder, and the churches are sifting fast; and we hope to form an Association of an whole piece. May the Lord grant it, is my prayer.

E. McDONALD.

*Georgia, Upson county, }
Oct. 2d, 1838. }*

BROTHER BENNETT: I again take the opportunity to inform you that I have procured a few more subscribers for the Primitive Baptist. I have nothing very particular to write you at present, more than we are at peace among ourselves.

Accept this letter as a token of due respect to yourself, and all the true followers of Christ. As I am in haste, I must conclude.

WILLIAM TRICE.

*Bulls county, Georgia, }
Dec. 1st, 1838. }*

DEAR BROTHER BENNETT: Though a stranger to you personally, I think I am not a stranger to the doctrine contained in the Primitive Baptist; and, at the request of some of my brethren and friends in this vicinity, I avail myself of this opportunity to write to you for the 4th volume of the Primitive. Though it is much abused by many in this quarter, yet there are a few names in Bethel and its vicinity that love the truth.

I have nothing of great moment to inform you of, only those churches that were disposed to obey the scriptural injunction, to come out of her, were constituted into an Association on Saturday before the 2d Lord's day in October. There were seventeen churches constituted and eight joined after constituted, making in all twenty five. And truly it was a heavenly time, there was no jargon in the preaching, and not a dissenting voice in the deliberations. And those that we have left seem gratified that we are gone, and God knows we are glad we are away. So it must have been a righteous work to separate, for the scripture says the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.

I remain, dear brother, yours in gospel bonds.

HENRY BARRON.

*Georgia, Campbell county, }
Dec. 13th, 1838. }*

BROTHER BENNETT: Although I have been a constant reader of your paper ever since it has been in circulation in this country, this is the first attempt I have made to

make myself known to you. I am one of the Old School Baptists, and for the last twelve years of my life have been trying to preach Christ and him crucified to perishing sinners. During that time I have passed through many afflicting scenes, and have experienced some hard struggles in the churches and Associations; but I hope that the hottest of the war is over in the Yellow River Association.

Some brethren and friends at the last meeting at Nancie's Creek church in Dekalb county, requested that I should forward their names to you as subscribers for your paper, (the Primitive Baptist,) and wish you to send their papers to Cross Keys, Dekalb county, Georgia, and the terms shall be complied with. The undersigned are the names as one company, and I expect in a short time to send another company of names to you. So nothing more at present, but remain yours, in brotherly affection.

JOSIAH GRESHAM.

Alabama, Tullapoosa county, }
Dec. 14th, 1838. }

BROTHER BENNETT: You will please send me six numbers of the Primitive Baptist, commencing with the first number of the fourth volume. I read your valuable paper last year, and am well pleased with its contents; so much so, that I do not feel willing to be without it. Consequently, I wish you to send it to me until I order it stopped, which I am sure will never be as long as it maintains the same doctrine it has heretofore; which I have no doubt it will do as long as it is published.

Brother Bennett, I must inform you that there are schisms and divisions amongst the Baptists so called, in this part of God's moral vineyard, and a great separation; we have lately had an Association constituted of the Old School of about four hundred members, and I think there will be many more at our next annual meeting.

Yours in gospel bonds.

WILLIAM POWELL.

Georgia, Hall county, }
Dec. 3rd, 1838. }

BROTHER BENNETT: In a route below I chanced to espy one of your publications entitled the Primitive Baptist, dated 25th March, 1837, Vol. 2, No. 6, in which I conceive is contained much truth, if I am not deceived in understanding my Bible; though I never was taught in college, neith-

er in any of the seminaries of this day, for which I lament; because I cannot tell more about Jesus and address the same truth more to the understanding of poor sinners.

But, my brother, I trust and do hope I have had some good teaching even in the forest, and from the very best and wisest teacher, even Jesus the great teacher of his people; for they are all taught of God. And this makes me want to hear more from my Primitive or apostolic brethren; and I want your paper circulated here, for we have much division and many fine benevolent institutions here, which I fear are spoiling the peace of some of God's children. I fear this, because my old Bible does not say I should go into them, and because I cannot go where my divine master has not taught. These fine brethren say, (no fellowship.) O how hard! But I want to know and feel more brotherly love, and the flowings of the divine spirit, know the truth and be happy in doing the work of God.

I have shown this number to some of my brethren and neighbors, and some say they wish to read your paper one year; and have voluntarily made up one company for six copies, and have placed the same in the hands of brother S. J. Sloan, who will address you and direct you where to send their papers, and superintend according to your direction in the above number. Also, I am making another company with myself, and now write for three copies.

Yours in gospel bonds.

JOHN WAYNE,

Pastor of the church at Bold Spring, H. C. Ga.

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Arthur Brooks,	1	G. W. McNeely,	1
Peter Jones,	1	Z. Johns,	5
Wm. S. Shaw,	3	T. J. Bazemore,	5
Arm'g Mitchell,	5	J. Lamb,	6
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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

No. 3.

SATURDAY, FEBRUARY 9, 1839.

VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Butler county, Alabama, }
Oct. 17th, 1838. }*

DEAR BROTHER BENNETT: Our Alabama Baptist Association adjourned their session on yesterday, commencing on Friday last the 12th inst. And having deferred writing until it was over, I now hasten to give you some of the outlines of the business transacted at the said Association.

We have had considerable distress for several years past in our churches and Association, in consequence of the abuse and idolatrous proceedings of the missionaries. And for the purpose of trying to get rid of them, some of our churches appointed a council to be held at Bethel meeting house, Montgomery county, on Friday the 31st of August last; at which time and place fifteen churches represented themselves by letters and messengers, and two other churches with messengers without letters, making in all seventeen churches. We agreed in council to declare unfellowship with the missionary system, &c.; and to recommend our Association to do the same. The yeas and nays being required, was, yeas 38, nays 5. Accordingly, I think eleven churches only made request in their letters to the Association. All the letters were read as usual, and laid on the table. The Moderator and Clerk were then elected, and the different committees appointed.

On Saturday morning, the committee to arrange the business to come before the Association, reported to open the door for the reception of newly constituted churches.

There were three received and a fourth, the Center Ridge church being a missionary church, was forced in over the heads of the Association; which became very distressing. The circular letter written by Elder Luke Haynie, was presented; which, together with the church letters, were referred to the committee on documents.

On Monday morning, the circular letter was read, which was rejected by a majority of three, the vote, fifty one to forty eight. After spending the whole day in argument, and such an argument perhaps never has been heard in a Baptist Association before—I have been in a great many, but never have heard the scriptures so abused, and murdered before; and even the dead, as well as the living, that could not for conscience sake agree with them, were slandered by the missionaries; there being many of them from other Associations; combined with what there was in our own Association—they then took up the subject of the church letters, and commenced an argument. I then left the Association for home, not being a messenger.

To day I understand by a messenger from the Association, that thirteen churches withdrew from the Association, including nine preachers, to wit: Thornton Rice, Luke Haynie, H. M. Todd, Geo. W. Jeter, Melvin Jeter, Allen Driskal, Zachus Nix, Wm. Fendley, and James Miller, on yesterday, and formed themselves in council, at the stand that was prepared for preaching; nearly the whole settlement going with them. They then proceeded to appoint on Friday before the second Sabbath in December next to form a new Association, and invite all their friends and the brethren of the Old School Baptists, to attend with them at Fort Dale meeting house for said purpose. I should rejoice

to see some of the old veterans of the cross with us then, if possible.

I feel thankful to God for the separation, as my whole desire has been for nearly forty years, that the church of Christ should be separate from the world and ungodly professors in their worshipping God. And I do think, that the Lord is in it, for God in the first place, has since his creation of man in all ages, had a separate and peculiar people zealous of good works, who worshipped him according to his rule. But we have seen in all ages also, that satan through his seducing spirits, has had a people to worship him according to his rule; from Cain, the first son of Adam, to the present time. For Cain, I think, was as sincere in his offering as any of the missionaries, or any of the ungodly professors, since his day can be; yet his offering consisted in that which God had cursed, and that which he had not commanded. While Abel's offering consisted in the firstling of the flock, typical of Christ, who he had commanded that angels and men should worship, and him alone, he also being equal with the Father.

2. God by his Holy Spirit, which is equal to himself and Son, has through his prophets laid down his rule in types and shadows for his worship until the coming of Christ; who blotted out the handwriting of ordinances, nailing them to his cross, and then commanded all men to repent and believe the gospel; which gospel John began to publish in the wilderness of Judea, then Christ himself and his apostles, all of which laid down sufficient rules and regulations for the government of his church until the end of the world, and yea, for all his creation. But we see a great many professors in our day; contending that they have something to add for the saving the world; consequently, add many of their own inventions, and construe them to be in accordance with the scriptures; notwithstanding the curse pronounced against those that add to, or diminish from, the scriptures.

3. It appears to me, God has ordered first, that some of the churches should petition the Association to declare against the missionaries. 2. That he directed the writing the circular letter. 3. That the missionaries should attend from the corresponding Associations, with all their malice and rage, to sift and separate his people from their idolatrous worship, and thus purify his church unto himself, to be zealous

of good works according to his word alone. For we read that, all things shall work together for good to them who love God, and are so called according to his purpose; and grace given us in Christ Jesus before the world began. And I believe that God in his overruling power will sit and purify his people until peace and harmony shall flow from breast to breast, and brotherly love and union once more abound in his church.

Enclosed is a copy of a letter written to one of the Editors of the South Western Monitor and Religious Luminary, printed at Mobile, which I wish you to publish, as the said Editor it seems has declined publishing it. My intention in writing the said letter was first, to try to convince them of their errors in their schemes and inventions. 2. As there are a great many of his readers who have been brought up under the influence of the schemes of the day and are led astray by those seducing spirits, I had a desire to try to show them that it was not always so with the Baptists. 3. The missionaries have been so kind in sending me so many of their trashy publications from various parts of the United States, that I have become so disgusted with them, that I desire to read them no longer.

I expect to write again after the constitution of our Association. If I do not, please continue sending on the 4th vol. as usual, only the above alterations, as I believe your paper is read generally with considerable interest. The doctrine generally contained in the many communications published in your paper, is in accordance with my views ever since I became acquainted with the missionaries to the present day.

Please also, to send me the first volume of the Primitive if you have any on hand. I would also suggest the propriety of you, brother Lawrence, or some other person, to compile all brother Lawrence's writings in one volume and have it well bound, as I think it would be a valuable work in the present generation and generations yet to come. I hope to see a trial made to have it published by subscription.

With due esteem, I remain yours in love.

DANIEL GAFFORD.

Butler county, Alabama, }
June 16th, 1838. }

BROTHER HEARD: I acknowledge the receipt of four Nos. of the South Western

Monitor and Religious Luminary, edited by you and published at Mobile; for which I feel thankful to you, hoping that you sent them from pure motives. In reading them it has caused a desire in me to communicate some of my thoughts and feelings to you, respecting the situation of the present times as to religion. I have been a Baptist for near forty years, and have consequently been acquainted with a great many precious brethren; and among them a great many ministers of the gospel of our dear Redeemer, and had the opportunity of hearing preaching from my youth up to the present day from almost all the different denominations of professed ministers that are common in the United States. Consequently, since it has pleased God to reveal to me his Son Jesus Christ, (as I hope and trust) in the pardon of my sins, I have thought that in my weak manner I have been able to judge for myself at least, what was the true religion of our Lord and Saviour Jesus Christ, and what was the religion of the world. I do not believe that Christ is divided, but that there is but one Lord, one Faith, and one Baptism. And that Christ is the great head and lawgiver of the church. And has laid down in his word a sufficient rule for the faith and practice of all his dear children; and that the Holy Spirit always teaches the same things, though there is a diversity of gifts; and that God is not the author of confusion; and that the language of the Holy Spirit, is all the language that we have any business with in religious matters; and that God never commissioned man yet to do any thing whatever; but commands them to do whatsoever he wills to be done.

Now, I wish to inform you something that I do know in former days, and up to the present time. In the days of the good old soldiers of the cross of Christ, to wit: Daniel Marshal, Abram Marshal, Silas Mercer, Thomas Mercer, James Matthews, Sanders Walker, Thomas Daniel, William Green, Benjamin Mosley, my dear old father, and a number of others I do not recollect at this moment, whose spirits are all now, I believe, in heaven praising God. I never heard the name missionary, theological school, State Convention, Bible Society, Tract Society, Temperance Society, Sunday School Union Society, nor any other society among the Baptists; nor even among the Presbyterians, Methodists, Quakers, &c. named. Yet the Baptists prospered and increased greatly; there were

great revivals, a great number of churches constituted, several Associations constituted, the gospel preached without charge of money, the poor had the gospel preached to them. The destitute regions frequently had some of those preachers among them; the preachers supported their families plentifully; they all spoke the same language; all was peace and union, both with preachers and churches, (except individual disorders.) They all could go to meeting united in heart and hand, some singing praises to God, some telling what the Lord had done for them; on the way to meeting, while there, returning home, and after they had got home. They all believed that God was able to send the gospel among the heathen, when and by whom he pleased without the aid of money, and in defiance of all that wicked men combined with devils could do. The meeting houses were almost generally filled on any preaching day. There were few in the neighborhood that could get there but went. Christ was not then divided with the Baptists. The Baptists no matter where they came from, spoke the same language; had the same Faith, Lord, and Baptism; could see eye to eye, and brotherly love appeared to abound generally among them. And I knew of no family that wanted a Bible but what had one.

I suppose some of your correspondents, and probably you, may say, surprising. It cannot possibly be so. I do not believe it. Can it be possible that God would so bless a people that had no theological schools to educate ministers, no State Conventions, none of the societies that we have now, with our train of officers. No missionaries to carry the gospel to the heathen. No way to restrain drunkards from getting drunk. No memberships in societies, no donations of money to spread the gospel. No days for concerts in prayer, and no protracted meetings, &c. No, it cannot be so. I judge from the proceedings of the missionaries in the present day.

Yes, my brethren, God did bless his churches, ministers and people in those days abundantly. And I can inform you why he did. It was because those departed worthies were ministers of God's calling and qualifying. And they did not preach themselves to the people, nor theology taught in the schools of the day, nor any of the schemes of the present day in forming societies, nor that the heathen were perishing and going to hell for lack of

money to send missionaries among them to carry the gospel. Nor that Sunday Schools was a good nursery to bring up children devoted to the Lord; but they preached Christ Jesus the Lord, and themselves the people's servants for Jesus sake. In short, preached what the Lord sent them to preach, and where he sent them, (and not what and where the Convention sent them to preach,) and the Spirit accompanied the word.

And I further inform you, that I would not walk across my house for all the preaching that any man may preach, that says he has a call of God to preach the gospel, and says he cannot preach it unless he was qualified at the schools; or that he has a special call to preach to a certain people in any country whatever; and then says he cannot go without the people or societies will make him up a certain amount of money, or that he will not preach to any church at home without a certain amount of money. In short, if he can stop preaching under any circumstances whatever, I doubt his call to preach.

Now, my brethren, I hope you will pause long enough from your missionary operations, and contrast those days with the present time. And take a view of the distressed situation of families, churches, and Associations, generally through this once happy United States; and see if the missionary schemes and operations did not commence the confusion, and thence further they go with them, if the confusion does not get worse and worse. And see the contentions, backbitings, evil surmisings, evil speakings, the coldness & barrenness in religion, even among all denominations of professed Christians. The boastings in private conversation, from the pulpit and press, of what great work the Lord is carrying on through the instrumentality of missionary operations. Then ask yourselves the question: Can it be of God? Is it in accordance with the scriptures? Is it consistent with benevolence, charity, or humility?

I wish also to inform you, that I have spent nearly all my leisure time during the present year, until a few days past, in reading missionary papers and books, the last except your two last papers were Dick's works; since which time, I turned my attention to reading the scriptures. It appeared to me that I had got almost into a new world; new scenes of love, joy, peace, and humility, appeared to roll through my mind. In fact, the scriptures appeared to

be more delightful than they had been in several years past. In short, I must tell you I had heard and read so much boasting about this enlightened day of religion, together with the other confusion before stated, I thought, could it be possible, that so many wise men could be led astray by seducing spirits, and depart from the faith once delivered to the saints. It so confused me, and hurt my feelings to think that Baptists would do so; it has been the darkest day in religion for some time past with me I had ever experienced before; but thanks be to God, I read in the scriptures that all things shall work together for good to them that love God, and are the called according to his purpose; and I believe the scriptures.

I must close, for want of room on my sheet, praying God that he may so direct you, me, and all that profess the name of Jesus by his Holy Spirit, that we may duly consider what we are doing; and that all we do, think, or say, may be in honor to his holy name and cause, and for the good of his people.

According to the title of your paper, I hope you will give this communication a place in it. And if you or any of your correspondents should make any remarks on it, or in any way answer it, I hope you will continue to send me the paper, if not, I hope you will discontinue it.

With due respect, yours, &c.

DANIEL GAFFORD.

Editor of South Western Monitor and Religious Luminary, Mobile, Ala.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Upson county, }
August 28th, 1838. }*

BROTHER BENNETT: Having in a former communication endeavored to lay before you, in a figure, some of the effects of the missionary gale, &c. I shall now give you some account of the gracious dealings of the good Shepherd towards the little few that came out from the New School, or Antioch church. Two other churches have since divided; namely, Bethesda and Fellowship. In the former, there was a small majority of the New School, and in the latter, a large majority of the Old School; yet the N. S. hold both the constitutions and keys. This brings to mind that scripture: Since the days of John the Baptist till now, the kingdom of heaven

suffereth violence, and the violent taketh it by force.

I was not present at Fellowship, but I am informed that there were much disorder, hard words, and rough feelings among them. The dissenting members from these three churches united themselves into three bands, and are now constituted churches on Old School principles. Namely, Shilo, (Pike county) Emmaus and Mount Gilead, (Upson county.)

We purpose by the help of the good shepherd to keep out those who may come to us in sheep's clothing; but inwardly are ravening wolves. May we have the gift to know them, and the address to put them to flight.

A parapet work, the wolf will leap o'er,
Our wall should be higher, that it was before;
The gate, door and windows, the porter to keep,
And open to none, but the shepherd and sheep.

The band, which is now Mount Gilead church, met at brother Charles P. Hansford's on the 24th inst., at which time and place the presbytery met us; namely, bro. Jason Grier and Francis Douglass, of Butts county, finding us in order, &c. declared us a regular constituted Baptist church. We have no house yet to meet in, but,

Of bushes and boughs an arbor we've made,
There under we worship, none make us afraid;
We trust in Christ's promise, no good he'll withhold,
From those that do love him and are of his fold.

The prophet that has a dream, let him tell a dream. Isaiah, 23. 28. Brother Bennett, I do not profess to be much of a prophet; but if one at all, one of the least. But we know in part and prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. 1 Cor. 13th chap. 10th verse. I would follow after charity and desire spiritual gifts; but rather that I may prophesy. He that prophesyeth speaketh unto men to edification and exhortation, and comfort, and edifieth the church. For this purpose, I would relate a dream which I had a few weeks before our division took place in Antioch church. At that time, I was for many days much afflicted in spirit on account of Zion's distressed situation; my sleep departed from me; I had but little appetite for natural food, and so it was I cared but little for the affairs of my farm. While thus distressed in mind, I had a vision in my slumber on my bed, all appearing as plain to me as if I had been really awake.

Me thought I had two eye teeth on the

right side of my jaw. The supernumerary or new one, grew between the old one and my lip; not in a right line with the others. It had so protruded my lip, that my natural visage and speech were much altered. The new tooth became painful; every motion of my lip caused a sore sensation; my visage being so marred, together with the soreness of my lip, afflicted my feelings, and I was resolved to have it extracted. Applying my thumb and fore finger, I found it was loose in the jaw, and with a slight effort drew it out; but contrary to my intention, and much to my regret, the other at the same moment came out also. I felt much afflicted for the loss of this good tooth. While they were now in my hand, discovering no connective particle, but clearly perceiving which was the good one; the tho't came to mind, that the primitive tooth, if placed back in the jaw, might grow fast again and be as good as formerly. The suggestion I tried, first throwing the other on the ground and saw it no more. The good tooth now replaced, was sore a short time; and cheering to my feelings, soon became as strongly seated as ever. The above dream has borne much on my mind; for a while I could not see through it, but now I think I can. The case applying to the church.

Here I would give the particulars of our coming out from the New School, but have not space.

There are some here, brother Bennett, that dislike your papers, the Primitive Baptist. They speak lightly of them, and say they are inflammatory and should not be circulated; others call them sampson's foxes, having fire brands, and wish their number was completed; for, say they, they are consuming our shocks and standing corn. We do not read, brother Bennett, that the Israelites complained of any injury done them by Sampson's stratagem; and it may be, that these complainers are not Jews inwardly, nor friends to the Old School. If Sampson's foxes be a type of your paper, their numbers should also agree; and you must have three hundred before their number is completed, and this you know, will take you more than twelve years, (for a copy is not another but the same,) and in that time it is likely that not only many of their shocks and much of their standing corn, (cheat) will be consumed, but also many of their olives and vineyards. These shock makers are busily at work in this section; they have an Association in the

bounds of Echaonna, and are doing all they can to make proselytes; holding protracted meetings, circulating pamphlets, &c. &c.

Now, let us examine the cause of complaint, and see if your paper is inflammatory, or has the quality of consuming as fire. Read Obadiah 18: The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau: for the Lord hath spoken it. Read Matt. 3. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Read Luke, 12. 49: I am come to send fire on the earth, &c.

Now, brother Bennett, if your paper has the quality of consuming as fire, I am inclined to think it is of the kind above mentioned; and these complainers have some ground for complaint, and should take good heed to what kind of seed they sow, and of what materials they make their shock; for this fire will not burn wheat, but cheat, chaff, or stubble only. Read 1. Cor. 3d chap. 11th verse to 15th inclusive.

This fire has been burning more than eighteen hundred years, and it will continue to burn until all the proud, yea, and all that do wickedly shall be stubble; and the day shall burn them up, that it shall not leave them root nor branch in the church of God. It is unquenchable. Not all the anti-christian streams and rivulets, put in operation by all the engines of the pit, can put it out.

Duly considering these things, brother Bennett, should you, for these complainers, relent? or should you not rather obey the command? Rev. 18th chap. 6, 7th v: Reward her even as she rewarded you, and double unto her double, according to her works in the cup which she hath filled, fill unto her double, &c.

Now, bro. Bennett, if this and my former mite will, on an accurate estimate, make a farthing of primitive currency, you are welcome to supply any omission or indispensable, and put it to interest. Dear brother, farewell. Yours in tribulation,

WM. D. TAYLOR.

Lynchburg, Tennessee, }
Dec. 10th, 1838. }

BROTHER EDITOR: Through the mercies of an indulgent providence, I am permitted to write you the situation of our

churches and brethren, in this part of the Lord's vineyard; as I see you are instructed from other parts of the same proceedings by your other brethren, who would like equally as myself to see the church of Christ prosper and grow indeed and in truth, founded on the Lord, even the rock that will support the weakest of saints in time of the greatest storm, which was the rock of Moses.

Our last Association was somewhat distressed, on account of the great question I see often mentioned in the Primitive Baptist. I must say that I had no idea of the question being so much contended for in the world as it appears in your paper that it is. The brethren here have had the making of Ishmaelites offered to them time after time, but I think brother that the Lord passed this way when our brethren were born into the kingdom; and therefore, I hope and believe they are sons and not bastards, and as such have no kindred spirits for Ishmael, nor none such. Though we have a cold time, yet our ministering brethren have strength of the Lord, who is able to kill or make alive according to his own good pleasure.

As I am no preacher nor grammarian, it looks like I should say but little; but I have always thought that the members in Christ's kingdom should be as lights and as cities and lively stones, &c. I hope the Lord may, and I believe he will, prosper and preserve his dear people whom he has ever loved, and will ever love. I have but little doubt our brethren are cautious of tracts and pamphlets, missionaries, &c. They say, (some of them,) if they knew your paper was not a speculation they would take it; others say they will take it, for they cannot see from the price how there can be much speculation in it. So you will please send me in addition to heretofore the numbers, one to each name.

You can use my name to the above if you see proper to give it room in your paper.

IRA E. DOUTHIT,

Agent at Lynchburg, Tenn.

Bibb county, Georgia, }
Sept. 10th, 1838. }

DEAR BROTHER BENNETT: I again take this method of addressing a few more lines to you, to let you know that the longer I read your paper the better I like it; for I can hear through it from my kindred brethren throughout the United States. I call them kindred brethren, because we see eye to eye and speak the same language, and

can say Shibboleth to each other.

Now, dear brother, we have four sorts of Baptists among us: the Old Schools, the the Missionists, the Gobetweens and the Whitesites; and we hear of the Campbellites. but they have never come among us. Now, brethren, you will please bear with this my second epistle, as I am advancing near the last step of the steep of life. I was born in Edgecombe county, North Carolina, in the memorable date, 1776. I now call myself sixty two years old. I have been now rising ten years in the Baptist church, and have been trying to contend earnestly for the faith once delivered to the saints. And one reason for my writing again is this: I feel for the rising generation; for we learn that the Israelites obeyed the commandments of God as long as Joshua and the elders lived, but after they died, what did they do? why they went into idolatry right off.

And now, dear brethren, as I am old and cannot stay here much longer, I wish to leave something behind that will show the rising generation what we believed, (we the Old School Baptists;) for we do not believe in man, nor the power of man, nor the power of money. Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jeremiah, 17th chap. 5th verse. But we believe in an Almighty, an Allwise, and an Allpowerful God, who will carry on his own work in spite of men or devils. And Paul marvels that the Galatians were so soon removed from him that called them into the grace of Christ unto another gospel, which he says is not another. But there were some that troubled them, and would pervert the gospel of Christ. But he says, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And the apostle cries out again and says: O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? Galatians, 3d chap. 1st verse.

Now, brethren, by this we see that the churches were easily bewitched in Paul's day; but no easier then than now, for we still continue the same without much alteration, just as easily bewitched as they were. And Paul warns the Colosian church to beware, lest any man should spoil them through philosophy and vain deceit after the tradition of men, after the rudi-

ments of the world, and not after Christ. And again, brethren, I shall call your attention to the 8th chapter of the Acts of the apostles and 9th verse: But there was a certain man named Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

Now, brethren, to bewitch is to deceive; and we find this Simon by his tricks and pranks had got the whole city of Samaria, both great and small, to believe that he was the great power of God. Now we see how easy the people were deceived in them days, and just as easy deceived now; for I recollect very well when I was a small boy, I heard a great deal said about witches; that this poor old woman and that poor old woman were witches, and I got to believe in witchcraft, and I still believe in it; but I believe now that men instead of the old women are witches, and have bewitched the people with their benevolent institutions and societies of the day as they call them. We see that Simon bewitched the Samaritans, and false teachers bewitched the Galatians. Now let us hear Paul a little further on the subject: For, he says, the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables. 2d Timothy, 4th chap. 3d and 4th verses. But we are exhorted to watch in all things and to endure affliction.

But again: Did not Simon believe? O yes, Simon believed. Now, when Stephen was stoned to death, there was a great persecution, and Philip went down to Samaria and preached Christ unto them, and they believed and were baptized, both men and women; and then we learn, that Simon believed also and was baptized, and continued with Philip, beholding the miracles which he did. But how did it happen that Simon believed, who had bewitched the people so long? Why I think I can tell you how it happened. Simon found out that his craft was in danger, and about to be discovered; and the people of Samaria had found out that they had been bewitched, and his schemes and plans were now about to fail; and that he had better resort to some new scheme or plan, that his old one had entirely failed him, and he could not think of digging, and, (unlike a number in this our day,) he was ashamed to beg. And could he, (when Peter and

John came down from Jerusalem to confer the Holy Ghost on the Samaritan brethren,) have purchased the art as easy as men now a days purchase membership in those missionary societies, he would have done good business; for the children of this world are wiser in their generation than the children of light. But Peter appeared to clip the wings of his imagination when he told him, that his money would perish with him, and that he had neither part nor lot in the matter; but was yet in the gall of bitterness, and in the bond of iniquity. And the last we hear from him was, his request to Peter to pray the Lord for him, that none of the things whereof Peter spoke might come upon him. Now, dear brethren, I fear we have too many Simon believers in this our day and time; that rather go to the theological schools and learn to preach, than to stay at home and work, and eat their bread by the sweat of their face.

Once more, we will call your attention to Balaam and his witchcraft. Now, from the account we have of this man Balaam, we think he was a Midianite; and we find that he had so completely bewitched the people, not only the Midianites but the Moabites also; insomuch that the king of Moab sends honorable messengers for him, with the reward of divination in their hands, to come and curse Israel for him. For, says he, I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the next we hear from Balaam after this case is, that he was slain with the sword in the battle between Israel and the Midianites. I shall now close the subject of Balaam in the words of the poet.

But Balaam's wish was vain,
His heart was insincere;
He thirsted for unrighteous gain,
And sought a portion here.
He seemed the Lord to know,
And to offend him loth;
But mammon proved his overthrow,
For none can serve them both.

Now, brethren, as I have been rather lengthy in my essay on the subject of witches and witchcraft, I am now about to prescribe a certain cure for the complaint. Some eighteen or twenty years ago, I lived neighbour to a very pious old Methodist man, and I think he was a Christian; and he was in very good and easy circumstances, and he told me that he was very much troubled with the hyppo, and he said when he had it the worst, he did not know

what ailed him; but as soon as he found out what ailed him, he got well directly. And just so with the Baptist churches, if they can only but find out they are bewitched, the cure is simple and easy. Then in this case, we must first find out that we are bewitched, and then come out from among them, and, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men. Colosians, 2d chap. 21st and 22d verses—which only have a show of wisdom in will worship.

Now, dear brethren, the old apostle says: Ye are all the children of light and the children of the day; we are not of the night nor of darkness; therefore, let us not sleep as do others, but let us watch and be sober. 1st Thessalonians, 5th chap. 5th and 6th verses: For he says, they that sleep, sleep in the night; and they that be drunken are drunken in the night. Old father Bunyan mentions a certain parcel of ground to go through between the city of destruction and the celestial city, and he calls it the enchanted ground, and pilgrims incline to be drowsy while passing over it. Now, brethren, I fear we have taken a nap on this enchanted ground; but it is high time for us to awake to righteousness, and sin not. Wherefore he saith, awake, thou that sleepest; and arise from the dead and Christ shall give thee light. Ephesians, 5th chap. and 14th verse.

Now, brethren, in the conclusion I shall adopt the language of the poet and say:

Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.
And when the mighty work is wrought,
Receive the ready bride;
Give us in heaven a happy lot,
With all the sanctified.

Now, brother Bennett, may the God of all grace be with you through life's uneven ways, to guide and direct you into all truth, is the prayer of your unworthy friend and brother in the bonds of love and affliction.

BENJAMIN MAY.

FOR THE PRIMITIVE BAPTIST.

Greene county, Alabama, }
Dec. 24th, 1838. }

BROTHER BENNETT: I have in possession a Circular Letter, written by a polished preacher that is here among us, from the 33d verse of the 13th chapter of the gospel of Jesus Christ by Matthew: Another

er parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

He begins to treat on it as follows: The kingdom of heaven is like unto leaven—the gospel of our adorable Saviour is here compared to leaven from its various qualities, such as, piercing, searching, diffusing, fermenting, swelling, and subjecting. Which a woman took, and hid in three measures of meal, till the whole was leavened—by the woman we are to understand the church, and by the meal the world; and in a special manner the elect in the world. Now as it is the work of a woman to hide the leaven in the meal, till the whole was leavened, so it is the work of the church to preach or have the gospel preached in the world, till the whole is brought under its influence. Just in the same proportion as the meal is dependent on an agent to put the leaven into it, so is the world dependent on the church for the word of life and salvation. &c. &c.

Brother Bennett, your subscribers here would be glad to read your views, or brother Lawrence's, on the above text.

Yours in the bonds of love.

JNO. BONDS.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 9, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C. Jan. 29, 1839.

BROTHER EDITORS: In looking over and ransacking a drawer where I keep letters sent to me and copies of those I write to others, I found one written to old Sam of Virginia, who will know it when read by him; which has been neglected publication, although it was his request, as an answer to his letter to me. I ask his pardon, as it was from forgetfulness and not want of affection.

2d March, 1836.

The matter whereof you wrote to me in yours of last month, in a short way stands thus in my view: The wicked beggars that make gain by godliness and merchandize of the poor saints, may rage and rave, and build their altars to curse us; but the God of Israel will plug up their mouths and turn them to blessings; Balaam-like. Why, brother Samuel, I was perhaps the first in North Carolina that took a decided stand against beggars in boots and broadcloth. I know not, and I have never seen one yet, that I deaded; and many have been glad to stop their mouths and get

off as easy as they could. For I tell you, missions with all its train is a bad ease to plead; for the end of the plea is money from rich and poor, from widows, children, and negroes—then great, for two hours in the pulpit, is the god mammon. For who is there among you in Virginia, that does not know that agents, beggars, hirelings, Bible distributors, tract venders, with all the whole machinery of missions and school-priest teachers, worship this god mammon—money? and thus serve God for filthy lucre sake.

And, Sam, I will ask you, and say as the devil did to God about Job: Doth Job fear or serve God for nought? Does the missionary priest serve God for nought? Answer me, Sam, in yours to me; if you think such an old oddity worth writing to. I say, if the devil was in North Carolina, he might bristle up to the Almighty and say with great confidence: Do the missionaries and all the band of new schemers serve God for nought? And, Sam, I ask you what heaven's God could say, knowing what you know, knowing what I know to be facts? I must say, these serve God for pay, divine for hire; beg for part, preach for a dollar a day, preach and form societies for \$10 per month—go about and beg people to build the mill and then send their corn, and then get all the toll for grinding. If this is gospel preaching, I am yet a fool in Christian politics—which sayeth: Freely ye have received, freely give. But this band of purse plunderers say: A dollar a day, and a sermon you shall have; or, your money, my good ladies, and preaching you shall have. And, by the by, he never tells he is to have \$10 per month for joining Christ and Baal in wedlock; or, in other words, for joining the gospel minister and the honorable beggar in religious duplicity and hypoerisy, for gain by godliness to fill his own pockets.

And now, brother Sam, I want you to tell me in yours, what is the difference between funeral and marriage fees, and tithes of Virginia tobacco in old Patriek Henry's day; or the pope's sale of absolutions, indulgences, and praying out of purgatory; or the pay of the Hindoos for worshipping Juggernaut? If there is any difference, with my speetaeles I cannot see it. For trade in the church is trade, whether it be in the church of heathens, Jews, Mahometans, or of Christians; I can see no difference. For trade is trade, whether in broadcloths, silks or satins; or in pins, fish hooks and jaek knives. So the merchant of these things gets the pay, what is the difference? tit for tat. So then what is the difference between missionary traders in memberships and life memberships, &c. &c. &c. and heathen, Jewish, Mahometan, and popish traders? Pray tell me in yours. For I have long been of the opinion that, from them

the Christian church has learned the art of church traffic. For in the trade of the heathen, Jewish, Mahometan, popish, and high church, the merchant priests got all the money; so in missions and the new schemes of the day the priests get all the money, and manage all the money affairs. No wonder then they pocket the cash and cry: Great is the godness of missions. And why? Because their pockets will soon be empty if they cannot sell their services to Beards and Conventions, and dupe men and women in societies to get their money and away; for to work they are too grand, but to beg in the name of societies they are not ashamed, and more is the pity; because in begging time they are not known but are behind the society's curtain, but in shearing time they get most of the fleece. And this you know is the truth.

And now, dear brother, please write me how things are going on in Virginia, as I have not been in the State in fifteen years, and do not hear much from your State. Let me know the generals of mission affairs, that I may cock up my hat when I see them and prepare for battle. As I am nothing but a backwoodsman, it is necessary I should be on my guard, with my sword on my thigh; for it is a time of night with the church of God, you know, or else the wolves would not be scattering sheep, and grinning, growling, howling, and prowling after you, me, and others, as they do. But let the devil like a lion roar and scent the blood of saints, and hungry wolves in council all unite as if to attack a buffalo, fear not; God is God, and that is enough for you and me.

JOSHUA LAWRENCE,

TO EDITORS PRIMITIVE BAPTIST.

Martin county, N. C. Jan. 1839.

DEAR BROTHER EDITORS: Through the indulgence of a kind and benevolent Providence, I am permitted to take up my pen once more, to correspond with you, and through your useful periodical the *Primitive Baptist* with your correspondents, in some few of these United States, as the dear children of God.

Brethren, the world of mankind that pretend to make a profession of religion, (for a few years past,) seem to have been in a state of ferment, about the all-important matter of religion, some tacking to it the religion of the world, and the inventions of men; and you may hear the cry, "Great is Diana of the Ephesians." And in some sects and societies of religionists some saying this, and some that, of their men-made inventions, with higher standing than God's way. And thus they will unite in parties and sound long and loud huzzas for their favorite plan, and stigmatize the faithful followers of the Lamb, and try to make

the doctrine of grace, that they oppose, as ugly as possible, by tacking disrespectful epithets to it, such as Kehukeans, Ironsides, or Do-nothings; names they learn from their bell-wether leaders.

So we find it was in the days of the apostle Paul, when they applied to him, saying, "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against." Now the question ariseth, who were this sect, that was thus every where spoken against? And when they had appointed him a day, he granted their request and gave them his thoughts and reasons. (founded on the scriptures,) that he belonged to that sect thus spoken of every where. But it was then as now, by those worldly professors, "some believed and some believed not;" who held that their plans were better, or as good as God's. And this is the reason that the lambs of Christ's fold contend so strenuously for God's plan of salvation by grace; which makes their names now evil spoken of. And as some spoke against God's way of salvation then, and his people that contended for it then, and the doctrine flowing therefrom, so now. And although the doctrine and discipline was then learnt in this Old School by the people of God, which made them so despised, just so it does now; for the Old School Baptists are now spoken against every where, by all other religious societies. And this is one strong proof they are right in being opposed to the new inventions of the day.

If I was asked, why I thought that Paul and his contemporaries were of this Old School order, I should be safe in answering, because they contended that salvation was by grace, and not by the works of the law. For it was, then, Christ would be dead in vain. And God never left himself without a witness in the dark ages of the world, which caused some Old School Baptists to take refuge in the valleys of Piedmont—and others, (in later years,) to flee to the forests of America; and then and there they founded an Association, to commune and to hold correspondence with each other; first at Philadelphia, in the State of Pennsylvania; and at Charleston, in the State of South Carolina; and at Kehukee, in the State of North Carolina. From these bodies the Old School Baptists have spread, and are still spreading. And as they were established on Christ, upon him the chief corner stone, and on the prophets and apostles, this is the reason that the gates of hell could not, nor cannot prevail against them.

From these bodies, with the aid of the Bible, they established their creeds, or faith, founded on Christ the chief corner stone, or foundation; on which the prophets and apostles are built, which they believe are agreeable with the scriptures of truth; and view the New School system of Fuf-

Jerism, Campbellism, or Clarkism, bottomed on Arminianism. Some of these isms I have read, and some of their authors I have heard preach; and they are nothing more, or less, than what the world and nature can produce. And why, because the carnal mind understandeth not the things of the spirit of God, for they are spiritually discerned; and nature knows it not. And this is the reason why there are so many systems, and they differ like the false witnesses brought against Christ at his trial before Herod; for they agree in scarcely one thing, excepting opposition to truth, and to the dishonor of God and his plan for man's salvation and redemption. And strictly examine and watch them closely, and it will be found they contradict themselves, and no two perfectly agree; because their schemes are founded in error, and not on Jesus Christ the true and sure foundation; on which God's true prophets and apostles build for safety. And although the flock of Christ is, and was always small, "none were safe but they." Then how consoling is the language of Jesus Christ to the saints: Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Then hail, all hail, ye highly favored few! who needs fear? if God is for you and on your side, you need not fear men or devils; for the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And they are engraven on the palms of his hands, and on his breast.

Some seem to be fixing their plans on what they call, "A general atonement and special application." Now if the atonement is general, and from God, then the application must be general also; and then they will fall into the Universalist scheme, and run against God's plan of salvation, and eternal punishment of sinners.

Hence, brethren, what ground you have to examine yourselves, to see whether ye be in the faith or not, which God once gave unto the saints; and to see whether some of the drugs of error do not hang to your skirts, either in principle or practice; and strive for a purgation from the dross and error that are so prevalent abroad in these days of darkness. And when this is done effectually, then, and not till then, may we expect to realize the sight, that Zion will again travel, and the light of genuine religion will shine gloriously. For this let us wait patiently on the Lord, for it must come by him and not by men or money. Therefore the new schemes of the day are no more to be depended on to get to heaven by, than those that the enemy of souls is belching out from the bottomless pit.

Thus, brother Editors, stand firm on the ground you have taken and meet the assaults of your enemy manfully, is the advice of your aged friend,

who subscribes himself your well-wisher in the bonds of the gospel. *JOS. BIGGS, Sen'r.*

FOR THE PRIMITIVE BAPTIST.

*State of North Carolina, }
Warren county. }*

The Baptist church, Allen's meeting house, on the fourth Saturday in November, 1838, after preaching, conference immediately took up the subject of missions, with all connected therewith; which had existed more or less in said church for several years. And coming to the conclusion, that the members had sufficient time to reflect and make up their minds on the subject, and that every effort for full fellowship had failed, thought the time had arrived to test the subject by vote; which resulted in favor of the ancient order of United Baptists, that being the faith and order on which the church was constituted—believing that part of the church, which declared in favor of new things, (declared by some little things,) have wandered out of the way of understanding; Proverbs, 21. 16; departed from original principles, and left the church.

Now we, the United Baptist members of the church in the county and State aforesaid, believing the modern institutions taking them together are the inventions of men, and have no foundation in fact; we are therefore constrained to declare we have no fellowship for them, or for them that have. We now say to our brethren of the same faith and order, both ministers and members, that our doors and our hearts are always open and ready to receive you; and as we are now left without a regular minister, hope none who may have an opportunity will pass by without giving us a call.

By order of the church, Saturday before the fourth Sunday in Dec'r, 1838.

JAMES SOUTHERLAND, Clk.

The Editors of the Primitive Baptist will please insert the above. *J. S.*

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Nov. 4th, 1838.

DEAR BRETHREN: I wish to let you hear from me again, as I have to write to brother Bennett; though it is through weakness and ignorance that I write. But as I find much comfort and pleasure in hearing from my brethren, I also am willing that they may hear from me; though I have

thought often, that I never would trouble the Editor with any more of my scrawls, as I know I cannot write in a good style. But again, when the time comes, it does seem that I must say something to my brethren, hoping that the Lord will enable me to say something that will do some good to the children, or some of them; as I believe it is our duty to speak often one to another.

So I wish to speak to my brethren, tho' far from me and unknown in the flesh, yet well known in the spirit; and hope that we may be a comfort one to another, as long as God may please to keep us in this world, through the Primitive Baptist. For I can say of a truth, that I am well pleased with our paper, and think it a blessing and a great blessing to us from God. And I wish to be thankful to God for the same, and think we ought to thank God for our Editor, and pray the Lord to enable him to discharge his duty as an editor; which I think he has done as well as any other. Though I am well pleased with brother Lowe and his paper, and am I hope thankful to God first, and to brother Lowe for the five numbers that he sent me; and will be glad to hear that his paper does get encouragement. And there is another paper, which I have been blessed with the privilege of seeing four numbers of; for which I desire to thank God, for raising up such a man as brother Jewett, and making him an editor of so valuable a paper as the Christian Doctrinal Advocate. May the Lord bless you, my brethren, who have just set out, with a sound mind in things common and special, and with a heart firm for the truth of the gospel.

I hope the Lord will hasten the time when I can see my neighbors subscribing for your papers, for here is much contention among the Baptists in the Roanoke and Strawberry Associations; and they are becoming very disorderly as Baptists, and ought not to be together. For some of them will declare non-fellowship with the Association and join another Association which will not fellowship any of the new schemes of men, and then the church to which they did belong did excommunicate them; and yet some in that Association will fellowship them, and so go on in disorder.

And here I will give you one case, which I know something about. A brother who was a preacher, by permission of

the church to which he belonged in the Roanoke district, declared non-fellowship with that church and Association, because they would encourage the missionary spirit and the rest of men's inventions, and joined us, the Pig River Association; and then the church excommunicated him. Now he in the Roanoke stands excommunicated, and we as a church grant him the privilege of exercising his gift as a preacher; and he is a precious brother with us. But here is the difficulty in the Roanoke: some of the Baptists say he is disorderly and will not fellowship him, while some say he has done right and invite him to preach, and let him preach at their house.

Here is confusion, and such as is wrong; but I am in hopes of better times here, for it is written, a house divided against itself cannot stand. So I think the missionaries must fall, for here is a split, and so they must separate sooner or later. And I pray God that it may be quick, if consistent with his will; but thy will, O Lord, be done; and not mine. For, Lord, I cannot have a good will without it is your will to give it to me, and so let them that glory, glory in the Lord of heaven and earth; who hath power to save whosoever he will, and power to condemn who he will. And his right is as big as his power or mercy, so he can say I will have mercy on whom I will have mercy; and whom I will, I harden. And I believe he has the power and the right to do it, and we as his creatures have no right to say in way of challenge: Jehovah, what or why dost thou thus or so? No, we have not; for he is God and we are his creatures, so he has a right to do with us what he will. And O, that it might be his will to make us, brethren, willing to submit to him and love him more and serve him better.

Nothing more, so farewell, my brethren in the Lord.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county, }
Dec. 26th, 1838. }

BROTHER BENNETT: It appears to me, that there is an increasing desire amongst the brethren to read your paper; and I believe it has and is still doing much good in this country. And I wish all our brethren to read it, and also to read other papers which are in circulation on the other side, and compare them together and examine

the scriptures on both sides; and which ever comes nearest agreeing with the word of God to follow. You will therefore, please send on your paper, beginning with the 4th vol. to the places and names below.

Yours, with due respect, &c.


ANTHONY HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
Oct. 19th, 1838. }*

DEAR BROTHER BENNETT: Grace be unto you, and peace be multiplied. The object of the present communication is, to detect error and to expose the fallacy of New Schoolism.

Mr. H. Holcombe, of Ala., writes in the Mobile Monitor a lengthy essay, concerning the title of Old and New School Baptists; and after bringing up a long list of missionary operations, on purpose to prove themselves to be entitled to the name of Old School Baptists, concludes thus: The English and Welch Baptists, and the American Baptists, especially those of Rhode Island, Virginia, North and South Carolina, were missionary Baptists. They have collected funds for missions, and for the education of young men for the ministry; they have sent out men to labor in the Lord's vineyard and paid them their wages, as was done in the apostolic age.

Here Mr. H. would have us believe, that the apostles were missionary Baptists; that they, like modern mission men do, were going about collecting funds for missionary purposes; such as educating young men for the ministry, and sending them forth abroad to labor in the Lord's vineyard, paying them their wages, &c. &c. Pity but that professed antiquarian had cited us to which of the apostles collected funds for missions, and educated young men to minister about holy things; sent them out to labor in the Lord's vineyard; what were the wages paid unto them, and who was paymaster? That reverend gentleman would do (at least some of us) a peculiar favor to turn down a leaf and point his finger  at the chapter and verse of the New Testament, where the apostles set the example he speaks of.

The great head of the church sent forth his twelve, and commanded them to preach the gospel, heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Provide neither gold nor silver, nor brass in your

purses, nor scrip for your journey; neither two coats nor two pair of shoes, for the workman is worthy of his meat. The seventy commanded he likewise. And when they returned, he asked them if they lacked any thing? They said unto him, we lacked nothing. I would here remark, Mr. H., that persecution was the wages paid to those apostolic preachers of the gospel. Their Redeemer, the Holy One of Israel, had taught them that in the world they should have tribulation; but in me ye shall have peace. And they that live godly in Christ Jesus, shall suffer persecution.

Mr. H., in another part of his essay, pronounces old bro. J. Lawrence to be the leader of the Old School Baptists. Now, bro. Bennett, with the help of God, I will try to show you and the brethren the fallacy of his statement. We love brother Lawrence in truth for the truth's sake; but we can inform Mr. H., that our faith is not pinned to the sleeve of old bro. Lawrence; neither do we know or acknowledge any man after the flesh as our leader, governor, or director. We trust not an arm of flesh. Our defence is a munition of rocks. Our faith is staid in him of whom Moses in the law and prophets did write. And if Mr. H. has any desire to know the name of our leader, I would refer him to Jer. xxiii. 5, 6: Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Read Isa. ix—6: For unto us a child is born, (this is the child promised to the Virgin Mary—thou shalt bring forth a son, and shall call his name Jesus, who shall save his people from their sins—unto us a child is born, this day in the city of David, a Saviour which is Christ the Lord.) Unto us a son is given. Unto you that fear my name shall the Son of Righteousness arise with healing in his wings. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.

Again, Isa. xxxii—2: A man shall be as a hiding place from the wind, and a covert from the tempest. Here I would remark, that when the tempestuous winds of persecution arise, the Christian shall flee to Christ his hiding place: For the name of the Lord is a strong tower, the righteous runneth into it and are safe. Prov. xviii—18. And a covert from the tempest—as rivers of water in a dry place. Remark, when the weary pilgrim is wandering in a dry and thirsty land, and his soul is thirsting after God as the hart doth pant after the water brook, and seeking the word of his grace; then our glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, nor gallant ship pass thereby. Isa. xxxiii—21. The ship of pride and worldly grandeur shall not pass thereby, but wayfaring men shall pass thereby; and there drink of the river the stream whereof shall make glad the city of God. And as the shadow of a great rock in a weary land—trembling saints may well cry out in the language of the spouse of old: I sat down under his shadow with great delight, and his fruit, (the oil and the wine of his grace, the odoriferous perfumes of his loving kindness, and the sweet and precious promises of the gospel,) were sweet to my soul. And this man (Christ Jesus) shall be the peace when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. Mic. v--5.

I shall use the Assyrian here mentioned, to represent satan; and the Assyrian host, as sinners; the whole host of cunningly devised fables, human traditions, missionary priestcraft; as the fruits of the man of sin, new inventions have poured into our palaces, and are treading (in our places of worship) like grasshoppers for multitude. Then shall we, Old School Baptists, raise against him seven shepherds and eight principal men. By the seven shepherds we are to understand the seven communicable attributes of the Deity, goodness, holiness, wisdom, love, truth, &c.; which will keep and guide the enquiring child of God, and lead him to tread in the footsteps of the flock. The eight principal men I understand to be the writers of the New Testament: Matthew, Mark, Luke, and John; Paul, Peter, James, and Jude; who bear testimony of Jesus Christ. Their testimony is what we are to raise against the Assyrian man of

sin, missionary priestcraft, &c. So the weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds.

And last of all, I will refer Mr. Holcombe to the first and second articles of the abstract of principles upon which all Old School Baptist churches and Associations are constituted. We believe in one only true and living God, who is infinite in wisdom, power and goodness; without beginning of days or end of time; with whom is neither variableness, nor shadow of turning; that there are three that bare record in heaven, the Father, the Son, and Holy Ghost; these three are one, equal, co-equal, co-essential, and co-eternal. We believe the scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

A word of exhortation to Old School Baptists, who are yet lingering in the plains of Babylon, and I close. Come out of her, my people; escape for your life; look not behind thee, neither stay thou in all the plains, (of Babylon,) but flee to the mountains, lest thou be consumed; gird on the whole armor of God, and rally around the standard of king Jesus; let no man's heart fail him, but grasp his sword and rush to the battle against the enemies of the cross; and let him fight the good fight of faith, and you shall come off more than conquerors through him that loved us. Grace be unto you, and peace be multiplied. Amen.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Chambers county, Alabama, }
Dec. 30th, 1838 }

DEAR BROTHER BENNETT: I fear you think hard of me. I have been taking your paper for two years lacking some months, and know not whether you have received any pay. I therefore enclose \$2 to you, and wish you to send me your paper till I have received as many numbers as I am entitled to for the money I send you; and as I esteem the paper highly for the principles it supports, in all probability if I should live I will forward you more money and continue to take your paper.

I could write lengthily, but it is unnecessary; it is generally known that divisions exist among the Baptists in this country, and such divisions are truly af-

dicting to every lover of truth; or that esteem primitive principles.

I close by subscribing myself yours in gospel bonds.
JAMES GRAY.

*Tennessee, Jefferson county, }
Dec. 25th, 1838. }*

DEAR BROTHER IN THE LORD: I embrace this opportunity to write you a few lines, to let you know that I have received my papers. I am well pleased with them. I wish you to send me six copies of the 14th number of the 3d volume,* having seen in it a piece on A valid Baptism; which pleased me so well I want to get the paper.

I am glad to hear that there are some old apostolic kind of Baptists in America, thanks be to God for his divine protection in taking care of his gospel and church. There is no doubt but God will carry on his work over the head of all opposition. I will try to give more information at a future time.

I close my letter by subscribing myself your unworthy brother in the Lord.

PLEASANT A. WITT.

*We are unable to comply with this request, as we have distributed all our surplus numbers.

TO EDITORS PRIMITIVE BAPTIST.

*Halifax county, Virginia, }
Jan. 2nd, 1839. }*

DEAR BRETHREN IN CHRIST: We are but a feeble band of followers of the lowly Jesus, in this part of God's vineyard; and have to meet with opposition from many who profess to be disciples of Christ, but speak a language different from the Primitive saints. Their language is, do and live; the more money the more preaching. But we, as a church, feel our poverty and cannot give the price they ask for their preaching; say three hundred dollars a year. We understand from scripture that, the poor have the gospel preached to them; and Christ said to his apostles, freely ye have received, freely give. We have the labor of our pastor, and two licensed brethren to labor in the field alone; but God who stood by David when he fought against the uncircumcised philistines, we hope will stand by them.

Cannot some of our Old School brethren come to our assistance and preach to us, as they go to or return from the meeting ap-

pointed by Elder S. I. Chandler, at Flat River meeting house, Person county?

Our church, to wit, Mount Zion, is situated in the south-east corner of Halifax county, and on the frontiers of Arminianism. If any of our brethren in the ministry can come and see us, we would receive them thankfully.

Signed in behalf of the church.

DRURY LEAT.

*Fowlton, Decatur county, Ga. }
Dec. 31st, 1838. }*

DEAR BROTHER BENNETT: Happening to see a No., perhaps the 21st No. of the 3rd Vol. of the Primitive Baptist, which struck my attention, facts seemed to be there disclosed, that I think are of great importance to me and the country I live in. I have thought that perhaps I might be, if a Baptist at all, (I mean a Christian,) one of the Old School; and on seeing your paper I became more convinced that it was so.

Knowing of no agency of yours in this section, or near where I live, I have thought proper to address you in this way; wishing to see your paper widely circulated through every section of the country. Some I see among us of our order, (though I feel glad there are but few,) that seem to be carried away with the new schemes of the day. For the purpose of giving my small influence for a good cause, if you will send me six copies of the "Primitive Baptist," I will in return send you five dollars, which I believe are your terms for one year.

DANIEL O'NEEL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Swemanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.*

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A. B. Reid,	\$5	S. Forest,	\$2
Levi P. Wayne,	1	Wm. Trice,	10
C. Dixon,	1	George Turner,	5
James Miller,	1	Pleasant A. Witt,	5
David Cuthrel,	1	Barnet Idol,	2
James Gray,	2	James Beeman,	1
Elias O. Hawthorn,	5	Jeremiah Dunn,	1

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and addressed to "Editors Primitive Baptist."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

No. 4.

SATURDAY, FEBRUARY 23, 1839.

VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Thomaston, Upson county, Ga. }
Dec. 26th, 1838. }*

DEAR BROTHER BENNETT: I address you these few lines for the purpose of obtaining a few more copies of your despised paper, the Primitive Baptist, viz: for the ensuing year. I say despised, because there are some about here that say they would not give it house room, while others say they would not read it.

Now, I know not the reason for their protesting so profoundly against it, unless they are proselytes in error and so taught to withstand the truth; their teachers knowing it is calculated to infuse knowledge, divulge the truth, and expose error; by which means their human-invented, money-making, religious-speculating schemes might be discovered. One reason I would give for my thus writing is, when these new schemers were sending far and wide their mighty works through several periodicals, I heard no complaint; but as soon as the Primitive Baptist paper made its appearance, periodicals are, and have been, protested against. We are all forewarned that the time will come when sound doctrine will not be endured, &c.

Yours as ever. WM. TRICE.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Russell county, }
Jan. 11th, 1839. }*

DEAR BROTHER BENNETT: A few of the numbers of the Primitive Baptist have reached our section of country, and are

read with much interest particularly by myself: for they contain the doctrine of the scriptures, so far as I am a judge of scripture. And believing in the good old way, I want you to send me six copies for the present year only, and I will comply with the terms in the paper.

Nothing more at present, but remain your affectionate brother in the Lord.

JAMES HAY.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Jones county, }
Dec. 15th, 1838. }*

BROTHER BENNETT: I have been a subscriber for your little periodical, the Primitive Baptist, and have received it tolerably regular up to this time; and am so well pleased with its contents and the principle it advocates, being as I believe the truth, I am therefore resolved on having it continued. Not only I am pleased, but all those in my neighborhood who have been taking it, have requested me to write on for them, requesting you to continue theirs also. You will therefore, please forward on the ensuing volume to the undersigned names.

As ever, your unworthy brother in the bonds of the gospel.

T. J. BAZEMORE.

FOR THE PRIMITIVE BAPTIST.

*Chesnut Grove, Upson county, Ga. }
Dec. 26th, 1838. }*

BROTHER BENNETT: I have a few more subscribers that wish to take your paper, the Primitive Baptist. You will find their names in a list below. Your paper is esteemed by some, and hated by others.

Brother Bennett, I was at one of the

missionary meetings not long since, and I heard one of the mission preachers say in his preaching, that the gospel never did go by persecution; and went on and tried to prove it by scripture.

May the Lord support you and all who are contending for the good old way. Farewell.

R. B. MANN.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 23, 1839.

Fauquier county, Va. Jan. 10th, 1839.

DEAR SIR: As you are disposed to continue publishing the communications from the numerous brethren, whose hearts seem stirred within them to set forth the things pertaining to the kingdom of our glorious Lord God, I hope it may not be a losing business to you. And as I learn you are not a professor of Christ, and thereby judge you have no evidence that he is formed in your heart the hope of glory, I would be pleased (if it is the will of God,) that while you are perusing the various communications sent you for publication, from such as know the truth as it is in Jesus, that your heart may be opened to receive the truth in the love of it. Then, methinks, you would have a stimulus in what you are engaged in, that would make your business more delightful. And may the ministers and laity who may superintend the editorial matter, be under the influence of a right spirit, and your paper continue to be as acceptable to the Lord's people as it has heretofore been. Respectfully yours.

ELIJAH HANSBROUGH.

Mr. George Howard.

We tender our acknowledgments to Elder Hansbrough, for the kind and friendly wishes expressed in the above letter; and trust that, with the assistance of Elder Lawrence, Elder Biggs, and other Old School Baptists, we still shall be enabled to make the Primitive Baptist acceptable to its numerous patrons.

GEO. HOWARD, *Publisher.*

TO EDITORS PRIMITIVE BAPTIST.

*Edgecombe county, N C. }
Feb. 1839. }*

BROTHER EDITORS: I have heard that some of my beloved brethren, whom I as highly esteem as any brethren between sky and earth, have their objections to some of my words or ideas on the tares and two seeds; which were published in the 20th No. 3d vol. Primitive Baptist. And a certain brother told me this, in whom I

have the utmost confidence, and desired that I should give an explanation on part of what I had written on these subjects, for their satisfaction; which I am every ready to do to my brethren in all cases and under all circumstances, if convenient, without delay at any time when apprised of my defects. And I will thank my brethren to have a watchful care over me and my writings at all times, as I am getting old and my memory is failing me.

This piece is humbly dedicated to my Old School brethren, who may have objections to any of my ideas written on the tares and two seeds, for their perusal; as an explanation to their objections, so far as they have been heard by me, for their satisfaction, and I hope it will prove so to them; and as an additional answer to my beloved Josiah Fort's letter on the two seeds, connected with what I have already written to him on these subjects; which he will please accept as a proof of my lasting love to him, and willingness to serve him at all times; or any other brother of the Old School order, when convenient for me to write.

This piece is not intended as a matter of controversy between me and any Old School Baptist in the universe; but as an explanation of my ideas, for the satisfaction of those brethren who have objected and may hereafter object to them on the tares and two seeds, as I consider controversy between Old School brethren of the most destructive tendency, and should not be published by any periodical whatever, as it genders strife and party spirit.

To the publisher I will say, dear friend, to you, as I have said before, I stand indebted for the publication of most of my writings; whether good or bad, time has and time will reveal. The generations that follow us will not possess our prejudices, in their calmness and observation of events; my writings are submitted to inspection by them, at whose bar they stand or fall as to this world. And I do humbly hope you never will admit into the columns of the Primitive Baptist, any controversy between Old School Baptists, on any subject whatever, being contrary to the design of the paper; which the prospectus and my following piece will show, which read to keep your memory refreshed, as your guide. Publish the letters and information from all quarters of the Union, and the writings that accord with the prospectus, and not let its columns be open for controversy; because this controversy has

made a division of sects, and division among the Baptists; and it will make again a division among the Old School Baptists, if I am a judge, if persisted in. Controversy on abstruse points genders strife, cools the love and respect of brethren, hinders their usefulness to one another, weakens the bands of fellowship, dissolves union, makes brethren distant and shy of each other; and this because they cannot lend, borrow, nor change eyes with each other. Remember, every man must see out of his own eyes and he cannot borrow his brother's, but see only out of those God has given him. And shall you fall out with a brother, because he cannot see out of your eyes? Why you might as well fall out with men because they cannot all see alike through the same pair of spectacles. Recollect, there are babes, children, young men, and old men in the church of God; and although they all have their eyes, yet there is a great difference in their strength of mental sight. So then, let the younger submit to the elder, as the scripture has said, and let there be no controversy, no strife, in the Primitive Baptist, between Old School brethren. It never was its design—the prospectus should be your polar star.

And further, George, I am the more induced to charge you to do this, which you know has been my opinion all along and my advice I hope you will not take amiss, as it is from the best intention to the promotion of our paper. I call it ours, as I feel deeply interested in its welfare and perpetuation, and acceptance to Old School brethren throughout the States and world; for it will live and anxiously be read, when we are dead and gone.

And dear brethren, I feel and have always felt since being a minister of God's gospel, since I understood church discipline, independent in my writings and preaching; as not accountable for my religious opinions to any pope, bishop, presbytery, council, synod, Association, State or individual; but to the church of which I am a member. And whenever summoned by her to give an account for my moral character or doctrine, at her bar will I appear with all reverence, humility, and submission; believing by the Book that she is the only power on earth that has a right and authority to take cognizance of my religious opinions; or in other words, the doctrine I preach. And that Christ has delegated this power to every individual church, and that she has no

right nor can she give this power to the State or any individual whatever, without being amenable to Christ her head. And as for churches calling helps to aid them, they have no right so to do; no more than a judge appointed by the State has to call other individuals to help him decide a law case—the sovereign State has vested him with full power to try the case, and he cannot give that power to another individual or individuals. Even so a sovereign Christ has given power to his individual churches, to judge according to his laws all cases arising in that particular church community; and her decision is final, from which there is no appeal. Tell it to the church—if he neglect to hear the church. Read Revelations, on the seven churches of Asia, and see them separately charged, &c. &c. Yet I have ever paid due respect to the feelings of my brethren and their views of things, and so have ordered my life for thirty-seven years, that I have never had but two brethren say, brother Lawrence you have hurt my feelings. One of them I paid a debt twice and had wrote it down, and because I would not pay him the third time I hurt his feelings; so let it be. The other was a missionary Baptist, and that is easy accounted for. Howbeit, I may have hurt others, but they have never let me know it, which it was their duty to do.

But although I do not hold myself accountable to the Kehukee Association, nor to any individual preacher in it or out of it, for any scripture opinion that I may advance in writing or preaching, or all others in the universe, nor to the State of which I am a member, nor to the United States neither, save to the church to which I belong; yet the feelings of my brethren are precious to me, and I hold them in high esteem for they occupy a high seat in my affections; and only for their feelings of love to me and jealousy towards me, for their satisfaction and not from any accountability to them farther than Christian love, I shall endeavor to explain my meaning on their objections to the parts of my writing on the two seeds, or at least what I have understood was their objectionable parts.

And before I set out to give them satisfaction I will say, there may be many Old School Baptists like them, dissatisfied about my ideas and words in that piece throughout the United States; if so, I hold their feelings dear to me, and hope they

will look for and study this piece well for their satisfaction.

And further, the reasons that I do not hold myself accountable to any man or set of men in church or State, save the church to which I belong, are, first: I verily believe that every man in the world has a right to his private judgment in matters of religion, and that he ought not, nor cannot, surrender it to society or any man or set of men on earth, if he could; but he cannot. For although he should attempt it, yet his private judgment still dwells with him, as a God-given right that no man can take from him by coercion or fraud. And should I attempt to surrender my private judgment in matters of my conscience and religion to any man or set of men, I should abuse the gift of my maker and play the hypocrite with men.

2nd. I believe that religion is the voluntary offering of the heart and ourselves to God, and that religion is entirely a thing between man and his creator; and not between man and man, or between man and society of any kind, but by his own free consent; and that no worship paid to God by force or fraud is acceptable to him; and that all homage paid to God must be according to the dictates of a man's own conscience, or else that man plays the hypocrite with his God in presenting an offering to him, which he does not in his conscience think right, and is required by God of him as well in preaching doctrine as any thing else. Witness the prophets and apostles, and Peter standing before the magistrates of Jerusalem; read what he says, Acts, 4. 20: For we cannot but speak the things which we have seen and heard. Read the chapter.

3rd. I believe that all men should exercise their own judgments, and go to heaven in that road they think the most direct and safest, and preach and pray in their own way, as the word and their own conscience may dictate to them; and if they miss, let them bear the blame. And that any man may be religious in his own way, and that he may not be religious in any way, and is then only accountable to his God. So then I leave the religion of every man to the reason and conviction of his own conscience, and I say it is a God-given right for him to exercise according to the dictates of his own conscience, and that no man has a right to force him otherwise; because the opinion of every man depends on the evidence be-

fore him, or meditation thereon by his own mind, and cannot of course follow the dictates of men of higher minds, or other men's opinions, without conviction that it is right. For surely it is the duty of every man to render homage to his maker, yet it cannot be the duty of any man to pay that duty to his maker he does not think his maker requires of him, and to be acceptable to his God.

4th. I believe religion to be entirely free and exempt from all civil and religious society, or any legislative body on earth, except to the church to which such a man has voluntarily and of free consent given himself a member of that society; and that no man ought to suffer any man or set of men to overleap the metes and bounds on his rights set forth by the Constitution of the States and the holy scriptures, so far as he can help it. And any preacher, or society, or State ruler, that makes such an encroachment on his liberty of conscience, go far beyond their commission from God or man, having no authority from the Constitution or scriptures over consciences, and are tyrants. Give an inch and take an ell. Keep Congress and the State Legislators to the text book of the Constitutions, and the church to the New Testament, and many a Sampson lock will be shorn off, many will hold empty purses.

Now, my dear brethren, I have given you my creed as to church and State power in matters of religion in miniature. And now I will give you my creed as to my religious opinions in doctrine for your inspection, and then come to your objections in argument by scripture proof on the two seeds, &c.

And first, I believe in the self-existence of a God, eternal, immutable, all-powerful, all-wise, holy, just and true, &c. &c.

2nd. I believe there never was, is not now, nor never will be, any God but a three-one God; Father, Word, and Holy Ghost. And that the Father in six days created the heavens and the earth, and rested the seventh day from all his work. And that he has not since then winged a fly, nor created a spire of grass. What say you to this?

3rd. I believe the Word took our nature on him and then, and not until then, became Son of God; and that he was born for us, he lived for us, died for us, rose for us, ascended for us, and now maketh intercession for us; and that he will come from heaven to take us to himself. And

that when he died on the cross he finished and completed his work of salvation and plan of redemption in all its parts, as complete as the Father did his in the work of creation. And that now the Son of God resteth from his work.

4th. I believe the Holy Ghost commenced his work on Abel, and has been carrying it on until now; and that he will continue to carry it on to prepare, regenerate, and qualify all God's foreknown, forebeloved, forechosen, forepredestinated, foreappointed, foreordained, and forepurposed people to salvation, to the end of the world. And that if there were as many devils in hell as grains of sand in the whole globe, and as many infidels as there are leaves on all the trees in the world, that every one of God's beloved, elect people, shall and will, in spite of all their powers, be saved in the Lord with an everlasting salvation. And then he will rest from his work, when he shall have finished renewing the mind of the last elect person, and quickened and purified their bodies, and changed them as he did that of Enoch, Elijah, and Christ, from mortal to immortal.

5th. I believe these three persons, Father, Word, and Holy Ghost, make a God; and without these three there is no such a being as a God. And that it takes these three to make one God, and not three Gods. And that neither of them is God without the unity of the three. What say you to this?

6th. I believe this three-one God, in unity and trinity, foreknew and foresaw from the date of his own self-existence, all mankind individually and particularly, with all cases, all circumstances, and all conditions, all sins and all works of righteousness, ever to be done by any man from Adam to the end of the world. And that the fall of man stood present before him, yet he determined to create him after the council of his own will and in his own image, fall or not fall. And that by virtue of this foreknowledge he foresaw the fall of man, and that he would need a Saviour and Redeemer. And thus by his foreknowledge of this sad event, foreknew, and forechose, and foreordained, and foreappointed, and foreswore before the foundation of the world, that Jesus Christ, the Word and his Son, should be the only Saviour, Redeemer, and High Priest of the whole church of God, from Adam to the end of the world, and no other.

7th. I believe God foresaw before the

creation of the world, this fallen mass of man in his fallen state, corrupt, lost, and dead, in trespasses and sins, condemned and in a damnable state by the fall of the first man he purposed to make; and yet with this foresight he made him in his own image, he made them male and female, notwithstanding he foreknew thousands by the fall and their own sins would be damned to all eternity. Yet out of this fallen, lost, and corrupt mass of human beings, he foreknew, foresaw, and foreloved, and forechose, forepredestinated, foreappointed, foreordained, and foreswore, and foregave them grace in Christ, and foreprepared a kingdom for them, and wrote down every individual's name in the Lamb's book of life, that he loved and that it was his will should be saved; and gave them to his Son, to redeem them and raise them up at the last day, and present them without fault, spot, or wrinkle at the last day before his throne, washed in his blood and clothed in his righteousness. And that all the rest will be damned—whoever they may be I know not; but God foreknew, now knows, and they will hereafter know. So then it is not of him that willeth, but of God that sheweth mercy; not of the clay, but the will of the potter; not of works, but of grace, that he might make known the riches of his grace on the vessels of mercy, which he has aforeprepared unto glory—afore in his choice, afore in his predestination, afore in his appointment, afore in his ordination to eternal life, before the foundation of the world. How do you like this?

8th. I believe God purposed in eternity to save and to do all things for his elect people, in time and after time; all things that will be done for them to their final and eternal salvation and glorification, both in provision, in time and after time, to their eternal happiness; all things final & immutable, decreed and settled by the trinity, from which there will not, nor cannot, be no alteration nor change by the three-one God.

9th. I believe in the total depravity of man, and his utter inability to help himself unaided by the Spirit of God, by all the works he can do on earth.

10th. I believe the Holy Ghost will call effectually, powerfully, and irresistibly, all God's chosen and predestinated people to the knowledge of the truth; and that they cannot resist the call, let them do anything and every thing they can to oppose his work of grace on their hearts. But that he by his almighty power will carry on the work to

their perfect salvation in time and eternity. How do you like this?

11th. I believe there is not under heaven nor earth, no other thing that can cleanse a sinner from his sins, but the blood of Jesus Christ applied to his conscience by the Spirit of God. And no other possible justification of a sinner in the sight of God, but by the obedience of Jesus Christ to the law of God.

12th. I believe that nothing but grape wine should be administered in the Lord's Supper, and that one loaf of bread should be used, and not two.

13th. I believe all professors of religion should maintain good works, as far as the flesh, devil, and world will let them; as proof of a living faith, as a means to increase brotherly love, as a benefit to their brethren, as an honor to the cause they have espoused, and as lights to the world, their families, and church of God; as bringing glory to their heavenly Father, &c. &c.

Thus, brethren, I have given you a scrap of my religious opinions, and scarcely a scrap it is; however you may like it you must take it, better for worse, for it is my faith with my whole heart's belief, as far as it goes.

We will now come to what I have understood were your objections to the words and phrases I used in writing on the two seeds, &c. and try to find out by the Book who is wrong, you or I. And surely as that former piece states, I have a right and the best right to explain my meaning on any words I use. This I presume you will not deny, for words were made for use and there is no harm in using them, but harm in wrong applying them. So let me explain my own meaning and application of the words I used, and see whether that will satisfy you that I was right in the application to which these words were intended by me.

And first, that piece was intended as a public letter to my beloved Josiah Fort, in answer to one he wrote me, and to settle the difficulty in the churches in Tennessee on Parkerism if I could. And I cannot as yet see why nor wherefore you should have taken exceptions to that which was written to another man, unless it was your love towards me and jealousy over me. For this I say, no man is a judge of his own writings, and that a man may write himself down when all the world cannot do it. So accept of my thanks for your criticism on my writings. I regard it as a token of your love.

The objectionable parts as understood, are in vol. 3, No. 20, page 309, as follows:

"Matthew, 13, 38: But the tares are the children of the wicked one. Then of course, the tares are the thy seed; for if children, then the seed of the serpent. Now the question arises again: are, or are not, all mankind the children of the wicked one, by the fall of Adam, by their first birth? Say. I say they are, as I have shown above. I ask, has God any children by their first birth—I mean their natural birth? Why you must answer, no; for God has all his children by their second birth, born of the Word and Spirit of God, and thus they become his children and not before; thus born of the water, (which means a natural birth,) and then of the Spirit, this makes them children of God; nor are they so before, in any sense of that word. Then I put it down, that all mankind by nature and practice, are the children of the wicked one; and may thus be accounted in the text the serpent's seed, or thy seed; and that God has not a child among all the millions of the world, until born of his Spirit. What say you to this? Again: I put it down that you may not forget it, that all mankind as they come into this world, are the serpent's seed, and leave it here.

"Then the sum of all is, God makes saints out of sinners, righteous men out of wicked ones, and makes his children out of the devil's children; by being born of his Spirit, or created in Christ Jesus unto good works. And thus the good seed are the children of the kingdom; and the remainder are the tares, or children of the wicked one, left to be burnt."

The above quotation from the Primitive, contains all the objectionable parts that have yet come to hand, although there may be some who have objections to other parts. Without further remarks on my creeds, or in self claims, I now come to argument by the Book on the above quotation, and think I can comprehend all your objections under three general points: First, I have asserted that God makes all his children out of the devil's children. 2nd. I have asserted that God has no child among all the millions of the world until born again. 3rd. And that no man is a child of God until born again, in no sense of that word. This last I think is the bugbear. Knowing, brethren, you have been professors for years and are wise men, men well skilled in the scriptures and the doctrine of Old School Baptists, I shall be the more short in my explanation, as thinking a word to the wise is enough.

Then on the first point: God makes all his children out of the devil's children. And I might as well take in the second point as they are so nearly allied to each other, and as the proof of the one point will confirm the other: That God has no children among all the millions of the

world, until born again. These two points I believed when I wrote them, and I now believe them with all my heart, whether you do or not. And I will give you a few of my reasons for so doing, but shall not cite chapter and verse, because you are well skilled in scripture and will know them as soon as mentioned. Shapen in iniquity, and in sin did my mother conceive me. Go astray from the womb, speaking lies. By the offence of one, (Adam is meant.) judgment came upon all men to condemnation. By one man sin entered into the world and death by sin, so death passed, &c. By one man's disobedience many were made sinners. None good, no, not one; all gone out of the way. We (saints) were children of wrath by nature, even as others; (that is, such as had never been made saints, or children of God, or never will.) All clay of the same lump, and it is God the potter's hand that maketh one man to honor and another to dishonor; one a vessel of mercy and another part of the clay left to be a vessel of wrath fitted for destruction. All is owing to the hands of the potter that maketh the difference, and not a difference in the clay. Hence them he foreknew he predestinated to a conformity to his Son. Then they that he foreknew and predestinated were not in the clay conformed to his Son's image, so in the clay or first birth they were not children; for God foresaw they needed, in order to make them his children, a conformity to the image of his Son. Then he passed the act of unchangeable predestination, that they should be conformed to his Son, with every provision to effect it. And this conformity takes place in regeneration, and thus they are made his children, or like his Son. And they are not his children before, but the devil's children.

Again: Chosen us in him before the foundation of the world, that we should be holy and without blame, &c. So then when he made his choice before the world began, he saw his chosen unholy and full of blame, (in nature and practice, and without love to him;) yet he chose them lying in the common mass, dead in trespasses and sins, without hope and a God in the world. Yet this foresight of their unholiness and blame did not hinder his choice of them, to fulfil his own purpose in making them holy, without blame, and in love, before him the chooser.

Again: Elect according to the foreknowledge of God the Father, through

sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ—(Peter.) Here we have in this verse the whole matter before us. God's foreknowledge of man's uncleanness, needing sanctification of the Spirit, obedience, and the sprinkling of the blood of Jesus. And under a foresight of all man's uncleanness God's election took place, of all the objects of his love; so then, foreknown of God; secondly, beloved of God; thirdly, chosen of God, through sanctification of the Spirit, which the act of God in regeneration does, to cleanse them unto obedience; and lastly, the sprinkling of the blood of Jesus. This comprehends both cause and effect of cause; and thus born again and become the children of God out of the devil's children; and not so before is any man in the world, but all are children of the devil.

Now I choose one more case from scripture to clear all this doctrine, that is, the case of Jacob and Esau: For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth—as it is written, Jacob have I loved, but Esau have I hated. Read 9th chapter of Romans. Now the above case of Jacob and Esau, and of Isaac and Ishmael, were quoted from the Old Testament in support of the doctrine of God's election of his people to everlasting salvation, by Paul; and as similar cases to show that God's election of his people to everlasting life was not dependent on the works of any man, good or bad, but wholly based on his purpose; and that God's purpose was the basis, and foundation, and pedestal, on which God's election rested, and not on the works of man, good or bad. For these two children, Jacob and Esau, were both children of one Father and of one mother. Now let me ask you, whether the one was good seed in the loins of Issac, and the other bad? or, in other words, whether one of these children in their nature was better than the other? If you say no, you will say the truth; if you say yes, the scripture says they had neither done any good or evil. Then God's choice of Jacob had no respect to works, so his choice of sinners in Christ to salvation before the foundation of the world, had no respect to works done, nor foreseen to be done by them; but their election is based on the purpose of God, and not works, but of him that calleth.

So then he called Jacob to be heir of the

promises that he had made to Abraham; he called him to be heir of the land of Canaan; he called him to receive the law, the service of God, and promises; but left Esau without a call to these things. So in God's system of grace without works, he calleth some sinners by his Spirit from darkness to light, from death to life, from condemnation to justification, from being children of the devil to be children of the living God, heirs and joint heirs with Christ, and to eternal glorification in heaven; and the rest he leaves uncalled, Esau-like, to have no part nor lot in these great matters.

And thus salvation is based on the great foundation of God's purpose, election, calling, justification; which finishing stroke of God's eternal purpose is regeneration & final and eternal glorification, to an inheritance incorruptible and a crown that fadeth not away, reserved in heaven for all his purposed, chosen, and predestinated children; who are and shall be kept by the power of God thro' faith unto eternal salvation, thro' all trials, storms and tempests whatever.

These few reasons, dear brethren, I have given you out of the thousands I could give, for your satisfaction of my faith. So then I put it down again as my faith, that all men come into the world sinners and are equally depraved by nature, Jacob as well as Esau, Isaac as well as Ishmael; and that the grace of God only maketh the difference as respects salvation, or children, of God and devil; and that God has no children without being born again—I mean actual children, that can be called so personally by the church of God, or claim the right to call himself a child of God, without he is born of God, and then he has the witness in himself, bearing witness with his spirit he is a child of God, and not before. I hope this you will understand—meditate upon and compare with the Book.

I will now come to the third point proposed, as I consider it the bugbear of all your objections, and drive it from before your sight if I can. 3rd. Here it is: And that no man is a child of God until born again, in no sense of that word.

I say no man is an actual child of God until he is born again. What say you? If you say no, why then we agree; but if you say God has a child or children before they are born again, why then we come to argument on this point. And this I understand is the point of your objections, that

God has children before they are born again. Will you say, or will you not say, that any man from Abel to this day, is an actual child of God before he is born again? If you say God has children before they are born again, then the argument will stand thus: What kind of children are they which are unborn? To which I answer on your side, as you may think: first, God has predestinated children to adoption; secondly, he has promised children; thirdly, he has children conceived in the womb yet not born; and those born of his Spirit. These four kinds of children will comprehend all sorts of God's children, whether foreknown children, elect children, or any else besides.

First then, we will begin with God's predestinated children, which you will find in Ephesians, 1. 5: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Then it follows of course, that these were foreknown children, or else they could not have been predestinated. The act of predestination is an act of foreknown or present knowledge, you must admit; secondly, they must be chosen or elect children, or else they would not have been predestinated to the adoption of children. Then it follows that God has a set of children by predestinated adoption; agreed, but who are they, and where are they? You will say they are known to God; agreed—and although these are the same children that are born again, and none but they, yet these are not born children, but predestinated children which shall hereafter be born again. So then when you speak of predestinated children, speak of them as such; and when you speak of born children, speak of them as such; for the one may be called a non-existing, only in the mind and purpose of God; the other, a fulfilled purpose of mind and an existing child.

Then one question here: Is a predestinated child a born child? You are forced to say, no; yet he shall be born—agreed, but he is not a born child as yet. And for proof of this position we will refer to the text: To the adoption of children—a Jewish and Roman practice of old time, to which simile the apostle Paul had reference in this verse. On adoption I will be as short as I well can. The daughter of Pharaoh adopted Moses for her son, altho' he was not by birth her son; this proves what I have written all along, God makes

his children out of the devil's children. Mordecai adopted Esther. God adopts the children of Israel. Romans, 9. 4—Galatians, 4. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

This may suffice from the Book to prove there was a practice well known to Paul, as adoption. This text, because ye are sons, has been mentioned to prove God has children before they are born again. I beg such to notice how it reads; it does not read as you would have it mean: because ye were sons, in the past tense, looking back; nor does it say, because ye shall be sons, looking forward, in the future tense; but are, in the present tense—are sons, not were nor shall be sons. So this text belongs to me, to prove God has actual children, as well as predestinated children, which I admit.

I will give you my views on adoption, as short as I can. Adoption is that act of a rich lady or rich man, that has no child; but sees one he or she takes a liking to, and has a desire to make a son or daughter of, although it be a strange child of another family, to heir their property; as did Pharaoh's daughter to Moses, an outcast; as did the Romans to poor fatherless and outcast children, often to educate them and heir their property by law, and as we do to legitimate them, or make them lawful children. Now then this man must know the child, so God foreknew sinners; second, this man must purpose to make this strange child his child by the law of adoption, so God must purpose to adopt sinners, the devil's children, these strange children to be his children; for if they were his own children by their first birth, he could not adopt them by the law of adoption, for they would then in that case have been heirs or children without adoption. So you see this proves what I have said all along, that God makes his children out of the devil's children. Then here see in adoption a knowledge of the child; second, a choice or election of the child; third, see a purpose, or determination, or predestination, to make this poor child his child or heir. Now let me ask you this question: Is this seen child, this choice child, this predestinated child—say, is he a child and heir of this man's estate, or not, before the act of adoption takes place according to law? For this act of adoption, spiritually speaking, is being born again. Now must you not say, he was not this man's child

nor heir until the act of adoption took place.

Thus I have laid this matter before you in my short way. Then here is a fore-known child, here is a beloved and elected child, and here is a predestinated child to adoption—in all this I agree, yet if I say he is not a child you will stare. I say he is not a born child, and I prove it this way by Paul: If a child, (that is, a born child,) then an heir and joint heir with Christ. One question here: Can an unbegotten child be an heir? If a child then an heir, if not an heir then no child, so vice versa. Is a non-existing, a child or not? Say.

Leaving the above and coming to the second kind of God's children, and that is, God's promised children. And on this point I need only cite you two verses. Isaac was a child of promise, Christ was a child of promise. And we, brethren, are the children of the promise as Isaac was. These may suffice, with a hundred that might be given you, as God's promised children to Christ and his church, throughout the Old Testament so full to this point, on which I know you will not nor cannot object, that God has promised children. But who are they, and what are they? All well known to God. Agreed. Having this seal, the Lord knoweth them that are his. Agreed. But are they born children? No; but they shall be born. Agreed. Now come hither, look northward, southward, westward, eastward, &c. all this land will I give thy seed for an everlasting possession—if thou canst count the stars of heaven or the sand of the sea, so shall thy seed be—and kings shall come out of thy loins.

Now, brethren, here stand before us millions of Jews by God's promise, and it was surely his will and purpose to make the seed of Abraham such. Acts, 7. 5. Yet he promised that he would give it to him for a possession and to his seed after him, when as yet he had no child. (Mark that word, no child.) Now a question here: Was Isaac a child before he was born? Yes, you will say, he was a promised child. Agreed. How then comes Paul to say, while as yet he had no child? If a promised child is a child, he could not have said so. Then a promised child is no child, nor is a predestinated child a child; nor is seed as the stars, or sand, a child; nor was thy seed Isaac, nor all the millions of the seed afore promised as the stars, children before born. Then promised seed

are not children, they must be begotten and born before a child or children. For although Abraham had in his loins seed as the stars for number, and that a promised seed too, yet Paul says he had no child; of course then he does not count seed children. Romans, 9. 9: For this is the word of promise, at this time will I come, and Sarah shall have a son. 7th verse: But the children of the promise are counted for the seed. Galatians, 4. 28: Now we, brethren, as Isaac was, are the children of promise. Isaac was a promised child, yet Abraham has no child. So Christ and the church has promised children, yet she has no children but promised children until they are born. At this time will I come, and Sarah shall have a son. Say, was he a son before that time, of his conception and birth? When born then a son actually, and not before.

Recollect in the laws of Moses, God commanded that if a man died childless, his brother should marry his widow and raise up children to his deceased brother; but there was one man who knew if he begat a child by his brother's widow, that that child would not be his; so he refused to give her seed and spilt it on the floor. Now say, whether this spilt seed was a child or not? I pause for you to think. I say it was not a child. For if the spirituous humor of man's body, which God has fitted for generation of our species, and is here called seed, be a child, then all bachelors are murderers of children; all that shed their seed in sleep are murderers of children, to a man. And this spirituous humor in man's body was the seed in the loins of Abraham, that begat Isaac; and so followed on to the thy seed shall be as the stars. And although there are no children without this seed, yet this seed is not children. The seed of the plant is one thing, and the plant another; and the earth, and heat, and moisture others. He that can receive it, let him receive it. So then, neither seed nor promised seed are children, until begotten and born. For will you call a seed a plant? No, sirs; for a plant may or may not spring from it, as the case may be, for want of moisture and heat, as the deadness of Sarah's womb; some defect in the seed, may be also; but God giveth to every seed its own body as it hath pleased him.

Here let me ask a question or two: Was Adam a man before God breathed in him the breath of life? No, sir, he was noth-

ing but a formed lump of dust; but when he breathed into him the breath of life then and not until then, he became a living soul, and a man. There lies a dead man stretched out, died yesterday of the drop-sy; is this breathless body a man, or not? I say not, for he is now while dead nothing, but like Adam in his original formed dust; he wants the re-union of spirit, soul and breath, to make this dead body a man. He that can understand, let him understand. There is seed, but it wants moisture and heat to give it life. Nor is it a plant until it has life, but seed only and not plant. So promised seed are not children, Paul being judge.

Thirdly, we come to God's children conceived in the womb, yet not born. And it is full sufficient for my purpose of your satisfaction, only to quote two scriptures on this head, knowing you are all wise men. Luke, 1. 31: And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. Here is a child in the womb, you will say—so let it be. 24th verse: And after those days his wife Elizabeth conceived, and hid herself five months, saying, &c. So you will say, here is a child in the womb—so let it be. However, I give you one more scripture, to put an end to all sides of the matter. Isaiah, 66. 8: Who hath heard such a thing? who hath seen such things? shall the earth (the church) be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Mark that word—as soon as Zion travailed, she brought forth her children—and not before. So she must first conceive, and then travail, and then come the children. Is this right, or not? Were they children in conception, or not? The text does not allow the expression, children, until she travailed, and the children born. And in this same sense I used that word, that no man is a child of God until he is born again; born not of the will, flesh or blood of men, but of the word of God, that liveth and abideth forever. And all the devils in hell and angels in heaven and men on earth combined together cannot give birth to such a child as this, nor is he a child until born.

We now will take up the conception of Jesus Christ. Was he the actual son of God before he was born of his mother? I say, no; for although he was a foreordained son and a long promised son, yet he was not a born son until Mary brought

him forth. And thus the text saith: That holy thing which shall be born of thee, shall be called the son of God. Again, the text saith: Thou shalt conceive in thy womb, and bring forth a son. Luke, 1st chapter. Again: This day have I begotten thee. Again: When he bringeth the first begotten into the world. These texts show to me, Jesus Christ was not actually entitled to be called the Son of God, until he was born of his mother Mary. In his divine nature he is not son, but God; and no other God but he, a three-one God—the Christian's God in all ages. For if in his divine nature he be son, then he is not God; for one God cannot beget another God, for he who is begotten cannot be God, for to be a God he must be self-existing.

So then Jesus Christ is son of God in his human nature, and not in his divine; nor was he actually son of God until born of Mary. Was he son of God before he was conceived? I answer, no; except in the purpose, ordination, and determination of God, who speaketh of things by the mouth of prophets that should be as tho' they were. Was Jesus Christ a born child of God, when he was conceived by his mother Mary? I answer no, because conception is not born, nor born again, in no sense of that word. Born is a very different word from conception; conception means a child in embryo, but born, or born again, means a child brought forth in full perfection. Then conception is not a born child; in this sense of a born child I used that word, that no man is a child of God until born again, in no sense of that word; that is, the word born again was the design to apply the words no sense of that word to. Or, to make it plainer, a predestinated child, a promised child, a conceived child, is not an actual child, is not a born child; what say you to this? Then a predestinated child, a promised child, nor a conceived child, is not a born child in no sense of that word, born; for the word born is the finishing stroke, but predestination, promising, and conception of a child, are preparatory causes to produce the effect, born child, or born again—what say you to this? A born child is not a born child until he is born.

This I presume, brethren, you will understand, certainly as my meaning and application, in no sense of that word. The no sense of the word, was not intended to be applied to predestinated children, nor to

promised children, nor to conceived children, but born children; which you may easily see by referring to my piece on the tares, that I was speaking of the children of the kingdom. And you will not deny that these meant church members, for Christ's kingdom is his church—deny this. So I leave the matter, hoping my explanation may give all satisfaction, as to my religious State creed, and religious creed, and explanation on the tares and two seeds, &c. &c.

I have a hundred other things to say to my brethren, but not now. I intend to write a general circular to all my Old School brethren throughout the United States, when I can get candles and leisure; but must acknowledge that, in my opinion, I have warred a good warfare against missions, and am willing to fight until death against such priestcraft and church traffic, as the new schemes of the day in all of their money-making projects, to the distress and division of the Baptist churches that never will be healed in time. So then gird on you every man his sword and do better than I have done, and I will praise God and not find fault with your best endeavors; for I was not brought up in an academy nor college, but raised to catching pikes, coons and opossums. Yet I am nothing; I neither go for honor nor purse. God has given me the gifts I possess, for the benefit of others; and I always have given it to them freely, as he gave them to me.

I shall now conclude with an anecdote. There was a white man by the name of Hillory Manning, he was a hell redemptioner by profession and doctrine; and there was a black man called Whitley's Joe, a Methodist preacher. It so happened that their appointments fell in at the same place. Joe gave Manning the preference, as he was a white man; and when Manning was done preaching, Joe got up to preach and said: here is old Hillory Manning, the meanest of all God's creation; and here is Whitley's old Joe, not much better.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Graves county, Kentucky, }
Dec. 16th, 1838. }

BROTHER BENNETT: I have never written any thing for the public in my life; but shall send this to you, and you may dispose of it as you please. I have been read-

ing your paper for about eighteen months, and wish to continue to read it; but shall not flatter you or it, as some of your correspondents do, because I have learned so much of human nature, that I know that flattering men and giving praise to mortals is not profitable; neither does it comfort or console the poor oppressed dejected Christian, who is and has been, debased by having been exalted with pride and vain glory.

I am a soldier of the cross, (if I am not deceived,) and I have enlisted for during the war; and am determined not to desert, for I know that to be a crime worthy of death. And I often present myself before my Captain, and try to beg and beseech him not to pass me by or leave me and some of my poor crippled, sickly and almost exhausted comrades; for the siege has been so long and the enemy so cunning, yea, and so strong too, that our quarter masters have taken up arms and have gone into the battle, and left the poor soldier almost without rations. Yet our Captain is so kind to us, that once in a while he sends a Comforter to us who are in the rear; and when he comes, he fills his office to a jot and tittle. For though he has been a long time gone, when he comes, he knows just what ails us, just what we want, and tells us better things than we could possibly have anticipated. He informs us of the true state of the war, predicts its termination, gives us an account of the store at head quarters, and shows us the signature to our title to it. Then it is, that our feet and ancle bones receive strength, and we are enabled to rise up and march forward, and to give praise and glory to God.

We are also let, yea, conducted to the banqueting house; there we meet with our beloved Captain, and his banner over us is love. Here we eat, yea, and drink, and feel ourselves to be our beloved's and our belovedours. It is at this feast, that we realize the variety of rich dainties contained in the gospel of peace; which ancient and modern writers have tried, but failed to describe. It is called a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined; and to heighten our joy on this occasion, this glorious occasion, the eye of faith is strengthened, so that the guest at this feast can look as from Pisgah's top, and view the promised land, even that consoling place called the New Jerusalem; those heavenly mansions, where the habitation of

our Captain is, where we are assured that the wicked shall cease from troubling, and the weary shall be forever at rest.

Then, and not until then, will our warfare be ended. For, short of the banks of everlasting deliverance, the enemy will be harassing, worrying, and besetting us; the world to allure, the devil to tempt, and the flesh to war against the Spirit; but God be thanked, that the victory is already won by Christ, our chief Captain, and guaranteed to us freely, without money or price, and that to all eternity. For we are not the keepers of our spiritual treasures, but our treasures are in Heaven, where neither moth nor rust doth corrupt, and where no thief can approach; yea, and our life is there also, hid with Christ in God; not hid so but that we know where it is, and in whom we trust; but hid from the devil and wicked men, yea, from all our enemies. Therefore, when the wicked rise up against us, and vent all their spite and venom, they fight as those who beat the air; for they know not where our life is, for it is hid from them and their hope against us are lost. For Solomon said, the hope of unjust men perisheth. He also sayeth, that the expectation of the wicked perisheth. and that their expectation shall be cut off; but our expectation shall not perish, nor be cut off; for the expectation of the righteous is from the Lord; therefore it doth and shall abide.

But we have rejoiced, and do rejoice, that our Lord is our righteousness, our strength, our confidence, and our expectation; he is to us (spiritually) a father, an elder brother, a husband, a king, a priest; and of all the most eminent physicians. He spares us as a father, fellowships us as brethren, loves us as a husband, rules over us as a king in righteousness, as a priest he atoned for us on Calvary, and now maketh intercession for us at the right hand of his Father and our Father; yea, consoling it is to us, poor imperfect mortals as we are, that if we sin we have an advocate with the Father, even Jesus Christ the righteous. As a physician, there is none to be compared unto him; for he has never yet lost a case; (if he had, I dare say I should have been lost, for my wounds were unto death, and I unwilling to give up my case until I had tried all human skill; yea, and despaired of life, and had wandered so far from him, and had struggled until all my strength had failed, and I could find none to help; there was none who seemed to care for my soul, and my case was then the most desperate.

For I was not only in this deplorable condition, but I had eyes to see it; yea, and all the feeling sensation of the living, and yet the sentence of condemnation to death was so plain and powerful, that I felt it to the very vitals of my inmost parts; indeed, the commandment had come, and sin revived, and I died.) Then this physician appeared for me, he probed my wounds, cleansed them with his own blood, and poured in the oil and the wine, and set me upon his own beast, and carried me to an inn; and has advanced two pence for my boarding and attendance, and has directed me to be taken care of, and has pledged his word for what should be spent more. And his word at the inn is not, nor will not, be disputed, or his solvency doubted.

I thought when I commenced, that probably I should write but little; but after I got at it, I turned back and got into a vast field, that the regenerate knows something about. And have skipped and abridged so, that none but the wise can track me; but, a word to the wise is sufficient, and I write as unto wise men. Judge ye what I say, and if I am in an error, reprove me; and if I am wise, it shall enter more into me than a hundred stripes into a fool.

May the God of Jacob be with you and all his Israel. Adieu.

WM. HOWARD.

FOR THE PRIMITIVE BAPTIST.

*North Carolina, Camden C. H. }
Dec. 25th, 1838. }*

BROTHER BENNETT: I have obtained a few subscribers for the Primitive, and rejoice that I can now request you to send me seven of your numbers; for which I enclose you six dollars. We have a minister with us at this time, who is very successful, and our missionary men seem to be much startled at, and threaten to pull down our old meeting house, as their members are deserting fast. And I think the earth will open her mouth and swallow the flood, that is cast out of these dragons mouths. And may the Lord hasten the time, when he will give his church to be more than conqueror over our spiritual and earthly enemies; and ever keep us humbled at his footstool, is the desire of your well wisher.

J. LAMB.

N. B. This minister's name is John Vincent, from the State of Missouri, and is a

bold advocate for the Primitive cause; he has been with us between three and four months, and I expect will tarry till the winter ends. Amen.

FOR THE PRIMITIVE BAPTIST.

*Hamilton county, Tenn. }
Dec. 26th, 1838. }*

DEAR BROTHER BENNETT: I have taken my pen in hand to drop you a few words of information, that will, no doubt, be unwelcome news to you or any other friend of truth and honesty. It is a well known fact, that the body of doctrine contained in your paper, and supported by scripture, has its enemies; and I am not surprised to hear all manner of carnal reasoning and arguments against it. Nor am I surprised, to see and hear a great deal of mockery and scoffing, and many false representations of the doctrine which we hold and teach; but I am sorrowfully surprised, and filled with fearful astonishment, when I find that men will make themselves guilty of PERJURY, to prevent the circulation of the doctrines of the gospel! I pity them in my soul. But how is this done? may be the inquiry. I answer. I have lately ascertained the fact (in a way that I am forced to believe it against my will,) that two Post masters who are opposed to Old School Baptist principles, have been suppressing your papers to prevent the subscribers from reading them !!!

I wish them to remember that they are sworn, and are accountable before the great Judge for the performance of the duties of their office. They who are guilty know it. Let them take warning, and I shall forbear to mention names for the present.

Yours in bonds of love.

MICHAEL BRANSON.

FOR THE PRIMITIVE BAPTIST.

*Vermilion county, Illinois. }
Dec. 28th, 1838. }*

DEAR BROTHER BENNETT: I feel myself unworthy to call those that I think are Christians, brethren; but if I am a Christian, the Old School Baptists are my brethren—they and they only, preach what I believe. I have been favored by my dear brother, R. M. Newport, with one of your papers some two or three months back; and I have had three sent to me. I have read them with much pleasure. I think I may say, the doctrine contained in them

has been food to my soul. May the Lord make use of you in his own hand to the pulling down the strongholds of satan.

Please send me six copies—there are a few who do not profess religion who seem to love the truth. May the Lord cause them to love the truth for its beauty and excellency, and to walk in it.

I subscribe myself your unworthy brother, full of imperfections, doubts and fears.

JOEL FERGUSON.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Pickens county, }
Dec. 4th, 1838. }*

DEAR BROTHER BENNETT: From a feeling sense of things of so great importance, I am induced to communicate to you a few facts, with some of my own thoughts relative to passing circumstances, known to many. Lamentable it is to see, to think, and to feel, the great impropriety, of the course pursued by a part of our American people, the fathers of some of whom shed their blood to purchase the liberties of a republican people in both act and conscience, who were once like many are now, wearing the yoke of priestly bondage; particularly a part of those who are known by the name of Arminian Baptists. I mean such of them as pretend to say, the churches must send out preachers into the world qualified by men and supported, may I not say by a tariff income, money, money; otherwise men and women must inevitably perish, for want of this effort, poor lost heathen on these terms, yea, may I not say infants too.

Every orthodox Baptist, in my opinion, is desirous to do all the good he can; but take care, let us not do extra service, such as God has not bidden us do. Now I would ask every unprejudiced mind, if the salvation of man does not depend entirely on the effort made by man one of another, if the above quoted doctrine be true? Surely it does. But for myself, I have never seen any thing in the written word of God to justify the idea; but I see therein contained, words like these: It is not him that willeth, nor him that runneth, but that it is God that giveth grace, &c. Further, should the above be true, I fear many would fall, as it were by the hand of Saul; therefore I fearlessly say, scripture with sound reasoning on the might of Deity will teach any man, that God is a God of all power and wisdom, and that from

ever to everlasting. I pray such a God to cause such to withhold their puny arm of flesh, when they would fain assume the power of a God.

From holy writ I understand the Lord God to have chosen his people in Christ before the world was, according to the election of grace; them he foreknew he predestinated, them he predestinated he also justified, them he justified he also called. Then why should any pretend to say, that the pious followers of our blessed Saviour have ever acted upon the principle, that the world is dependent on the church for a preached gospel? For my own part, I have always, since a thinker at all, thought the world dependent on God for a preached-gospel, not at all claiming ease in the church; for when Zion travels, she bringeth forth sons and daughters.

Have we not all reason to believe from facts, that most of the preaching done in this day is for money? Does it not seem that the love of money is the pivot on which many act, with a name of making Christians for the Lord? Power is wanting, then money is sure. Have not many said, if you do not pay us we cannot preach? And they are just such as I think should not preach. Methinks I hear some say, if we hold our peace the stones will cry out; and they are such, in my humble conception, as shall go forth in the demonstration of the Spirit; and are such, I think, as we should not withhold our support from. I believe for such, the Lord will put it in the mind of the church to loose the hands of, as much as in their power is, so far as is consistent with the will of God; such as bespeak to the church that God has commanded to go and preach the gospel to every creature, that is, to all who he may preach without respect of persons, not that one man is to preach to every man and woman in the world.

May every impartial thinker, both saint and sinner, see what is called the Constitution of the Home Missionary Society; then and there judge whether the Arminian Baptists are acting with republican principles, in regard to the rights of conscience. All republican governments, in both church and State, vest the people or a majority at least, with the sovereign right of ruling. Let us pause for a moment, and see where we are, and where we are hastening to, both in time and eternity. Who knows when heathenism may cover our land, while our sons and our daughters

may not enjoy the privileges that we do; while God may cause light to spring up in some other quarter of the world, which is now in heathen darkness, as has been in days before—God over all, Amen.

Yours, truly. *S. W. HARRIS.*

N. B. Feeling an imperative duty involved, I take the privilege of laying before the world, in some measure, a brief sketch of the unchristianlike conduct of one towards another, touching the Old and New School Baptists. We seem to have peace among ourselves, while all form a complete union; when one moves the whole church moves with one accord, like Pharaoh's horses and chariot. During a period of time just preceding the great rending of churches and professed brethren, the Rev. Wm. R. Stansel had the pastoral care of Bethany church, where my membership was and is yet; who was greatly loved and esteemed, I do believe, by all the church, as a wise and true minister of the gospel; telling the church he was more Antinomian, as he called it, than missionary. Coming up to the time of near two years ago, said Stansel with Henry Petty, a pious and noted preacher of the gospel of Christ, who has ever stood firm in the orthodox Baptist faith, and faithfully contending for the faith once delivered to the saints, as the Old School Baptists believe; while the impartial part of the world to him known are constrained to say, he must be a man of God, truly republican in church and State, revered as a minister by saint and sinner, as a father of light in the gospel word. A trip to and from Mobile, a few days after their return said Stansel at the above named Bethany church, voluntarily spake to all members of the church that were present, in a word, publicly to all present, that his trip to Mobile with his bro. Petty, had begat in him a newness of love for his said bro. Petty—understand, nothing had ever been known to exist between them worse—and as a truly pious and worthy brother and father in the ministry, and that he did much honor the cause of Jesus by his chaste walk and godly conversation, or words to this purport.

These facts are well known to be so; if testimony were wanting further, it could be produced. Some time after this, there came a report out into the world, that said Petty had been drunk in Mobile during the trip above mentioned. When opportunity was offered, said Stansel was asked, if the report was true. He seems to have

answered in the negative, and spoke of his being as clear of that charge as the person who might not have seen spirits in a week.

Some short time after this, a division in the church of said Petty's membership took place, between the Old and New School Baptists. The Old School had a large majority. The minority, the New School part of the church, as once was claimed being the true church, got up some testimony among the New School, for the purpose of excluding said Petty; bringing the above named charge of drunkenness, or having been under the influence of spirits in Mobile, at the time spoken of in the foregoing, and at the same time not the church. One of the witnesses was the above named W. R. Stansel, who had previously cleared him. I now say, all testimony that could be wanting at any tribunal to clear him of the charge, can be had.

Dear brethren, and fellow travellers to eternity, this is for the sole purpose in my weak way, of trying to entreat the world to beware of such as would it seems cut our throats, to accomplish their designs. I would now, in a word, say, the much beloved H. Petty has never been excluded from his church; but, like a faithful herald of the cross, seems to stand a watchman on the walls of Zion, giving the faithful alarm. O may the Lord, of his infinite mercy and goodness, continue to bring in such as he would like to own and bless.

Truly, yours. *S. W. HARRIS.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, *Sen. Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canada, *Curterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.*

SOUTH CAROLINA.—Wm. Hardy, *Satuda Hill*. James Hembree, *Sen. Anderson C. H.* Frederick Ross, *Cambridge*. Lewis Shirrell, *Silver Glade*. B. Lawrence, *Effingham*. James Burris, *Sen. Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*.

GEORGIA.—William Mosely, *Bear Creek*. Edw. S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Rowell Reese, *Eatonton*. Tho's Amis, *Lexington*. Jona'n Neel, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. Joshua Bowdoin, *Ahairsville*. R. Toler, *Uplatoie*. Clark Jackson, *Fort Gains*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomaston*. Wm. Bowden, *Union Valley*. Ezra McCrory, *Warrenton*. Wiley Peaire, *Cairo*. G. W. Holifield, *Vernon*. B. Paec, *Clean Town*. Lewis Peaeock, *Cassville*. Vaelal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Thomas I. Johnson, *Newnan*. Elias O. Hawthorn, *Bainbridge*. John G. Wintringham, *Hallock*. William M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Greer, *Indian Springs*. William McElvy, *Attapulgis*. Furna Ivey, *Milledgeville*. William Garrett, *Tucker's Cabin*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. B. J. Hendon, *Corinth*. Robert B. Mann, *Chesnut Grove*. William Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lanhon, *Chenuba*. Thomas C. Trice, *Hillsboro'*. John Herington, *Welborn's Mills*. John McCorquodale, *Parchitula*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chesnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Utoy*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*.

ALABAMA.—L. B. Mosely, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gaffard, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Henry Williams, *Iarana*. Samuel Clay, *Mount Hebron*. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Joel H. Chambless, *Loussville*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jaeks, *New Market*. Sherrod W. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. W. Jeter, *Pint Lala*. Samuel C. Johnson, *Pleasant Grove*. William Cruteher, *Huntsville*. William H. Cook, *Pickensville*. Seaborn Hamrick, *Plantersville*. Eli McDonald, *Paynesville*. Maik Porter, *Demopolis*. William Melton, *Bluff Port*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameston*. Anderson W. Bullard, *Tusgege*. J. L. Patten, *Bellefonte*. Frederiek Hines, *Gaston*. Z. Johns, *Tiara*. E. McDonald, *Painsville*. A. Mitchell, *Carter's Hill*. William Powell, *Youngsville*. James Hay, *Wacooca*. Silas Monk, *Horse Shoe Bend*.

TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patriek, *Poplar Corner*. Michael Burkhalter, *Checksville*. Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm.

Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. W. A. Bowdon, *Dukedon*. Smith Hansbrough, *Jacks Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calhoun*. Thomas Hill, *Sevierville*. Ira E. Doullit, *Lynchburg*. C. T. Eehols, *Mifflin*. Aaron Tison, *Medon*. Levi Kirkland, *Waverly*. Abner Steed, *Foyetteville*. Henry Randolph, *Snodysville*. Pleasant E. Witt, *Check's Roads*. J. Cooper, *Unionville*. George Turner, *Waverly*. Michael Branson, *Long Savannah*. Jas. H. Holloway, *Hazel Green*. MISSISSIPPI.—Jesse Battle, *Meridian Springs*. James D. Williams, *Dailville*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*. Henry Petty, *Zion*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*.

FLORIDA.—James Alderman, *China Grove*. David Callaway, *Cherry Lake*.

LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Harmony*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*. Joel Ferguson, *Danville*.

INDIANA.—Peter Saltzman, *Neo Harmony*. Isaac W. Denman, *Gallatin*. Zaechariah McClure, *Terre Haute*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morten, *Fulton*. John B. Moses, *Germanton*.

KENTUCKY.—Jona. H. Parker, *Salem*. Tho. P. Dudley, *Lexington*. Sanford Connelly, *Shelbyville*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Henningsville*. Wm. W. West, *Dumfries*. Joseph H. Eanes, *Calland's*. William Burns, *Halifax C. H.*. George W. Sanford, *Harrisonburg*. Jesse Lankford, *Bouyers's*. Elijah Hansbrough, *Somerville*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Suchasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

E. Hansbrough, \$2	Francis Fletcher, \$5
Joel Ferguson, 5	Edmund Dumas, 1
R. A. Morton, 1	John McKenney, 10
Thomas Martin, 1	Allen Cleveland, 5
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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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“Come out of Her, my People.”

No. 5.

SATURDAY, MARCH 9, 1838.

VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Decatur county, Georgia, }
December 30th, 1838. }*

DEAR BROTHER BENNETT: I feel disposed to address you and all the brethren, who feel the spirit of foxhunting, in a few remarks from the Song of Solomon, 2. 15, which reads thus: Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

Now, brethren, the wise man Solomon had been singing concerning the mutual love of Christ and his church, the hope and calling of the church, Christ's care of the church, the profession of the church, her faith and hope—and in the midst, drops the above remarks about the foxes. Now, brethren, these foxes are put for heretics, false prophets. Ezek. 13. 4. Wicked tyrants. Luke, 13. 32. Sampson caught three hundred foxes, and by what I see in the Primitive Baptist, I think they would be taken in this our day, if it was not for their literal nature; which is to dig holes for themselves but then leave several outlets, that if the huntsman lays his snares at one, they may escape at another. But he perceived their craftiness, and said unto them, why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's. And he said unto them, render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's. Luke, 20. 23—25. He also says: He taketh the wise in their craftiness, and the counsel of the froward is carried headlong Job. 5. 13.

In the above texts, as in all revelation, I view Christ speaking through his servants—And by the apostle Paul he saith: The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. For after that, in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. The fear of the Lord is the beginning of wisdom, the fear of the Lord is to hate evil. To the Book.

Now it is as easy for any man, that has been born again and made acquainted with true wisdom, to discern between the craftsmen of the day and the true preacher or Christian, as it is to see that Judas was a traitor and that Peter was a Christian. And it is further said; that signs shall follow them that believe, they shall take up serpents, &c.; and be wise as serpents, and harmless as doves. These remarks, with many others in the good old Book, which we all have recourse to, go to show that we, brethren, should be up and doing, and stand on our watchtower; and as the weapons that we use are not carnal, but mighty through God, we should be patient toward all men; but take up every thing that has the appearance of antichrist, or any thing that opposes equality in both church and State, and be sure to contend for republican principles. And in doing of this we may in this day expect to be cast off by despots and hypocrites, but fight on, that is the best evidence in the world that we are on the Lord's side. Then all that are on the Lord's side should stand with sword in hand, notwithstanding many say, do not contend on matters of reli-

gion; but be charitable, and republican, and let every one think and act for himself. This I became acquainted with at our Association. We, as a body, received correspondence from an Association that had declared non-fellowship with Associations that were in favor of the institutions of the day; and also from one that her messenger stated was of the go-between republican faith, that those things should not break fellowship.

Now, brethren, the fact is, there is no middle ground between republican principles and despotic, neither is there between true Christianity & hypocritical pretensions; therefore, I predict a distress in the Ocklocknee, as well as other Associations; for I think the seed is sowing fast, which will breed discord. The Ocklocknee sheep have not been sheared very closely, and I think that there are some of the wool-gatherers that begin to think it high time that they were fleeced; they have been well fed and are hearty sheep, their wool good and long; the vine, too, has tender grapes, and the foxes will be too apt to spoil the vine. Young Christians white tender are much easier carried off with doctrines of men than them which have had more experience; they are too much like young birds, shake the nest and they will prepare as soon as possible, and are as apt to swallow a pebble as a berry.

Therefore, brethren, I say we should not hear these hush men, but should take the oversight of the sheep and lambs of Christ; and as faithful watchmen stand on the walls of Zion, and cry aloud, and spare not; yet not as of constraint, but of a ready mind; not for filthy lucre, but willingly. And by so doing God will bless our labors; and all the children of Jesus shall be saved. I have given some hints in weakness, not out of envy but from love to the cause of Christ.

Brother Editor, I wish you to continue our numbers of your paper, for they gain applause in this section of Georgia. I now conclude by saying to you and all my brethren, you have my good wishes in the cause of Christ, and that my soul feasts often by reading your letters in the Primitive Baptist. Yours in the bonds of the gospel.

E. O. HAWTHORN.

Georgia, Randolph county, }
Oct. 24th, 1838. }

DEAR AND BELOVED BROTHER BENNETT:
Again I have taken my pen in hand, in or-

der to communicate a few lines to you; though I feel some delicacy in attempting to address you by letter, in order to lay before the public, for I see in my last letter I sent you, a misconstrued word either in me or you. The word is this; Paul did fail to declare the whole counsel of God—which does not correspond with the word of God. But it should read thus: Paul did not fail, &c.; which would make it read right. I hope to see the mistake rectified, for such mistakes are injurious to your paper. If the mistake is in me, I must acknowledge, my brother, to you and the public, I did not say what I meant in that case; so I drop this subject, and will turn to what I have in view.

For the cause of God is a precious cause to me, and I think it should be to all God's children; but as there are many called and but few chosen, and as there will be many that will cry out, Lord, Lord, and yet will not be able to enter, and will cry out. Lo here, and Lo there; but our blessed Saviour says in very plain terms, believe them not. And I do take the Lord's directions, for the many schemes of the day I do not believe in. And if I am asked, why I do not? it is because the Lord has not spoken it to me.

I merely want to tell to the public, what I think our modern, Arminian, new institution, speculating Baptists are like. Brethren, there was much rumor in days of old about witchery, and I think there is as much in this day as there was in former days; and our moderns point them out to me so plain, I wish to inform the public what I think of them. Though before I set out, I will refer you to the scripture for proof. Acts, 8-9, 10, 11. These verses point out witchery to me. I need not write the words of the verses above named, only to show how Simon bewitched the people no doubt but with his flattering tongue and his fair speeches; just like our moderns do to make money. Simon used sorcery and bewitched the people of Samaria. And now, brother Bennett, if there were witches in so early a date after Jesus ascended, and deceived the people, then I think there are the same kind of witches in this day as Simon was. And these new-fangled schemes to get money are similes of the same plan; for I have been very credibly informed that these missionaries, or moneynaries, which name suits them much the best, will at their meetings when they go to collect or beg money, when they go to the ladies to

ask them for money, previous to the time will place a five or ten dollar bill into their wife, or daughter, or sister, or friend's hand; as soon as the invitation is made, up steps the wife or daughter, sister or friend, and hands that in first; with that, of course, others that are of as high standing and profess to be friendly to the new-fanglers, must give as much; and to be called big, may be so a little more. But ten to one, at the same time, if they do not grudge it very bad. But to notice the first moving cause, to place money into his wife or daughter's hand. this is what I call witching, in the most high terms.

My sisters and ladies, a word to you: You know that witchery is in general placed on poor old women; but I feel disposed to show that men are worse witches than women. For I think Simon the sorcerer bewitched more people than one hundred poor old women.

Again: these missionaries will go and rove from pole to pole, and cry out, that the heathen are perishing for the gospel; now just give us money, we are engaged in sending the gospel to them. But you see, if they do not get money it just carries this in it, that the heathen may perish. This is more witchery, another scheme to get money. And as verses have become common place things in your paper, I wish to put some in, which are to the point— which are sung in c. m.

1. O! for a thousand pounds a year,
That I might go and preach,
And loud proclaim to every ear,
What I delight to teach.
2. O! that our missionary Board,
Would agents more employ;
And send them forth to beg for gold,
How I would leap for joy.
3. O! that the halcyon day was come,
When thy Board far and near,
Would bring that earthly wealth as one,
And cry, Lo, it is here.
4. O! what a precious time of gold,
All carried to the Lord;
For this my service shall be sold,
And I'll practise the word.
5. My generous hand would liberal send,
Of cash shall grasp the store;
Then will I preach from shore to shore,
And cry, give gold, give more.
6. But O! how painful to mine eyes,
The cash comes in so slow;
I fear that all to their surprise,
Sink down to endless woe.
7. O! for a thousand tongues to praise,
Our missionary plan;
Since gold and silver are the cause
Of our scientific scheme.

These verses are pointing to the present times of fangling schemes of the day. They go and preach, and profess the gospel to be glorified; but oh, behold and see, how they are moneyfied.

Brother Bennett, I could give many more pieces on witchery, in the manner which I have spoken of it; but as my sheet is nearly filled up, I come to a close. And may the Lord bless you, my brother, and all that prove faithful in the Lord.

P. H. EDWARDS.

FOR THE PRIMITIVE BAPTIST.

*Bluff Port, Sumpter county, Ala. }
January 1st, 1839. }*

DEAR BROTHER BENNETT: Your paper called the Primitive Baptist has been a source of good news to me, and I am one that feels anxious for its continuance and I hope it will not cease. The reason I am so anxious for it and the Signs to continue, is, because I believe they carry with them the truth.

Yours in bonds of love.

WM. MELTON.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
Dec. 24th, 1838. }*

DEAR BROTHER MARK: I know not whether it is in season, or out of season, for me to write you a line or to let it alone; yet, notwithstanding my ignorance of that, I will write to you again, and send you the names of a few more new subscribers, strictly Old School Baptists. And as I am drawing the bow at a venture, I will tell you, (not because you do not know it, but because you do,) that the volume of the Book, the volume of divine revelation teaches the meek and lowly followers of the glorious immaculate Lamb of God, many valuable and sacred lessons. Divine revelation teaches them that salvation is of God, alone, unconnected with effort, means of men, or money. The heirs according to promise, are taught that they are bought with a price; not corruptible, as silver and gold, but with the precious blood of the Son of God. Their defence is a munition of rocks, built upon the rock Christ, kept by the power of God, through faith unto salvation. The same sacred volume teaches also, that Jehovah will have mercy on whom he will have mercy, and

whom he will he hardeneth. Divine inspiration emphatically teaches, that not many wise men after the flesh, not many mighty, not many noble are called; but it pleased God to call one here and another there, one from the plough tail, another from his hammer and anvil, and a third from his cobbler's shop, &c. &c. Yes, sir, God in the wisdom and great economy of his grace, has displayed his almighty power in calling poor illiterate men from humble stations of life and has fitted and qualified them to minister about holy things.

And as I am a great stickler for the old Book, I will right here give you a few examples. Read 1 Kings, xix. 15—19: The Lord said unto Elijah, Go, return on thy way to the wilderness of Damascus: (Now let it be recollected, that the old prophet had fled for his life from the face of Jezebel, and was dwelling in a cave when the divine message was delivered unto him,) and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Ahel-meholah shalt thou anoint to be prophet in thy room. So he (Elijah) departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he (Elisha) with the twelfth. So here is one called from the plough tail to prophecy to the nations. Thus was Elisha called from a station similar to what we call overseeing. At any rate, he was a ploughman, not ploughing twelve yoke of oxen, as it is sometimes quoted, but was ploughing with twelve yoke of oxen before him, and he with the twelfth yoke himself.

Again, read Judges, vi. When the Israelitish nation did evil in the sight of the Lord, he delivered them into the hand of the Midianites, Amalekites, and children of the East; even they came up against them, like grasshoppers for multitude, overspread their land, reaped their harvests, and rioted upon the fruits of their labors. In the meantime, the poor wretched Hebrews, in order to save themselves from death, or from a captivity which would have been even worse, were fain to flee to the mountains, and hide themselves in dens and caves of the earth. Then it was that Gideon was informed, that he should deliver Israel out of the hand of her enemies. Read the 11th verse: And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertain-

ed unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and informed him that he was designated to deliver Israel. Scarcely could he credit what he heard, and with an amiable self-diffidence replied: O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. (Mark the modesty of the man.) The Lord looked upon him, and it was a look of love and approbation, and said unto him, go in this thy might and thou shalt save Israel from the Midianites. Gideon bowed to the will of heaven, obeyed the divine command, embarked in his country's cause, and with but a few men he drove out the enemy who escaped his sword, and in such a manner chastised the invading nations and broke their power, that during forty years after they never presumed to renew their encroachments and depredations. Thus Gideon, a poor young farmer, was called from threshing wheat, called to lay aside his threshing flails and implements of husbandry, to deliver Israel out of the hand of her enemies. He straightway obeyed the divine command. So you see that I have brought two examples to the point, Elisha's call from the plough tail, and Gideon from the threshing flails.

Our pious young missionaries, especially those of the South, would be quite disgusted at the idea of ploughing a yoke of oxen, or threshing wheat either. I have never seen any of them ploughing oxen, or threshing wheat, though I now recollect of hearing from one threshing missionary, who if not willing to thresh himself recommended others to do it. That was Mr. Daniel Dodge, or perhaps I ought to say, President D.; who urged upon the New York Association, the necessity of sending a large delegation well armed with hickory flails, and he would have them (the delegation) to thresh Beebeism out of the Baltimore Association. Take care, brother Osbourn, take care, lest that son of belial gets a brush at your old hard head, while he is threshing Beebeism out of the bounds of the Baltimore Association. Mr. D. is the only threshing missionary I have heard from, and the weapons of his warfare are but hickory flails. I suppose the Beebeism he alluded to, was the Primitive faith and practice so earnestly contended for by bro. Beebe and his correspondents.

David, the son of Jesse, was called from following his father's sheep in the wilderness, and anointed king of Israel. Amos was among the herdmen of Tekoa. That sacred penman informs us that he was no prophet, nor a prophet's son; but was a herdman and a gatherer of sycamore fruit. It may not be amiss to inform my readers, that this fruit partakes of the properties both of the fig and mulberry, grew to an enormous size, yielded fruit (it is said) every month in the year, was ever green, &c. The Egyptians seemed to be very fond of this fruit. We find in 1 Chron. xxvii. 28, that the Jews prized it very high; this tree abounded in Palestine. 1 Kings, x. 27 The fruit is about the size of a fig. So it is clear that the prophet Amos made his livelihood by gathering sycamore fruit. &c. &c.; thus was following an humble calling. Such an occupation would be beneath the self-exalted dignity of the high-blooded missionaries. Remember the text: Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, and things (men) which are despised hath God chosen, yea and things which are not, to bring to nought things that are, that no flesh should glory in his presence.

We will now come to the gospel dispensation, and prove from the New Testament that, not many wise, mighty, and noble men after the flesh were called. No, sir, they were poor men in pursuance of humble and honest occupations. For proof I cite you to Matt. iv. 18: And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19th verse: And he saith unto them, Follow me, and I will make you fishers of men. 20th. And they straightway left their nets, and followed him. 21st. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship, with Zebedee their father, mending their nets: and he called them. 22. And they immediately left the ship, and their father, and followed him.

Now, brother Bennett, a one-eyed man can see the contrast that is existing between those apostolic Baptists and the new-light mission men of our day. The blessed Jesus saith unto them, follow me, and I will make you to become fishers of men. That is, you shall be my fishers, chosen by me to fish for me, and you shall catch men in

my gospel net; and they that were called immediately left all and followed him. How different this, from the course pursued by the pious (as they please to call them) young missionaries. The former straightway left all and followed him, the latter in substance say, stop. Lord, I must first go to school, study divinity. Greek and Latin, and come out of the seminary a polished scholar, with letters of recommendation from my professors; then go to a mission board, who will fix my salary and appoint the field of my labors. Then, Lord, I will be ready to go and preach and convert sinners; and give me money enough, &c. I will convert the whole world to Christianity.

Yes, my brethren, let one of these school men-made preachers mount the stand and he will deliver you a mess of stuff smooth as oil, dressed out in the fine style of eloquence, made as slick as an otter skin; but after all his smoothing and polishing it over, it is nothing but a mess of wild gourds, or cold husky dumplings, which is not pleasant to the eye nor palatable to the Christian taste. I never loved cold dumplings in my life.

Old Paul was a tent-maker; when called to minister about holy things, he conferred not with flesh and blood, but straightway preached Jesus the resurrection and the life, Christ crucified, unto the (unbelieving) Jews a stumbling block, and unto the (unconverted) Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Grace be unto you, and peace be multiplied. The love of God, together with the indwelling of the Holy Spirit, be and remain with you and all the Israel of God, always even to the end of the world, Amen,
Yours in the bonds of full fellowship.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Lowndes county, Alabama, }
November 9th, 1838. }

BROTHER BENNETT: I am requested to send on for two more numbers of the Primitive Baptist.

Dear brother, I have nothing of importance to write, only I believe your little paper is doing a great deal of good in Alabama, and I think ere long the sheep will come out of Babylon. So I conclude by

praying God to protect you in all your lawful pursuits in life.

Yours respectfully.

JOHN McQUEEN.

FOR THE PRIMITIVE BAPTIST.

Georgia, Stewart county, }
December 2, 1838. }

DEAR BROTHER BENNETT: I enclose you a few lines informing you, that we are in some confusion here. We have fared no worse, however, than our brethren in other sections. We have doctrine occasionally preached that I do not believe accords with the word, though it has been borne; the institutions of the day sometimes held up, and the opposers to them rather bore down. This would cause some complaint. God must now be powerfully called on to do away schisms and divisions. The dose soon repeated, which calls for another big prayer. In this way we have passed a few months.

On Friday before the 3d Sunday in October last our Association began, namely, the Bethel Association. The institutions had caused so many churches to withdraw, that it left the Old Side in the minority. The majority went into a full correspondence with the trash of the day. We were in considerable confusion at the close. Our pastor went home, living at a distance. There was preaching appointed next day. I went. Without leave of the church and in the absence of the pastor the church door was opened; though we had an ordained institutionist preacher in our church, yet good order and discipline had taken leave of the church. My heart ached, though I said nothing. The meeting continued eight or nine days. I believe there were some good Christians joined.

At our next conference a move and second were made to withdraw from the Association, to get rid of these things. It was strongly opposed, arguing that there was no need of fellowship for a correspondence. The reader can judge of such discipline. We contended it was church and world combined together, and we only wanted to obey God. Be ye not unequally yoked together with unbelievers. 2 Cor. 6. 14. 17th verse; Wherefore come out from among them and be ye separate, saith the Lord. Again; I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.

Rom. 16. 17. And that we did believe all the schisms and divisions among the Baptists had come through the friends of the institutions. But if they would prove their stand by the scriptures, that Jesus Christ and his apostles ever taught their disciples these things, we would go with them heart and hand; if not, we did not move. This I think to be the most poisonous doctrine to some, I ever heard held up in Richland meeting house.

Now the vote must be taken. A great yell now breaks loose. O, the church will be bursted. If you will let alone the missionaries they will never hurt you. These people as well knew that it was by them and through them that the church was to divide, as they knew twice two makes four. And by young members not understanding, and a few from other churches voting, they had the majority. They said there they would stay and die. Tho' I thought I was a good half soldier, at this I run, choosing to contend more for the faith than for the house. If one-third of the church remains, I shall be disappointed.

These things are truly discouraging, but I can look back about nine years when I had been a Baptist about four months in the up country, when these people would tell me the time would come when no man could get any post of honor or profit that opposed the institutions. Further, that no man could preach without he was well learned. This great man must come and preach on the foreign mission, one on the home mission, one on temperance; one must be appropriate for a collection, and the true gospel laid by. I thought the old original Baptist doctrine would be put down, which rendered me unhappy for a length of time. I had five little children, I thought if ever they grew up they never were to hear the true gospel. This would cut me to the very heart.

Just as I gave all up, these words appeared to be plainly spoken to me: The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy. Isaiah, 35. 10. I yet believe God will reserve a people in every age, that never will bow to these things. Some wonder at so many departing from the faith—what says God in this case? Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, 1 Tim, 4. 1.

And now, brethren, among all the confusion there is some joy. Is not the word of that God that cannot lie fulfilling? Did not the apostles foresee these things and write of them? There be some that trouble you, and would pervert the gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. 1. 7 and 8. Did they not tell them, that of themselves some would arise, speaking perverse things, to draw away disciples after them? Did they not tell them, that the time would come that they would not endure sound doctrine, but after their own lusts should heap to themselves teachers having itching ears, and would be joined to fables. 2 Tim. 4. 3.

Again: Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men, and not after Christ. Col. 2. 8. Did not the apostle ask the disciples why, as though living in the world are ye subject to ordinances? touch not, taste not, handle not; which are all to perish with the using, after the commandments and doctrines of men. Col. 2. 21 and 22. Though these things were spoken to the disciples in the apostles' day, they have been to every generation since, and now are to us.

Now, to my straight Primitive Brethren, let us look to ourselves; though we may ever so strongly believe these things nothing but the doctrine and tradition of men, yet hard words will not put a stop to it. It is not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4. 6. Let us not be too afraid to give, lest our preachers suffer; let us remember that a poor man with his time nearly all filled, how can he support his family? what can a poor woman with a parcel of little children do for them? This sometimes drives the husband to the store for clothing. Let us not now say he can out dress us, and that we will not help him. If we had time and room there are many scriptures that could be collected to prove our duty to them. I fear they are now afraid to preach up the duty of a church. I insist that they should teach the duty of a church to the pastor, and the pastor's duty to the church; the church's duty to the deacons, and theirs to the church.

I must conclude by saying, I am no advocate for a paper war, yet want to hear from brethren in other sections, and for them to hear from us. These lines are

with you, to dispose of as you think best. I know they are awkward like the writer. May the Lord bless you, and help you to contend for the faith once delivered to the saints.

ROBERT BURK.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Dec. 30, 1838.

DEAR BRETHREN: I have not much to say to you, but by the kind permission of God I am blessed with the privilege of letting you hear from me on the subject of religion; which subject I think more of than any other that I ever tho't on, and that is the only reason I believe that causes me to expose my ignorance before the public. For it is in much weakness and ignorance that I write, but I hope the Lord will show me the truth and enable me to contend for it in a right and becoming manner, so that those nominal professors will not find fault with my doctrine; but will say to some of my friends, I am sorry brother Rorer will expose his ignorance before the public.

Now I will say to these go-between Baptists, that I do not believe you tell the truth when you say to others, that you are sorry for me. No, I cannot believe it, for I think if you was sorry for me or my ignorance, you should tell me of your sorrow for me first and try to convince me of my error, before you go and expose me to others as you have done. I mean the go-between Baptists.

Here I will say to you, my brethren, and to all that have ever seen my communications to the public, that I have been free to acknowledge my ignorance and my inability to write in a good style; and I yet believe that I am not capable to write in that smooth style that the Ishmaelites do; but I believe that I do write more sound doctrine than they all do, and I thank God for it. And if God will support me by his Spirit and direct me into his truth, I fear you Ishmaelites no more than I do the bugs I walk over. So when you get very sorry for me, you had better try to show me the cause for your sorrow; and if you can show me the cause, I will thank you and try to thank God for making you an instrument to convince me; and then I will have the same chance to convince you. But I believe that no man ever did convince any person of their error, unless the Lord did give the understanding; so he that glories, let him glory in the Lord.

And, brethren, I believe the Lord ever

will be with his dear children, and will make them know the truth; for it is written, when the spirit of truth comes it will direct you into all truth. Then it cannot be the spirit of truth that directs the people to contend for the traditions of men, such as sprinkling children and hiring priests, and buying memberships in men-made societies. No, there are no such commands in the word of truth; so it is not of the truth. But we, the Apostolic Baptists have none such among us, so we live in peace with each other and do not talk about our brethren and tell others of their ignorance before we tell them of it. And when we tell them the truth, and they cannot or will not believe it, then we have a right to tell our friends of it. And if I have a friend and he sees a fault in me, and goes and tells others of it and does not tell me of it, I do not think he is my friend and I know he has not done like a brother ought to do.

But there is much talk of a division in the Roanoke District, which I hope will take place in August at their Association. And I will say to the Old School Baptists, come out from them and do not let them have the honor of leaving you, as some have done, as I am informed; and will say to the Baptists that have been trying to keep them together, your arm is too short or too weak, and after all you have said to the Old School for them, you are so mean they cannot stand you, so they must leave you. So you had better cast them out and they will be out, and cannot come back; for you know, my friends, that when the evil spirit went out of the man he walked through dry places seeking rest and found none; so he went back. And the reason why he could go back was, because he went out himself so he had a right to go back; but you never heard of one's being cast out that ever got back. So, brethren, cast them out forever. Farewell.

As ever, your brother,

R. RORER.

FOR THE PRIMITIVE BAPTIST.

*Rockingham county, N. C. }
December 13th, 1838. }*

DEAR BROTHER IN THE LORD: I am favored again with the opportunity of writing you a few lines of correspondence, in my weak and imperfect way. I hope you will bear with me, in my manner of address to you. I send you this to let you

know that the subscribers are generally pleased with your paper; the brethren and some of the world are well pleased with it. As for myself, I can say that it has been a source of great satisfaction; it corresponds with my experience and defends that cause I think of and wish to speak so much about; but O, my weakness and my leanness! I am shut up that I cannot come forth; but I think I love that cause as well now as when I first believed.

I must come to a close and not worry you with my weakness.

GEORGE W. McNEELY.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 9, 1839.

All letters relating to this paper, as well as communications, should be addressed to "Editors Primitive Baptist, Tarborough, N. C."

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

To the Old School Baptists throughout the United States.

DEAR AND BELOVED BRETHREN: Permit me as an old man to address you in perhaps this my last writing, for life is uncertain. For I shall soon depart, I expect, to give an account of my stewardship to that God that has called me to feed his household in due season.

For years from the introduction of missions into the Kehukee Association, I stood opposed to the moneyed plan; my heart could not, with all the arguments of the most highly esteemed brethren, go into it; but would revolt against it and say, this is not God's plan according to the New Testament, if I am a judge of what I read. But still I said not much, for I was more and more convinced by the reddening of the faces of my brethren in contention on that subject from time to time, that any thing that broke the peace of my dear brethren could not be of God; since God is not the author of confusion but of peace, as in all the churches of the saints. Then, after much deliberation on that subject, from all the missionists said and wrote, and scripture, these thoughts fell powerfully on my mind: If missions be of God, I as a preacher ought to do all I can to support it. This I said, it is true; but then these thoughts followed: But it is not of God according to

the Book, I know, or I do not understand the English language. And further tho'ts followed: God cannot convert sinners and bring them in peace, union, love and fellowship, which is the effect of his Spirit's work on their hearts, and then send that among them that shall destroy his own work, and produce strife, division, disunion, non-fellowship, contempt, surmising, backbiting, slander, reproach, shyness, party spirit, and high contention among brethren to their grief and distress, in churches and Associations. For, said I, I do know these are spirits of devilish old nature, and not the fruits of God's Spirit that he distils into the heart of saints, to love one another at conversion, my heart and the Book being judge. To this matter I cannot give my aid to the devil to break the peace, union and love of God's dear children, which I know God has by his Spirit's work put in their hearts which they never had before, nor would have had love to their brethren had he not put it there: For by this shall all men know ye are my disciples, if ye have love one to another—And we know we have passed from death to life, because we love the brethren,

I would ask you here, my brethren, have not missions and the new schemes of the day destroyed this brotherly love between the parties? You know from your own feelings it has in a great degree. How then can missions be of God, to destroy his own Spirit's work on the heart of the saints, which is their best feelings? For the best feeling a saint ever felt is, when he feels love to God and Christ; and next to it is his feeling love to his brethren, and while he gives them his hand in fellowship he feels his heart go out to them in love. This is my religion, brethren, and I hope you all know it well and can attest the same; and that the saints of God are the most precious companions on earth in love, union and peace. Then just let me ask you how missions & the new schemes of the day can be of God, that have had and now have such a fatal tendency to destroy the love, the peace, and union, and happiness of God's dear children, and his Spirit's work on their heart, to make his children of one heart and one soul, in love, union and full fellowship? If all the devils in hell, and all the missionaries on earth were to swear it, on a stack of Bibles that would pile up to the meridian sun, I would not believe it to be truth from the Book, nor my own Christian feelings. These bear witness togeth-

er, and in their mouth is every word established in my opinion, that missions is the invention of men, a plan of priestcraft, a spirit of intrigue and covetousness, and contrary to the book, and a destroyer of brotherly love. This was my opinion after many years observation, and every step they have advanced has but the more confirmed me in the correctness of my opinion, that it is but another popish speculation, another crusade against the heathen to take the city of Jerusalem for wealth and plunder, or gain by godliness, or to make merchandize of the saints, to fill the pockets of proud priests; for some of them rather beg than work, yet I have never seen one that said, enough, enough.

Under convictions of this kind, when I did not know there was a man in the whole world that thought as I did, I commenced writing my first piece called the Clodhopper, then the Declaration—then by the committee of arrangements in Tarborough was called on to deliver a patriotic discourse in Tarborough on the 4th of July, and did so with no more thought of its being printed, than I now have of swallowing the moon; and to the gentlemen of Tarborough and the publisher I stand indebted for its publication. Then the North Carolina Whig, in answer to Nehemiah of Georgia; then the Basket of Fragment, for the Children, at the expense of the publisher and James S. and Joseph S. Battle.

My brethren, I have been urged on until now by my own spirit, God, or the devil; and as I have advanced I am the more and more confirmed that missions is priestcraft, to the full sense of that word. But I yet have never made, nor attempted to make, the first cent by my writings, nor do I desire it; but have sunk hundreds, yet count it only as a duty I owe the church of God and the rising generation so to do. Some have signified in their letters that they want all my writings, and should the brethren in the different States desire all my writings in one volume, perhaps the publisher, by a sufficient number of subscribers, might gratify them, since he has a copy of them all in his possession. Nought I ask, in gold or applause, from him or them.

The start of the Primitive Baptist periodical was thus brought about. Brother William Mosely, of Georgia, wrote to me if I would go to Georgia and be editor of such a paper, he would insure 2000 sub-

scribers at \$2 each. I wrote him I could not come, but would put such a paper on foot in Tarborough, if the Georgia brethren would assist in supporting it; that it would only cost them a little more postage, and that was all the difference between its being there or here. And we feel thankful, and it is but just to say, the Georgia brethren have faithfully and constantly surpassed our most sanguine expectations, as well as the brethren from other States, in this paper's support. Thus the honor of the start of this paper, belongs to Elder William Moseley, of Georgia; may he and it flourish as cedars of Lebanon. Because until the establishing of this paper the missionaries calumniated the most worthy of our ministers, our members, churches and Associations, and cast their envy and venom as the poison of fiery serpents in the camps of God's Israel, without regard to station or age, on our most worthy brethren in North and South Carolina, Georgia, and other States; and they had no chance to defend themselves against such base calumny unprovoked, at the hands of such fiery dragons.

But now this paper is a weapon of self-defence to any Association, church, minister, or private member, of the Old School order throughout the whole United States, to whom its columns are open for what they can say, putting their names to it, against all the gab of the whole missionary clan, from Baffin's Bay to Cape Horn. And it is well known, that lies uncontradicted pass often with men for truth; here you can contradict, if you choose, or give your views of missions and any of the new schemes of the day, or doctrine of the gospel; but no controversy between Old School brethren will be admitted.

In the next place, my brethren, this paper is to me valuable as a medium of correspondence with my Old School brethren throughout the States. In it I see their views of doctrine, discipline, ordinances, missions, and hear what is going on abroad in the States among the churches, &c. And when I reflect and compare the present time with the time I thought I stood all alone, when I commenced writing; I often then thought of poor old Elijah: Lord, they have digged down thy altars, and I am left alone, and they seek my life—the missionaries have perverted thy laws, sown distress and division among thy churches, and now because I oppose them, I am the mark and target for all their arrows of re-

proach and calumny, from pulpit and press, at whom they point the finger of scorn and make a wide mouth. But this text used to comfort me: I have surely seen the afflictions of my people which are in Egypt, and have heard their cry, &c. and am come down to deliver them. Come now, therefore, and I will send thee. Exodus, 7. 7, 8, 9. Could I have then known that I had so many brethren that thought about missions as I did, how these seven thousand reserved ones would have emboldened me, buoyed me up, and comforted my poor disconsolate spirit under the reproaches of those unfeeling rough-shod missionaries— that rode rough-shod over my already wounded spirit, as if I had been a dead dog. God forgive them! Some of them have gone to their long homes disgraced, some of them are yet alive disgraced. Pray God for me, brethren, that I may be kept by the power of God. or else I know self, men, flesh, devil, church, nor world, cannot keep me. Therefore, dear brethren, I do humbly hope you will continue as you have done to support this paper, if it is only to defend ourselves, and as a means of hearing from one another in the different States; besides many other reasons I could assign.

I am sorry, very sorry, that our Editor, brother Mark Bennett, has been under the necessity of leaving that department; but his situation required it at his hands. He lives fourteen miles from the press, and his family concerns demand his attention, all men that are farmers know; and that he can attend to both is out of the question, without a remuneration from the editorial department to supply the loss of his attention to his farm. For his sacrifices already have been great to support the paper, and perhaps more than any brother could have asked for, or had a right to expect. I justify, fully justify the course he has taken, to resign the editorial department and take care for himself and family.

In addition to this, dear brethren and patrons of the Primitive Baptist, I will say, so far as I know and that is somewhat, that the publisher by paying for paper, postage, loss of money, loss of exchange, failures, movers, and never gets, if it was not for the revenue of his daily labor his pockets would be empty as from the incomes of this paper. We have therefore concluded to make all the Old School brethren editors, not knowing how you will like it, rather than the paper should

cease; and we know of no other man near as convenient as brother Bennett that we can get, and we justify him in what he has done.

And I cannot as yet see, why the Old School brethren and patrons of this paper cannot get along in this way as well as the other, say only that of Old School doctrine; and that has been so abundantly established by this paper, the Signs of the Times, and others, as well as the Portsmouth, Kehukee, and Charleston Associations, that it is only saying the same things over again; and perhaps no better than has already been said, by our ancient worthies of past days.

Then we wish it understood that any Old School member, or minister, or church, or Association, that is any ways calumniated or aggrieved by any missionist, that our columns are open for their defence, putting their name to it, from Dan to Beersheba. And further, we wish it understood, that any Old School brother has the liberty to write his thoughts on missions and all the new schemes of the day, and doctrine and ordinances and discipline of churches; but not in a way of controversy with any Old School brother, who may have written on it before; for in these three last the Old School brethren agree in the main throughout the States. And as to controversy about abstruse points, it only genders strife and contention. Our columns are open for the above, writers putting their names to it.

And further, we wish it understood by our Old School brethren, that any Old School brother is at liberty to make his remarks or strictures on the sentiments or writings of missionists, putting his name to it. And further, we invite the pen of Old School brethren for all the information from all the States in the Union, concerning the strife and division that the new schemes of the day are making in any church or Association to their knowledge. Circular Letters of Associations, &c. &c. will be attended to. All letters post paid, or else the burden will fall too heavy on the publisher.

Let us then, my dear Old School brethren, and all that wish well to their cause, and all the patrons heretofore of this paper, try this plan to sustain it, as a battery of defence, as a medium of correspondence, as getting acquainted with each other's views, as contending for God's truth, as a winged messenger bearing fresh news to each oth-

er, as a fountain opened descending into so many rivulets by the pens of our brethren, to water the church of God with the waters of consolation and fresh comfort; and to hear, like old Elijah from the mouth of God, that there are yet a reserved seven thousand that will not bow down to the modern Baal of missions, nor kiss his silver lips. As maintaining the war against antichrist and all her moneyed hireling priesthood, as good soldiers of Jesus Christ, bearing the cross, suffering persecution, loss and reproach, for his name sake; which is to them an evident token of perdition, but to us of salvation, and that of God.

For the advantages, dear brethren, above and many more that might be named, I feel unwilling for the Primitive to cease, altho' we have no one individual for editor; yet let us all be editors for ourselves and see how we can get along on this plan. I do not say this with fear that the Primitive Baptist will not be supported by you or its patrons, for our subscription list is greatly on the increase continually; but thinking that any of you might believe because we had no individual for editor, we could not get along with the Primitive Baptist, try the experiment for one year or more, one dollar will not ruin you; for the Old School Baptists are able, well able, to support ten such papers if they choose in the United States; although the proud missionists call them ignorant, fools, covetous, drunkards, want of sense, do nothings, &c. &c. And all this because the Old School Baptists have too much good sense to be shaved by such a gang of religious merchants, who wish to vendue off on them the offices and merchandize of antichrist under the color of benevolence, while the hireling priests pocket a good part of all their sales at auction, and leave antichrist with almost an empty purse, to hire more hirelings to vendue off her goods of societies and memberships, at certain rates per membership, &c. &c.

Here, my dear Old School brethren and patrons of the Primitive Baptist, let me ask you a few questions: Do you find in the New Testament a single hireling preacher? Was it Peter, John, Mark, Luke, Matthew, Paul, John the Baptist, or Jesus Christ, or any of the twelve apostles, or the seventy disciples? Say, and say the truth too. No. Well then, if such hireling preachers are now to be found in the church of God, how came it to pass? Why you must acknowledge missions has done it.

If so, then missions has changed a free preacher to a hireling preacher, and the hireling fleeth because he is an hireling and careth not for the sheep. Then the hireling preacher goes for his wages, and not from love to the chief shepherd or his sheep, and will flee from place to place for the best wages, whether from Washington to New Orleans, or from Newhern to Edenton, or from Edenton to Raleigh. If this be truth, that not a single solitary hired preacher can be found in the New Testament by name, I ask you in the name of God, why not take the boldest stand in your power against the encroachments on a free gospel ministry, which is God's ministry; for Jesus said: Freely ye have received, freely give. This was his law for the gospel ministry, and can any man show from any record, grant, or statute, where he has repealed it? No, sirs. But hireling, shearing priests have taken it on themselves to change this law; but for what? why to fill their own lazy pockets by begging and hiring out themselves to beg; not in their own name, for of this they are ashamed, but in the name of some honorable Board, Convention, or society, they can beg with tongues smoother than oil, and throw their firebrands and shoot their arrows of reproach and calumny at the Old School Baptists; because they will not fill their broadcloth and velvet pockets full, that they may get a larger portion in shearing time.

But methinks I hear one say, times are very different now from what they were in the apostles day. Now we need money to send the gospel to the heathen, and to send it to destitute places; and the law of Christ would do for that age of the church, but not for this age of great things, great plans, great schemes, great benevolence, and conversion of the whole world. What vanity! You might just as well tell me, that the all-wise Jesus was a fool to make such a law as to establish a free and not a hireling ministry in the world. I would take it just the same at your hands. He being God and all-wise in the past, the present, and to come, could not be mistaken in making a law for the gospel ministry, suitable to the present and future, for all generations, all nations, and all circumstances. The poor have the gospel preached to them—ourselves your servants for Jesus' sake—and not for money sake. Ye hirelings, ye beggars, ye agents, ye sea-scourers, ye Boards, ye conventionists, ye

traders in memberships, ye track vendors, and money hirelings, this is not the good old way; for the good old way is: Freely ye have received, freely give—as every man purposes in his heart; so let him give; not grudgingly, but bountifully—let him that is taught in the word, communicate to him that teaches, in all good things—the laborer is worthy of his meat. Then this is the good old way, freely to preach and freely to give; without begging and teasing, or subscription list runners, neither of which are to be found in the New Testament; but have been invented and practised by devilish, hireling priests, from the church of Rome to this day.

Therefore, my dear Old School brethren, stand fast and be immovable, and gird you on every man his sword, and oppose by conversation, purse, pulpit and press, such hirelings and encroachments on a free gospel ministry, established by the laws of Jesus Christ for the poor, who have no money to buy another gospel from these hirelings.

And further, dear brethren, can you find such church traffic in the apostolic churches, as that of selling memberships, life memberships, hired agents, hired preachers, running beggars, subscription runners, and perhaps the devil knows what all, for I do not. Come up to the rack, say, are these things by warrant of the New Testament, or not? Why, you are forced to say, no; they were never instituted by Jesus Christ in his nor the apostles days to support the gospel ministry. Why then, if not of Christ oppose them with all your might and soul, as innovations in the church of God and derogatory to his laws, from pen, purse, pulpit and press. Do not be found wanting in your opppsition, if you believe these things are not in the Book; for the Book is the guide of the church of God with the agency of the Spirit of God and his ministry. Then you have only to see by the Book, whether this hireling ministry and sales of memberships agree with the Book or not—Tekel.

To say nothing of presidents, vice presidents, corresponding secretaries, auditors, &c. &c. titles borrowed from the world of mankind, with directors and directresses, all of the devil's and men's making and bringing into the church of God; not one of which titles is to be found in an apostolic church nor the great and good Book, you well know; but is the length of the foot of antichrist to a hair's breadth,

from the title of archbishop through all the grades of popery even to the nun and friar. Then whosoever is on the Lord's side gird on his sword of truth, and slay every man his brother missionary; for they have brought these abominations into the church of God, to her grief, division and distress, and troubled, greatly troubled, the Baptist camp of Israel; having no warrant from the Book for these above things.

Then, brethren, cast out the whole household stuff of Tobiah, and drive such money changers out of your churches with the small cords of the Book and church discipline. For I tell you that, sooner or later, every Baptist church in the Union has to be purged from such men; and like a barrel of cider each church will ferment until this filth is spewed off and then they will settle down in peace, and not until then. For Old School principles are calculated to give peace to the churches, by them our forefathers lived in peace, union and love for half a century, until this devil of missions got in among us and broke our peace. Therefore, if any church wants to get peace and union again, I tell such a church you must get back to Old School principles. This I plainly saw, when I wrote the Declaration, to give the churches of the Kehukee Association peace. For I reasoned thus: If the Kehukee Association has been in peace for fifty years on certain principles, them same principles will still give her peace again. And thus I framed the Declaration in such a manner as to throw missions overboard; and when done, peace has followed ever since to the churches. And it is a truth, so far as my information goes and that is not a little, that the greater part of the Baptist churches now claimed and called missionary churches are divided, part Old School and part New School; and that New School leaders oppress them, or in other words, they are distressed by missionists and the new schemes of the day, and do not know hardly what to do. They hate to be excommunicated, they hate to leave the church, and so cripple along every man with his burden and heart full of distress. Thus they bear up and bear along, as I did for fifteen years, not knowing what to do.

Hear, ye children of God; hear, ye oppressed and distressed Old School brethren, what the Primitive says to you: **COME OUT OF HER, MY PEOPLE.** Be separate; trust your God, as I did; fear not; break their yoke, and Christ shall

make his easy afterwards to your neck; for I know how they burdened me. Form yourselves into a church on Old School principles, and peace will ensue to your hearts. But you will say, our preacher is a missionary. So let him be, if he wants to be; and you claim the same liberty to be what you want to be. God will provide, for God will be on your side, take my word for it, if you will. And if God be for you, who can be against you. All the powers of hell and missionaries are no more than a gnat on a bull's horn. I have seen the afflictions of my people, come now, therefore, and I will send thee. Thus in this piece I come to the Old School Baptists, who are afflicted by missions and the new schemes of the day; which is a sore affliction I know to you, if you do not believe in missions. I say arise and break your grievous chains and be free, and fight for God and his truth; for missions is a moneyed, lying spirit, a plan of priestcraft. For you know the priests formed the plan of missions, and not Jesus Christ, both in England and this country; and if denied, I can prove it to their teeth. And in it the priests have taken the pope for their patron, and not Jesus Christ, nor thus saith the Lord; and now contend for missions to get grist to their mill to fill their empty pockets, by duping beggars on the public mind, by good words and fair speeches deceive the hearts of the simple, and make gain by their form of (mission) godliness.

And I do not pretend to deny, but that there are some worthy missionaries who act as they think from the purest motives in what they do, to aid the new schemes of the day conscientiously. Yet as you keep bad company you must bear your share of the reproach, that missions is unscriptural and the invention of men in its origin; and a plan of priestcraft to make merchandize of the saints, and fill the pockets of hireling priests at one dollar per day, or forty dollars per month, &c. &c. and impose their craft on the public for gain by their trade of begging, an hireling's office not found in the good Book.

And now, dear brethren, try this experiment one year; and in the close, I hope you will not be able to say, your dollar is thrown away. Even although it was for the information you will obtain from different States, how the Old School cause is going on. And as to what missionists may say of our doctrine, or cause, or course we

have taken in so doing, you or any of you can answer them if you see cause to do so; but as for myself, I regard no more what they may or can say, than that of so many persecutors of the truth, or barking dogs to alarm the householders to open the door to get in the house to lie before the fire and pick up the scraps. Some such dogs I have owned and seen. Beware of dogs, is the caution of the great man Paul; and without the city are dogs and sorcerers—look out. But remember, it is sneaking dogs that bite; barking dogs seldom bite, only alarm the saints of God to get the scraps—money. Give them money, and that will quiet every dog from Jowler to Towser; but remember, money has always from the year 323 after Christ, supported the religion of the devil and antichrist to war against the church of God. But love is the support of the religion of Jesus Christ, both in the ministry and saints of God. This I set down as truth, and subscribe to as truth, from the New Testament and history of ages of persecution that the church has passed through, and is now passing through from missionists.

Since writing the above, I have received information from different sources that some of the Old School Baptists have declined taking the Primitive Baptist, because the former editor had taken his farewell, and we had no individual that was a Baptist as an editor to supply his place. I had anticipated, you will see in these sheets, the thing before his information arrived. However, we neither ask, nor wish to compel any Old School Baptist, or any of its patrons to take it longer than they see cause so to do with a free will, as all men's purses belong to themselves to dispose of as they choose to do. Yet I, Joshua Lawrence, will say, that although I care no more what the missionists may say of me than that of the croaking of so many frogs in a pond, yet I say the Old School Baptists will repent it to let the Primitive Baptist go down, when perhaps too late. Think for yourselves, and so shall I; but this I know to be a fact, that most of the Old School Baptists are a close-fisted and covetous set, or else they would not have treated their ministers as they have done for sixty years. This is my living testimony, whether I shall leave a dying one or not, I know not nor care not. I will tell the truth on all sides. For if you saw a piece of plank not to the scribe on the left hand, it will make as bad a

joint as going over the scribe to the right hand. He that can understand, let him understand. I am for the scribe to a hair's breadth by the Book, that is the way to do things both in mechanism and religion, then all is right. For Old School brethren lack as much in coming to the scribe on the one hand, as the New School go over it on the other. For the Old School do not come up to the scribe of God's commands in support of their ministry, and the New School go over the scribe of God's commands, and teach the inventions and traditions of men to get money, that God never commanded, to support their ministry and fleece the saints beyond the scribe. And thus there is no joint between the two, but a large hole for crickets, spiders, and stinging wasps. He that can receive it, let him receive it.

For I suppose I was born with as much truth as other folks, and the missionaries say I tell lies on them; then of course if I have made but little use of truth, I ought to have a good stock on hand, and can now tell the truth on both sides of the parties. He that hath ears to hear, let him hear. For I go for the truth, and not for money. And before you speak your sentiments on this piece, I wish you to remember I am too old for praise or dispraise to have much effect on me; for I have long since learnt to endure persecution without resentment, prejudice, or anger. For to make a profitable business by horse swopping, or merchandizing, or being a lawyer, a man must belie his conscience in many things, to gain by good words and fair speeches his fraudulent end—money. Even so, lying, guile, good words and fair speeches are the tools missionaries work with to gain their fraudulent end—money. Take all in good part. Farewell.

JOSHUA LAWRENCE.

*Cathey's Creek, No. Carolina, }
January 1st, 1839. }*

BROTHER EDITORS: I have received your papers, and am well pleased to see and know, that so many good brethren are writing in the cause of the Primitive Baptists; and I hope they will be a means of unmasking error, of bringing truth to light, and of setting the wrong set minds right; and bringing the Baptists to be a united people, and of tearing up the root of perdition.

Some of the brethren in this section of country are well pleased with the Primitive Baptist news. So no more at present, but

remain a friend to the cause. Yours in bonds of love until death.

JOHN C. GALLOWAY.

Halifax county, Virginia, }
December 29th, 1838. }

BROTHER EDITORS: I have been reading the Primitive Baptist, and am well pleased with its contents in hearing from brethren in various parts of the country, contending for the faith once delivered to the saints. Your paper is not much known in this part of God's vineyard. My wish is for it to circulate more in our country, that the New Fashioned Baptists may see that the Lord has his host in the field of battle. WILSON DAVENPORT.

TO THE OLD FASHIONED BAPTISTS IN THE UNITED STATES.

Georgia, Troup county, }
January 29th, 1839 }

DEAR BRETHREN: As I wish to hear from you as often as I can, I have concluded to let you know something of our affairs. We have been divided for several years in this State, but for one or two years past we have been separating; and now, I think, the separation is nearly over. At least, we have Old School Baptist churches and Associations enough for us to meet together in peace and union, and have social conversation one with the other, and brotherly love seems to abound amongst us. But we have but small ingatherings into our churches, but this does not discourage me, although our missionary friends are gathering in at their protracted meetings large numbers, (such as they are.) I still believe when the Lord bids us to shout, we shall shout. Brethren, pray for us. And may the God of all grace be with you all. Amen.

ANTHONY HOLLOWAY.

Alabama, Talladega county, }
20th Jan'y, 1839. }

BROTHER BENNETT: I take the liberty to drop you a line, and at the head have made free to claim the relation and use the appellation of brother; which I hope will be pardoned by you, if improper. I see by travelling through the country in the service of the Old Fashioned Baptist churches, and trying in my poor weak way to dispense the word of life to the people, a little paper in the hands of a good many of my brethren and friends, called the Primitive Baptist.

If you will send me one, be so good as to direct it to Fayetteville, Talladega county, Ala.

Suffer me to subscribe myself respectfully your humble serv't.

ALEX. WATSON.

Bibb county, Ga. Feb. 19th, 1839.

BROTHER EDITORS: I again take my pen to let you know some of our religious affairs, since we withdrew from and declared non-fellowship with the missionary schemes, or benevolent institutions, as some call them. We have been in peace in our churches, and so far as I know in our Association, viz: the Echaconne Association. I feel glad there are some yet that are pleased with your paper, the Primitive Baptist. Yours, as ever.

JONATHAN NEEL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, *Jun. Rocky Mount*.

SOUTH CAROLINA.—Wm. Hardy, *Sabuda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bald Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*.

GEORGIA.—William Mosely, *Bear Creek*. Edw. S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patriok M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Rowell Reese, *Eatonton*. Tho's Amis, *Lexington*. Jona'n Neel, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. Joshua Bowdoin, *Adairsville*. R. Toler, *Upatoie*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomaston*. Wm. Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Cassville*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*. J. G. Winttingham, *Halloca*. Wm. M. Amos, *Greenville*. Randolph Arnold,

Latimer's Store. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Colloden-ville*. Jason Greer, *Indian Springs*. William McElvy, *Attapulugus*. Furna Ivey, *Milledgeville*. William Garrett, *Tucker's Cabin*; Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Isrsel Hendon, *Shilo*; Robert B. Mann *Chestnut Grove*. William Tippitt, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lanhon, *Chenuba*. Thomas C. Trice, *Hillsboro'*. John Herington, *Welborn's Mills*. John McCorquodale, *Parachitala*. James P. Elliss, *Pineville*. Shumate J. Sloan, *Chestnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Utoy*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. B. Morgan, *Friendship*.

ALABAMA.—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Henry Williams, *Havana*. Samuel Clay, *Mount Hebron*. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Joel H. Chambliss, *Louisville*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrad W. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. W. Jeter, *Pint Lala*. Samuel C. Johnson, *Pleasant Grove*. William Crutcher, *Huntsville*. William H. Cook, *Pickensville*. Seaborn Hamrick, *Plantersville*. Eli McDonald, *Paynesville*. Mark Porter, *Demopolis*. William Melton, *Bluff Port*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameston*. Anderson W. Bullard, *Tusgegee*. Frederick Hines, *Gastons*. Z. Johns, *Tiara*. E. McDonald, *Painsville*. A. Mitchell, *Carter's Hill*. William Powell, *Youngsville*. James Hay, *Wacooca*; Silas Monk, *Horse Shoe Bend*; R. Lackey, *Scraper*. James F. Watson, *Abbeville*.

TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Michael Burkhalter, *Cheeksville*. Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Slon Bass, *Three Forks*. John W. Springer, *Sugar Creek*. Smith Hansbrough, *Jack's Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calhoun*. Thomas Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. C. T. Echofs, *Mifflin*. Aaron Tison, *Madon*. Levi Kirkland, *Waverly*. Abner Steed, *Fayetteville*. Henry Randolph, *Snodysville*. Pleasant E. Witt, *Cheek's Roads*. J. Cooper, *Unionville*. George Turner, *Waverly*. Michael Branson, *Long Savanub*. Jas. H. Holloway, *Hazel Green*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*. James D. Williams, *Dailville*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*. Henry Petty, *Zion*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*.

FLORIDA.—James Alderman, *China Grove*; David Calloway, *Cherry Lake*.

LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Springfield*.

ILLINOIS.—Richard M. Newport, *Grand View*; James Marshall, *Salem*. Joel Ferguson, *Danville*.

INDIANA.—Peter Saltzman, *New Harmony*. Isaac W. Denman, *Gallatin*. Zachariah McClure; *Terre Haute*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*. John B. Moses, *Germanton*.

KENTUCKY.—Jona. H. Parker, *Salem*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredricksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Joseph H. Eanes, *Calland's*. William Burns, *Halifax C. H.* George W. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hizekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt; *Chillicoats Town*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

Jos. Biggs, Sr.	\$18	Wm. Moseley,	\$5
Rob't Foxhall,	1	Asael Hedgecock,	1
John C. Galloway,	1	Thomas Hill,	3
Henry Avera,	4	Levi Lee,	6
John McQueen;	2	Israel Hendon,	6
Wiley Bond,	1	Charles W. Harris,	1
A. Tison,	1	Jas. S. Battle,	1
Caleb Nelson,	1	A. B. Bains,	1
James Griffin,	1	Granberry Vick,	1
Wm. Tugwell,	1	Moses Joyner,	1
Mrs. F. Little,	1	Allen Taylor, Jr.	5
Ely Holland,	3	Jas. Hembree, Sr.	7
James Southerland,	7	Aut'ny Holloway,	5
Cynthia Whatley,	1	Daniel Gafford,	2
Jno. Bonds,	5	Clem's Sanders,	5
Nathaniel Parks,	1	R. S. Wimberley,	1
Benjamin Loyd,	1	Henry Barron,	5
Elam J. Yarboro',	1	S. J. Sloan,	5
Wilson Davenport,	3	Daniel O'Neel,	5
Asa Newport,	8	James Minton,	1
Rudolph Rorer,	1	Alfred Ellis,	8
Simon Carson,	1	John Gayden,	7

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

No. 6.

SATURDAY, MARCH 23, 1839.

VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
November 23d, 1838. }*

DEARLY BELOVED BROTHER BENNETT: In order to stop the mouths of some mission gainsayers concerning the acts of the convention of our churches, our associational proceedings, &c. &c. I herewith send you a Minute of our (the Towaliga Primitive Baptist Association;) which no doubt will be interesting to the readers of the Primitive Baptist. Said Minute will give a fair sample of our proceedings, and will show our reasons for declaring a non-fellowship with the institutions of the day; also, our reasons for withdrawing from the Flint River Association, being ready as much as in us is, to give an answer to every one that asketh, of the reasonable hope that is in us with meekness and fear.

Brother Bennett, just let a man oppose the popular current of error, and expose the speculating schemes of modern priestcraft, and I warrant you, he will soon have as many enemies and lying spirits to combat with, as Baal had prophets, and a great many more. If the tongue of calumny and slander could have killed, brother Wm. Moseley would have been dead long ago.

A certain Mr. S. of Pike county, (who calls himself an Old Fashioned Baptist, but all the while is going head and horns against the Old Baptists,) not long since while aiding in constituting a few persons into a church, (note these persons had gone out from us Old School Baptists, that it might be manifest they were not of us,)

took occasion to call us (that separated from the Flint River Association) Moseleyites; and informed his audience, that bro. Moseley's faith was but two years old. Strange to tell, (after bro. Moseley has been preaching the unsearchable riches of Christ for sixteen years,) that a professed Baptist should have the effrontery to make such assertions, knowing falsehoods. The same gentleman intimates, that bro. Moseley is aspiring after ecclesiastical promotion. There is about as much truth in these assertions as was in the lying spirit, that was in the mouth of Ahab's prophets. I will right here remark, if bro. Mosely had been seeking for or after popularity, (my own opinion is) he would have been a missionary; for he that would be popular, should always be amongst the crowd (majority.) If bro. Mosely had been a missionary, a warm and zealous advocate of New Schoolism, he would have been the greatest man of the Baptist connection in Georgia, old Jesse not excepted.

Bro. Moseley was well aware, that himself and brethren of like precious faith, would have to stem the torrent of indirect persecution, and surmount the boisterous waves of opposition; was aware that they would be fed with the bread of affliction and waters of affliction, being emphatically taught that the people of God was a poor, afflicted, and peculiar people. Thus we find bro. Mosely chose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ, greater riches than all the treasures of North and South America.

But I must close, for I have wrote enough already to bring upon me all the thundering curses of Amaleck; for some of the mission men do profess to hold me

by the hand of friendship, and meanwhile (Joab like) are stabbing in under the fifth rib. But nought for that. So much of our minute as you think interesting, give an insertion as soon as convenient.

So I subscribe myself yours in full fellowship.

VACHAL D. WHATLEY.

Extract from the Minutes of the Tawalla Primitive Baptist Association: convened at Shoul Creek, Pike county (Ga.) on the 13th, 14th, 15th and 16th of October, 1838.

REASONS for declaring a non-fellowship with the institutions of the day, falsely called Benevolent. viz: Missionary, Bible, Tract, Temperance societies, Sunday School Union, Theological Seminaries, Baptist State Conventions, and other tributary branches, to the present plan of Missionary operations, now in use in the United States; together with our reasons for withdrawing from the Flint River Association.

We proceed first to give our reasons for declaring a non-fellowship with the institutions of the day, above named, and 2ndly, our reasons for withdrawing from the Flint River Association.

1st. One article of the Constitutions of all Baptist churches and Associations reads thus: "We believe the Scriptures of the Old and New Testament is the word of God, and the only rule of faith and practice." We find neither precept nor example in the Word of God, by which the institutions are supported. And if the Lord, was so particular after exhibiting to Moses, the pattern by which the tabernacle was to be made, as to say, "See that thou make all things, according to the pattern showed thee in the Mount:" And if we believe revelation is complete, the argument then is, every direction necessary for our good, and his glory, in the carrying forward of the Redeemer's kingdom upon earth is found in the word of God. And to introduce things professedly for the carrying forward of the Redeemer's kingdom; for which there is no authority in the Bible; is a departure from our own articles of faith, and a direct reflection upon the infinite wisdom of God.

2ndly. We are directed, 2nd Cor. 6th & 14th, not to be unequally yoked together with unbelievers; and by reference to their own documents, we think all will see, that the Society system, introduced and carried

forward, is a practice diametrically opposed to, and in violation of the above passages of sacred writ. See for example, the Constitution recommended by the Georgia Baptist Convention, for the formation of auxiliary societies; in which any person may be messenger delegate, to the Convention who is of a good moral character, and strictly friendly to the Convention. Again we call your attention, to the Constitution of the American Baptist Home Missionary Society, for the year 1837. Art. 3rd "Any person may become a member of this Society by subscribing annually to its funds. Thirty dollars paid at one time, shall constitute a member for life. One hundred dollars paid at one time shall constitute a Director for life. Any person on paying a sum which in addition to any previous contribution, shall amount to one hundred dollars, shall be a Director for life. Any Baptist church, Association, State Convention, or Missionary Society, that contributes annually to the objects of this Society, shall be entitled to be represented by one or more Delegates in its annual meetings." All the rest of the kindred societies, are founded upon similar principles; and by submitting to such flagrant violations, of the express Word of God, we should be necessary to that state of things, complained of by the Redeemer in Matt. 13 and 9: "But in vain do they worship me; teaching for doctrines the commandments of men." Again, Mark 7 and 7: "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men."

3rd. We believe that Theological Seminaries are calculated to aid, and abet, in the corruption of the church, by offering an inducement to designing characters to seek after and obtain the advantages derived from the same; and through their exertions as false teachers, corrupt the church, of whom the Lord bids us beware. Again, if Mr. Judson's doctrine contained in his letter to the ladies in America, furnish a fair sample, where he says "Many immortal souls, are suffering the vengeance of eternal fire," and must to all eternity, because they, the Ladies of America, would not consent to be called unfashionable, and not like other folks. And is it not reasonable to believe, that a man holding such principles, and to whom is intrusted the translation of the Bible, will translate it to suit his own views. We think it is. And hence we see verified the words of the apos-

the Peter, 2nd Peter, 2nd c. 1st v.: "But there were false prophets also among the people, as there shall be false teachers among you," &c.

4th. Our Lord in his infinite wisdom was pleased to place the light upon the candlestick, or church, and we are bound to believe that it is a more conspicuous and advantageous station, than the Temperance Society, which is an amalgamation of professors and world; Christian and drunkard; and to say it is not, is degrading to the divine character, and a direct reflection upon his infinite wisdom.

5th. We are bound to believe that they, and especially the Bible Society, are formed in speculation and corruption; and in support of this idea, we would just call your attention to the fact, that it was said in the introduction of Bible societies, that the contributions were to defray the expense of printing, paper, binding, and freights; and the Bibles were to be given to the poor. But in 1821 the American Bible Society, recommended to sell them, which advice has been readily reduced to practice by the auxiliary societies. Now we ask, if the contributions defrayed the expense, what is done with the proceeds, of the vast amount of Bibles sold? The answer is obvious to every discerning mind. It is used in paying agents from 25 to \$40 per month, to travel in every State, to form more societies, to get more money, &c. And thus is fulfilled that prophetic passage that says: "And through covetousness, shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2nd Peter, 1st ch. 3d v. Again, John 2, 6. and from the 13th v. to the 17th. Again, 1st Tim. 6 c. 10 and 11 v.

6th. The introducing and advocating of the societies, has been the source of much distress and confusion amongst the people of God. And while we advocate the spread of that gospel which comprehends nothing but Jesus Christ and him crucified, and our Ministers endeavor to preach in that charitable way, and upon those charitable objects, laid down in the scriptures; with a prompt discharge of duty to God and man; we deprecate heresy, amalgamation of church and world, deception and speculation.

7th. And last but not least. The fact does exist, that in the Northern section of the United States, there is a direct connec-

tion existing between the Society System Baptists, and the Abolitionists. We have long since been convinced of such connection; but never until recently have we come into possession of so positive evidence as we now have. From a letter from Mr. G. Birney, Corresponding Secretary to the American Anti Slavery Society, New York, to the Clerk of this body, we are authorized in saying, that in the New England States about four-fifths of all religious denominations, are Abolitionists. Baptist Missionary, Abolition newspapers from the States of Massachusetts, New Hampshire, Vermont, and Maine, are also in possession of the same individual; which proves the connection between the Society System Baptists and the Abolitionists in that section of our country beyond dispute. Mr. B. admits that "the Missionaries of almost all the denominations, are, he thinks, Abolitionists. We hazard nothing therefore in saying that the Missionary, Bible, Tract, and other kindred institutions, together with the Abolition Society, is the legitimate result of religious fanaticism. For aught we know the above statements may be disputed by some; if they should, we are ready in the language of the declaration of our national independence to "let facts be submitted to a candid world." Now if there are four out of five of the Northern Baptists Abolitionists, is it not obvious, that they have the control of some of the most important societies, with which the Southern Baptists are united, and for which they are going such lengths to support. And is it not also obvious, that the money drawn from the pockets of the Southern people, through the medium of the Triennial Convention, and otherwise, under color of sending the gospel &c. goes directly into the pockets, and for the support of those whose aim seems to be, to undermine the very pillars of the constitution.

8th. We now proceed to give a few passages of scripture, out of many, that we think justifies us in declaring non-fellowship with the societies, and for withdrawing from those individuals, churches, and Associations connected with them. John ii chapter and 13th verse: And the Jews' passover was at hand; and Jesus went up to Jerusalem, 14. and found in the Temple, those that sold oxen, sheep and doves, and the changers of money, sitting: 15. and when he made a scourge of small cords, he drove them all out of the Temple, and the

sheep, and the oxen; and poured out the changers' money, and overthrew the tables: 18. and said unto them that sold doves, take these things hence: make not my Father's house, a house of merchandise. 17. And his disciples remembered that it was written, the zeal of thine house hath eaten me up. i Tim. 6 and 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness. 2 Cor. vi. chapter and 17th verse: Wherefore come out from among them, and be ye separate, saith the Lord, &c. Ezra x. chapter and 11 verse: Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Nehc. xiii. chapter and 3 verse: Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude. Rom. xvi. chapter and 17 verse: Now I beseech you, brethren, mark them which cause divisions, and offences, contrary to the doctrine which ye have learned; and avoid them. 18. For they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. Rev. xviii. chapter 8 verse: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. If you will not believe from these passages, that we are justifiable in what we have done, we say, neither would you believe though one arose from the dead.

We now proceed to assign our reasons, for withdrawing from the Flint River Association.

1st. It is a well known fact, that at the session of the Flint River Association, 1836, the Lebanon church requested the Association to take the subject of the institutions, and their effects into consideration, which she did: and referred the same to the churches, and stated in the Minutes, that their decision shall be final with us. And in 1837, twenty-six churches out of forty-one, answered we have no fellowship for the institutions. Notwithstanding this and their former declaration, that the decision of the churches should be final with the Association, they took the matter up

again and decided they would continue to live as they had done heretofore, &c.; to the affliction of those churches that withdrew, and in violation of those passages of scripture recited in the foregoing reasons.

2nd. It is also a well known fact, that notwithstanding that many of the Flint River Association would have us believe that they have nothing to do with the institutions of the day, that many of her own members are connected with them, both ministers and lay members, and through that medium they maintain communion with the institutions. Could it be expected that those of us could continue in union with them, any more than we could with other denominations? But we shall be asked, why we continued with them so long? which we will answer by asking another question. Why did Israel continue with their strange wives so long? And notwithstanding some of the members of the Flint River Association would have us believe, that if the connection with the institutions, be sufficient cause for separation, then all official acts of those ministers that are, and have been connected with them, are invalid. "O shame, where is thy blush!" When those very members with all others, and Baptist usage from time immemorial, have all acknowledged, that all official acts of church or administrator valid, until they were legally thrown under censure. We now conclude by using the words of old Joshua: "Let others do as they may, as for me and my house, we will serve the Lord. JASON GRIER, Moderator.

A. B. REID, Clerk.

CORRESPONDING LETTER.

Pike county, Georgia, Oct. 15th 1838.

The Towatiga Primitive Baptist, to her sister Associations wsth whom she proposes to correspond—sends Christian salutation:

DEARLY BELOVED—We feel to thank God, that he, in the course of his mercy, has permitted us as churches, (separated from all the institutions of the day—falsely called benevolent,) to be constituted into an Association, called by the above name. Seventeen churches were represented in the constitution; after which, eight joined; making in all, twenty-five. Our meeting has been harmonious. There has not been a single nay, in the whole of our deliberations; and we can truly say, the work of righteousness shall be peace, and the effect

of righteousness, quietness and assurance forever. The preaching has been of that heavenly kind, that is calculated to comfort the child of God—sooth the sorrows of the mourner—and awaken the unawakened. Brethren, believing we are kindred spirits—children of the same heavenly father, we solicit a correspondence with you, in order to cultivate and perpetuate that union which exists amongst brethren having one Lord, one faith, and one baptism.

Our next Association will be held with the church at Ephesus, Monroe county, on Saturday before the second Lord's day in October, 1839. Finally, brethren, farewell. JASON GRIER, Moderator.

A. B. REID, Clerk.

FOR THE PRIMITIVE BAPTIST.

*Franklin county, Tennessee, }
2d January, 1839 }*

BROTHER EDITOR: As the year '38 has just closed, I want to say to you that I am well pleased with the Primitive, believing it advocates Old Baptist principles; and go with me as it may in eternity, I know I desire the welfare of all the children of men, and the prosperity of God's afflicted Zion in this world, which I believe to be the Old School Baptists. When reading the many letters in your paper from brethren scattered over these United States, and finding them to speak the same things, though I confess that a great many expressions I think a little harsh, but I judge they are wrote by those like myself with but little learning and perhaps troubled with those who want to be called Old School Baptists, that are like some that were among national Israel who could not speak the Jews' language. Now I think that daddy nor mamma could not understand them well, for in part they spoke both languages; which I think is like too many now among us, that will have salvation part of grace and part of works. And the grace part the church can understand, and the sinner knows nothing of; and the works the sinner understands, and it is confusion. Paul says, he is not a Jew that is one outwardly, neither is that circumcision that is outward, in the flesh; but he isa Jew that is inwardly so, & that by the Spirit.

Now I find a great many who wish to be called Baptists, that if they can only get people in the water think they are doing mightily. As regards the principle of

heart they hold, they care nothing about it. If I knew what a Baptist is, I was one before I went into the water; and my performing the act of baptism was only an outward sign of what I had felt within. It is strange to me to see some that I once had confidence in, running after the schemes of the day; but I have only to look on them with sorrow and say, oh Lord, keep me by thy grace; for unless thou hold me fast, I shall prove like them at last. And I had rather die than forsake the cause of God, the Old Baptists, and thus distress his children by turning to the missionaries. The fact is, they are no better than the schismatics, and I believe that the experience of God's children will always keep them from such gross error.

Your brother in the gospel.

WM. S. SMITH,

FOR THE PRIMITIVE BAPTIST.

*Alabama, Henry county, }
Jan. 15th, 1839 }*

DEAR BROTHER BENNETT: I want to let you know that I have seen some missionary projects myself. Some years ago, we here at the South could hear wonderful accounts of the progress of religion in the Northern States. We were overjoyed to hear the news. Here in the newly settled parts of the State of Alabama, the churches and Associations were quite small, yet they were generally at peace among themselves, the increase of our churches gradual. We thought ourselves happy in a measure, having the gospel preached among us, as we thought in its purity.

Now the people away there at the North, raise a great deal of the bread stuff called wheat, and before they store it up in the garner, I expect they extract or separate the chaff, or as much of it as they possibly can from the wheat; and as the chaff generally goes with the wind, there is but little notice taken of it, no man is accountable for the chaff. But here comes a wind from the north and in it a great fog of chaff, and filled our eyes that we could hardly discern men from trees walking. Now I suppose the discipline of the Primitives at the North, blew those chaffy professors out or from the churches; so they became missionaries, being filled with a great zeal for the welfare of Christians and sinners too. But any man or set of men, that can conceive and mature a plan to disinherit a poor woman and take away her whole estate, and

leave her little ones to starve or doom them to perpetual slavery, how they can be considered lovers of Christians or sinners either, is a question too hard for me to answer.

Brother Bennett. I have named no man or men, and if the cap fits any one, they may remember that I cannot help it. And if they meddle with me much, I will tell a tale of their doings; how they have robbed churches, destroyed Associations, and marred the peace of Christians—I would think sufficient to almost shame a calf if he had knowledge, or to make a lion shut his mouth. I have been at war with the missionaries for seven years, and have been in many close engagements. I was, dear brother, hard at war with them when I first saw your paper, called the Primitive Baptist; which was truly animating to my spirit.

I must come to a close. I thought as I was writing for your paper, I would write a little to let you know who I was.

I remain yours, dear brother, in gospel bonds.

JAMES F. WATSON.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
January 8th, 1839. }*

DEAR BROTHER BENNETT: I now by candlelight shall endeavor to write a few lines for the Primitive Baptist.

Bro. Bennett, I shall in the first place tell you, I am nothing but a plain farmer and a poor hobbler at that, and am no preacher; but I do like the Prim. for the doctrine it promulgates, and, dear bro. Bennett, may the Lord bless you in your editorial labors, which I think have been abundantly blessed. And it does appear to me the Prim. has been the answer of God to his dear children, that are scattered over the vast extent of these United States, and has been the means of leading them out of mystical Babylon; and the watchword is: COME OUT OF HER, MY PEOPLE—the Lord Jesus Christ, and him crucified.

Brethren, I do esteem the Prim. above all others, except the Holy Writ; which it is in essence, for it will not receive any thing in its columns that is one side of the word of God: such as Arminianism or missionism, which I conceive to be co-workers; missionism for Arminianism, Universalism for Campbellism, which are heterodox. For

it is not by power, nor by might; but by my Spirit, saith the Lord of hosts. Zech. 4. 6. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. John, 10. 1.

Dear bro., I do believe Arminians and Universalians are thieves and robbers; for Arminians are measuring arms with Jehovah—for it is, my own arm will obtain salvation. Look at the effort systems for proof. Therefore by the deeds of the law no flesh shall be justified. Rom. 3. 20. I came not to call the righteous, but sinners to repentance. And again, bro., you see those effort men are assuming the seat of Christ; for it is men and money—if we cannot get that, souls for whom Christ died will be damned, according to their doctrines—when Christ says: While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition, &c. John, 17. 12. Again: And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, (that is, by an eye of faith,) may have everlasting life: and I will raise him up at the last day. John, 6. 40. With numbers of other scriptures I could give, but deem it unnecessary; as there is already enough produced to prove to any person, that does not wish to trample on the word of God, that Christ will save his people—yes, his elect people, that were chosen in the Lord Jesus Christ, and that before the foundation of the world.

Dear brethren, I do believe that the Lord will save his people without the help of poor, sinful, polluted beings as we are. Arminians, you see you are altogether one side of the word of God, and so are Universalians; which say, there is no future punishment after this life. And they are as far from the word of God as Arminians, and both are heterodox; for Christ says, in speaking of the last judgment: And he shall set the sheep on his right hand, and the goats on the left—which is a representation of the children of the wicked one—and there he says the goats shall go away into everlasting punishment, but the righteous into life eternal; which eternal and everlasting I conceive to be synonymous terms, which mean duration perpetual without end. And for them to say that there is no future punishment, does contradict Jehovah; for Christ says, in the 16th chapter of Luke, in speaking of the

rich man and Lazarus: And the poor beggar died, and was carried away to Abraham's bosom; and the rich man died also, and to his surprise in hell lifted up his eyes, being in torments. And this hell or torments you see was after death; and this hell we understand to be, a place where the devil and infernal spirits reside. Rev. 20. 10: And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are; and shall be tormented day and night, for ever and ever. Yes, Universalians, your doctrines are too spurious and rotten to talk about. And again: Death and hell were cast into the lake of fire, which is the second death; with twenty more scriptures I could give you, but I think there is sufficient quoted to drop the Universalian and Arminian.

My dear fellow man, recollect you must be regenerated and born again, to ever enter into the kingdom of heaven; for if you die in your sins, where God and Christ are you cannot come. Do think on your latter end while it is called to-day, for the night cometh when no man can work. Recollect we are hastening out of time into eternity, and shall it be well with us or not? or shall we hear that awful sentence, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels? O what a miserable thing it is to die without hope and without God in the world; O to be hurled into that awful vortex, where the worm dieth not and the fire is not quenched.

Dear bro., I have not wrote what I first intended; though I will now give you a sketch of the proceeding of the Flint River Association. At her last session there was a door opened for correspondence with the Columbus, Central, and Georgia Associations; which correspondence of those Associations was dropped by the Flint River Association, on the account of their not being orthodox. For the Central is made up pretty much of general atoners, which go under the name of Whiteites with us. And one act by the Flint River, after dropping correspondence, that all the baptisms that were performed at their hands should not be valid baptism with us, but shall be rebaptised. And those persons after the Old School Baptists withdrew from them, on point of their leaving the Primitive order of the church, those missionaries with their adiaphorns or neutral men, those choice fellows, those peacemakers, on nei-

her side, no missionary I am an original, have all proved Arminians. The door of correspondence is, to withdraw all publications and documents which have a tendency to separate us in our Christian love and fellowship; that is, if I understand them in their compromise, we acknowledge we were wrong, and we will unite as heretofore. They turn round and tell us, they are original.

I cannot give you any more, as my sheet is full; so I must reluctantly come to a close. Yours, in hope of eternal life, which God that cannot lie, promised before the world began.

EDMUND DUMAS.

FOR THE PRIMITIVE BAPTIST.

Sevier county, E. Tennessee, }
January 8th, 1839. }

BROTHER BENNETT: I have received two numbers of your paper, with which I am well pleased and with the doctrine that they vindicate. But I can inform you that being a preacher for thirty-seven or eight years, and with a great deal of satisfaction too till within a few years, since the moneyed schemes of the day have come into the churches, I have seen more distress than I have seen in all the rest of my religious life; on account of the distresses, divisions, and animosities, that have arisen in the churches, and chiefly amongst members that I once thought highly of as preachers. But when they preach a possible salvation, and that there are thousands of souls now in hell for want of money to convert them, I think they have departed from all scriptural language, concerning the salvation of the souls of men, found in the Old and New Testament. In which are found the fall of man, and the spirit that make men the children of the wicked one, as seen in the following passages of scripture; Romans, 3. 10: "As it is written, There is none righteous, no, not one; 11. There is none that understandeth, there is none that seeketh after God. 12. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." See also from the 13th to the 18th verse of the same chapter; which I think show that man is in great necessity of a Saviour appointed of God, and not of the works of men. Just such an one as Paul speaks of in Ephesians, 2 ch. 1 and 2 v.: "And you hath he quickened, who were dead in trespasses

and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Now this proves to me, that those that are made Christians now, must experience the same change by the Spirit of God, or the following scriptures have no meaning to me: Romans, 5 ch. 8 v.: "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Again, Ephesians, 1 ch. 4 v.: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Ephesians, 2 c. 4 v.: "But God who is rich in mercy, for his great love wherewith he loved us, 5 v. even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)" Again, 2 Timothy, 1 ch. 9 v.: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; 10 v. but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death; and hath brought life and immortality to light through the gospel." Ephesians, 3 ch. 17, 18 and 19 v.: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 9 v.: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. 10 and 11 v.: To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Now, brother Bennett, these with many other scriptures to the same purport, such as in the 1 ch. of Titus, 2 v.: "In hope of eternal life, which God, that cannot lie, promised before the world began"—which seems to be in the 1 v. the faith of God's elect, and the acknowledging of the truth which is after godliness. Now I believe that the things that were written to the churches by Paul, will suit the churches of

Jesus Christ to the end of the world, in supporting the truth and contradicting error, that has been and may be propagated; that error that had so ruinous effect on the churches of Asia, by causing them to part from their first constitution. This makes me think we should ever be mindful of Paul's directions in his two epistles to Timothy and one to Titus, as those directions will guide the churches in selecting their preachers and judging their qualifications; that they may not select such preachers as Paul speaks of in the 3 ch. of 2 Timothy, 2 and 3 v.: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, (preachers,) unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good." I would say, such men do not keep their covenants they made with the churches when they were ordained to the ministry; but have a form of godliness of their own, but deny the power of the living God, and place it in men's exertions and money. Are we not commanded from such to turn away? because they creep into houses and lead captive silly women, whether applied to weak churches or women indeed. Such men are ever learning, and never able to come to the knowledge of the truth; though they say there is a possibility for all men to come, which is not agreeable to sound doctrine, which says: No man can come to me except the Father draw him. Are they not to be exhorted, reprov'd, and rebuked with all long suffering and doctrine? least we become as God's elect, that we read of in the general epistles, scattered through all the country as they were in Peter's day, thro' Pontus, Gallatia, Capadocia, &c. That we have such men among us is beyond contradiction. 2 Peter, 2 ch. 1, 2 and 3 verses: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, &c." From such turn away, but cleave unto them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

I must close my remarks, wishing grace, mercy and truth may ever be with you and the church of Christ.

Yours in gospel bonds.

THOMAS HILL.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 23, 1839.

In printing the 2nd number of the present volume our workmen turned a few copies wrong, so that the pages do not come in regular succession. These copies are all we have now left, and consequently must send them or none of that number to new subscribers; believing they would prefer having them, we shall send these copies requesting them to notice the figures on the top of the page of that number.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C.

BROTHER EDITORS: It seems that my mind is so crowded with what I heard a few mornings ago, that I cannot rest satisfied until I put it down and get it out of my mind. I happened to pass a gentleman's house, and the mistress of the house called out and said, old Dick have you fed them cows and sheep? while I stopped in the road to hear the squall, by dropping my chair whip. No, misses, I no feed dem this morning. And why, Dick, have you not fed them, you bad boy? Because, misses, when massa went away, he said if I would feed and take care and oversee de flock, I should have some of de wool, and have milk to eat from de cows as much as was needful. But now massa gone, you take de wool and sell it to buy a fine gig and harness to show about in; and all of de milk you take and make debutter and sell dat to buy de fine clothes, to wear and show in de fine gig abroad to oder folks. And here old Dick is, in his cotton rags, without de wool massa commanded and without de milk, only now and den de little bonnyclabber you misses please give Dick. Hush your jaw, you old scoundrel; I have a right to do as I please, now your master is gone, as your mistress. No, misses, dat is not so; for massa's orders is to be obeyed both by you and me; you as his wife, and me as his and your servant. And if you no feed me and clothe me as massa directed, how I goine to go out dis cold morning to feed de cows and sheep? de cows and sheep will suffer for food as old Dick, and when massa comes home I tell him you no give me no wool to make me clothes to keep me warm to feed de flock, nor no milk neider but a little clabber now and den; den, misses, what will you say to dat? how will you look massa in de face, for not obeying massa's orders to feed and clothe old Dick, while he was taking care of his flock and obeying massa's orders? I tell you, misses, you

will find massa mad about dis affair. I charge you once more, you old rascal, to hold your jaw. I am your mistress, and will do as I please with my own. Dat is not right, misses; for you know you were a poor girl and deep in debt when massa married you, but massa was rich and we old servants have worked for massa a long time, and fed his flocks and raised young lambs and calves; and now, I spose, misses, we must perish, and go out in de cold to feed de sheep without de wool or de milk, when we are old and wore out. You look for as much from us, as if we were young shepherds in prime of life, yet no wool nor milk to keep us warm; I tell you, misses, massa no like dis when he come home. I tell you once more, Dick, to hold your jaw; if you do not, I will thrash you well, for I do not care for you nor your master. Dis I believe, misses; if you did love massa you would keep massa's orders when he was gone, dat you might embrace him in love and joy when he comes home. Hush, I tell you, Dick. Yes, misses, I would hush; but I must plead de rights of my fellow servants, for many of dem neider have wool nor milk, while we feed de flocks. You saucy rascal, don't let me hear another word out of your mouth. Misses, I tell you to be plain wid you, I tink you have found some other lover now master is gone from home, and is playing the whore, or you would obey massa's orders and feed his young and old shepherds according to massa's orders. She roared out, you Bob bring me here a stick, I will give it to him in style. A saucy fellow! dare to accuse me of whoredom; that's too much to bear. Well, misses, lay on; I love massa and am willing to serve him and will defend his orders and the rights of my fellow servants. Then she fell to beating old Dick, but he walked off and said not a murmuring word save only—misses, you beat me wrongfully; it is you and not me that is in the wrong, and I will leave it all to massa when he comes home. Thus ended the affair.

Immediately as soon as all was quiet, my tho'ts leaped out with these reflections: What a lively picture is this of Christ and his church, and old Dick of his ministers. The church, the Lamb's wife, she is the mistress of ministers and they his and her servants; Jesus Christ, the minister's master, like old Dick's, is gone from home to heaven above, and had given orders to his servants, old Dicks, to feed his flocks; yet the church, the mistress, starves old Dick for wool and milk, and lays it out in gay equipage and finery. The church falling in love of the fine things of this world, to the starving God's ministers even of the necessities of life, and is thereby guilty of spiritual whoredom; and is rightly accused by old Dick of having another lover besides his master,

So I moved off, meditating to myself on the road.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

*Lenoir county, N. Carolina, }
February 9th, 1839. }*

BROTHER EDITORS: I was sorry to hear that brother Bennett had declined editing the Primitive Baptist; but believing in its usefulness, I hope that himself and others will not fail to aid in so useful a work. As I think its enemies would rejoice at its failure, or even in its extinction; for then their unhallowed schemes would not be so likely to be exposed, and they with more ease impose on the ignorance of the people, and be more likely to make their unscriptural acts pass for the true principles of religion. For there are, it seems, too many that are willing to take their words without examining the word of truth to see whether these things are so: in consequence of which, wrong notions in the things that pertain to religion, in this world pass too current. For there always have been persons claiming to be Christians and yet are, that it seems would betray and sell Christ for money, and contend against the truths of the gospel.

I close by subscribing myself a true friend to the Old Fashioned Baptists and their cause.

ALFRED ELLIS.

FOR THE PRIMITIVE BAPTIST.

*Wake county, N. Carolina, }
January 10th, 1839. }*

DEAR BROTHER BENNETT: I take my pen in hand to drop you a few lines, wishing you well because of the Primitive Baptist. The missionaries say if a man begins the good work, God will carry it on; they can get it if they want it. Begin to day, and God will bear them. They must forsake their sins. Say, why do not you stop in your proud career?

But, bro. Bennett, I want to know one thing, and that is: can a hickory tree bear oranges, or can an oak bear pears? Does a weeping willow bear comfort! Can a river run up stream, or can a camel go through a needle's eye? They strain at a gnat, and swallow a camel. Can a goat turn to a sheep? he can bleat like a sheep, but the skin is in the way and hair too. They say, go wash in the pool of Salom; but I say, stop and let the clay be on the eye first.

Can an Ethiopian change his skin, or the leopard his spots? Can a blind man see his danger? Can a man turn himself upside down—a carnal man love god? Is the carnal mind a friend to God? Would Peter have laid down his act, if he could help it? Would Lazarus been lame, if he could help it? Would the prodigal have spent his store, if he could help it? Does God cause wise men to do his will, or the poor of this world? Why did he not let the rich man go to heaven, and the poor man to hell? What made him elect people to do his will? The missionaries say all can.

But I must come to a close, till I get another chance to write you more.

SEBASTIAN CABOT POWELL.

FOR THE PRIMITIVE BAPTIST.

*Wayne county, N. Carolina, }
Jan'y 5th, 1839. }*

DEAR BROTHER BENNETT: By candle-light I embrace the opportunity of writing you a few lines to inform you that I have received the Primitive papers for the last year tolerably regular. They are papers I dearly love, and I believe some few of the brethren in this neighborhood do too; but there are some again, that try to find fault with them by saying, it is sending the gospel instead of going and preaching it themselves.

Brother Bennett, you recollect what I said in my communication to you last year about your despised paper, that I expected to take it as long as it is published. I am like Job said, I stick to my integrity.

Our church at Cross Roads, Johnston county, is very much confused; not with the mission system or any of the schemes of the day, it is brother with brother. And it reminds me of what Paul told the Corinthians, that there is a fault among us. And it makes me think very strongly of our Saviour's parable of the tares being among the wheat; I awfully fear it is the case in our church at Cross Roads, and its being one reason why we do not have more preaching than we do.

Bro Bennett, I desire your prayers in my behalf, and also in behalf of our church. And O, that God would be pleased in mercy to visit us with his Holy Spirit and cleanse us from all unrighteousness, and at last save us in his kingdom if it can be his will, for Christ's sake. Amen.

JAS. H. SASSER.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Feb. 16, 1839.

DEAR BROTHER HOLLOWAY: I now will answer your request that you made to me, which I see in the 4th vol. 2nd No. of the Primitive Baptist. You ask me to let you know whether I was a son of Abraham Rorer, or not.

I now say to you, my brother, that I am a son to Abraham Rorer, or go for his son in my section of country; so you have guessed right. And will say that my name is Rudolph Rorer, at home and abroad; and must say to those missionaries, who tho't that there was no man of that name, that they are wrong in this matter as well as they are in spiritual matters. And I here will say to those missionists, that I believe if I had written a lie for them they would have believed it, and then would have believed that my name was R. Rorer. For it does appear that they will not believe the truth, when they see or hear it; but I must account for it in this way, that the Lord has sent them a strong delusion, that they should believe a lie. See 1 Tim. 2. 11.

So you may see, my brother, that they should believe a lie; then we should not wonder at them for not believing the truth. For they are under the delusion of a lie, or of the lying spirit, and will believe all that Spirit says to them; and this is the reason we find them believing in the works of wicked men, such as the societies of the day which are called benevolent societies. But, my brother, the truth is, that they are nothing but the works of wicked men and devils, and will not give comfort to any others.

But I will say to those sneaks, or missionists, who seem to think it would be a strange sight to see a man of my name, that I live about 12 miles from Pittsylvania Court House, a north west course, near Low's island, on Pig river; and if they wish to see this sight, they may call by and then they will see nothing but a little scrub of a Dutchman. And if you sneaks do come and see me, I will feed you and your horse and tell you at the same time what I think of your religion, if I can find out you are a missionary; and so I guess you will not be lonesome, the night you spend with me.

Now again, my brother, you may see in this 2nd vol. that brother Hiram Hundley says, he met with brother R. Rorer; which

I think will do for proof to an honest man, that there is such a name as Rudolph Rorer. But if you sneaks do yet doubt whether this is my name, you may enquire of the clerk of our court, which is William Tunstall, which you can do by writing to him.

Now, my brother, I hope you can understand me on this subject, so as to give you satisfaction; and if it is not enough for the sneaks, send them over to me. Nothing more at present, but as ever, your brother in tribulation. *R. RORER.*

My dear brother Wm. H. Cook, of Alabama, Pickens county. My brother, I have seen several letters from you in the Primitive Baptist, with which I am well pleased; and I have thought that you and I are brothers in the spirit, and I do not know but we are cousins in the flesh. So I wish to hear from you on this subject, as I once saw my cousin William Cook when we were boys, and now I do not know where he is. This William was a son to John Cook, and John Cook was a brother to my mother, and my grandfather was Harman Cook. Now, my brother, you will know whether we are cousins or not; for I am a son to A. Rorer. Let me hear from you when you can, through the Primitive or by private letter. Direct your letter to Berger's Store.

Nothing more on this subject, but will say to you, my brethren, that we ought to seek after the truth of the gospel of Jesus Christ, which is by grace through faith and that is the gift of God; not the gift of the societies we hear so much about, in this day of darkness and error. Now, my brethren, I say it is a bad sign to me to hear a man say that he has got religion, and he got it at will and pleasure; and that all have a will, if they put it in operation. But, my brethren, I believe that they are dead, and are as helpless as the dry bones were in the valley. And you know, my brethren, that they could not move until the wind blew on them; so is every one of the children of men, and cannot move neither hand nor foot to do any good thing, unless the Lord quickens them. So farewell, brethren in the Lord.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Anderson District, So. Carolina, }
Jan. 20, 1839. }*

DEAR BROTHER EDITORS: It is with diffi-

dence that I take my pen in hand to say any thing touching religion, as I am no orator; but as it is time I should make my remittance, I send a few remarks also.

We read in Matth. 4th chapter and 18th verse: And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19. And he saith unto them, follow me, and I will make you fishers of men. Why did not Jesus Christ call some of the eminent scribes or pharisees to publish his gospel, and not poor unlearned fishermen without credit or authority? Because it was the kingdom of heaven they were to preach, and their teachings were to come from above; besides the conversion of sinners, though it be effected instrumentally by the preaching of the gospel, yet the grand agent in it is the Spirit of God. As the instruments were comparatively mean, and the work which was accomplished by them was grand and glorious, the excellency of the power at once appeared to be of God, and not of man. And thus the glory due alone to his name was secured, and the great operator of all good had the deserved praise.

Seminaries of learning, in the order of God's providence and grace, have great and important uses; and in reference to such uses, they should be treated with great respect. But to make preachers of the gospel is a matter to which they are utterly inadequate; it is a prerogative that God never did and never will delegate to man. Where the seed of the kingdom of God is sowed, and a dispensation of the gospel is committed to a man, a good education may be of general use; but it no more follows because a man has a good education, that therefore he is qualified to preach the gospel, than it does that because he has not had that, therefore he is unqualified. For there may be much ignorance of divine things where there is much human learning, and a man may be well taught in the things of God and be able to teach others, who has not had the advantage of a liberal education.

Men-made ministers have almost ruined the heritage of God. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, is not the Lord among us? none evil can

come upon us. Micah, 3d ch. 10 and 11 verses.

I close by subscribing myself yours, truly.

J. S. BURRIS, Sen.

FOR THE PRIMITIVE BAPTIST.

*Jackson, Butts county, Ga. }
30th January, 1839. }*

DEAR BRETHREN: There are a few of us poor despised and afflicted people in this part of God's moral vineyard, who are desirous to follow the footsteps of Jesus, and take his word for the man of our counsel, and abide by whatever we find therein. But, notwithstanding all this, we find many crosses and trials to undergo; but God provides for his people, through all their danger and troubles, to make a way for their escape, and I believe that he has done it for us. For ever since our Association, which was held at Shoal Creek, Pike county, I have seen more of the spirit and love abiding among God's children, than I have for ten years before; but still there are some in our county, who seem to be worshipping another God, which is no God. They seem to make a great fuss, and it seems that they are gathering a great many followers. I am afraid they have made a great many Christians, (as they call them,) for the word says, that the world will follow the beast.

And it appears that the world and some churches are all trying to unite through the benevolence societies, falsely so called, of the day; as I do believe from every exertion they make, and at the same time saying that the millenium is just at hand, for the purpose of trying to deceive the weak and feeble, of God's people.

Brethren, I am not much deceived, for the scripture says, that there will arise false teachers, who will try to deceive the very elect, if it were possible. But I think that God has put it out of their power, and I thank God for it; for he says in the 6th chapter of John, commencing at the 35th verse: And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. 36. But I said unto you, that ye also have seen me, and believe not. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. 38. For I came down from heaven, not to do my own will, but the will of him that sent me, 39. And this is the Father's will which

hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

These scriptures, with many more that I could refer you to, prove that the devil and all his host of disciples cannot frustrate God in the redemption of his people; and his children he will save with an everlasting salvation.

And so nothing more, brethren, only I earnestly request you all to pray for us in this part of God's moral vineyard. So I close by subscribing myself your unworthy brother, in Christian hope of salvation through Jesus Christ our Lord. &c.

HENRY BARRON.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Stewart county, }
February, 1839. }*

DEAR BROTHER BENNETT: you may have thought strange at not hearing from me before this time. The reason is, I have been waiting to see if the controversy between Baptists and missionaries would assume a more settled state; but fearing that you might think strange of my delay, I hasten to send you this communication, enclosing five dollars the amount of subscription for the company that I sent you. The numbers which have come to hand have been received with much satisfaction by them, and the circulation of the Primitive in this country, will be, I have no doubt, an instrument in the hand of God of opening the eyes of many here, as to their real condition. The Old School Baptists are gaining ground here very fast, and a complete division is and will soon be effected in the bounds of the Bethel Association.

I conclude by subscribing myself your unworthy brother in bonds of the gospel.

JAMES P. ELLIS.

TO EDITORS AND CORRESPONDENTS PRIMITIVE BAPTIST.

*Madison county, Alabama, }
Feb'y 17, 1839. }*

BELOVED BRETHREN IN THE LORD: Grace, mercy and peace be multiplied, through our Lord Jesus Christ. Every word of the Lord Jesus will be fulfilled, and certainly this scripture with the rest:

Resist the devil, and he will flee from you — draw nigh to God, and he will draw nigh to you. Resist an Ishmaelite, and you will see the same fruits. And Solomon says: The wounds of a friend are sweeter than the kisses of an enemy. And David says: Let the righteous smite me, it shall not break my head. What a manifest difference between the school of Christ, and the school of man. The school of Christ is taught in the furnace of affliction, pre-empted by Jesus and taught by the Holy Ghost. In this furnace the sons of God, comparable to fine gold, by the world are judged as earthen pitchers; but the Lord judges them, the precious sons of Zion, because in this furnace the dross is separated from the pure. And God says to Nehemiah: If thou separate between the precious and the vile, thou shall be as my mouth. All the schools on earth cannot learn a man to rejoice in tribulation, but the school of Christ can; and although a mystery to the world, it is nevertheless true. Thus the grace of patience is brought into exercise, and the experience of good hope well grounded as the work of the Holy Ghost, which is given to us. And now abideth faith, hope, charity; these three, but the greatest of these is charity, and this love shed abroad in the heart.

The world thinks that Christians ought to love every thing that bears the name of religion, which is a wretched mistake; for if it is the love of God, that principle binds all Christians to love what God says in his word he loves, and to hate every thing that God says he hates; which is an elementary principle for heaven. David says, he hates every false way, and so ought we. And God says, he hates the doctrine of the Nicolaitines; and I have no doubt, he hates Balaam, Jezebel and all her lying prophets; and we ought to hate them too. Though the devil may cast some of us into prison that we may be tried, Jesus says, be thou faithful unto death, and I will give you a crown of life.

Dear brethren, let this promise animate your hearts in the precious cause of truth: Not to fear none of those things that thou shalt suffer, it is a sealing testimony of divine union with Jesus; therefore endure hardness as good soldiers of Christ. What a wonderful cry is made by the magicians, now in the world; theological, scientific school boys, from the land of Egypt; about Paul's not being ashamed to preach the gospel, for it is the power of God unto

salvation. Now, brethren, if the word unto, is not an external principle, I acknowledge I do not understand it; neither upon the principles of philosophy, nor the divinity of the Bible. Apply this principle in regeneration, and how long would it be before the church would die for want of population.

Thus Paul says: It pleased God by the foolishness of preaching, to save them that believe; for to them only is it the power and wisdom of God, while it is foolishness to them that perish. Suppose we say, the wicked shall go unto hell; how many of them would rejoice? Suppose we say, the righteous shall go unto heaven; how many would mourn? I know nothing about Latin, Greek, or Hebrew; but if there is wisdom enough in all the languages on earth to convince the world, that the wicked shall go unto hell, a man with one eye, might see that infidelity would triumph throughout Asia, Africa, Europe and America, though wrapt up in a religious coat, if not prevented by the sovereign, irresistible work of God the Holy Ghost.

Then I beg to remark, that the spiritual sense of circumcision is to cut into the heart; (or they will stone Stephen to death,) which is clearly illustrated in belting a tree—for it is evidently the best method of killing trees, to cut them all round into the heart; which stops all the communication of sap, or the love of sin. And if the tree is all sap and no heart, every body says, it is the best method to cut it down and burn it up.

Your companion in tribulation,

WILLIAM CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

*Conecuh county, Alabama, }
9th February, 1839. }*

DEAR BRETHREN EDITORS: I wish to address you a few lines, as I have but little pleasure in a religious way, only what I receive in this paper.

Dear brethren, should it meet your views, I would be greatly pleased for the brethren that write in this paper, to prevail on brother Lawrence and brother Bennett, with the publisher, to reprint the first three volumes of the Primitive Baptist, or as much of them as they may think proper. I believe this work would be purchased with eagerness, and I do not think it would be a losing business to the undertakers; and it would then be on record, the trou-

bles and trials the Old Baptists have been at this time by the missionaries. I mean in bound books, so that the rising generation would have them to look at.

I pray the Lord to direct you in this case, and I feel willing to submit. So I bid you farewell.

ADAM MCCREARY.

FOR THE PRIMITIVE BAPTIST.

*Leak county, Mississippi, }
Jan. 29th, 1839. }*

BROTHER BENNETT: We have many troubles to wade through in this world, and especially in this neighborhood. We have a small church here of the Primitive order, but we are in a cold dead state. We are like sheep in the wilderness, among wolves without a shepherd. It has been nearly eleven months since we have had a regular supply, but I hope the blessed Lord has heard our prayers; we have the promise of brother S. Jones to attend us at a three days meeting, commencing Friday before the first Sunday in April next; and we have a flattering promise, that he will continue to attend us from that on.

As for the missionaries, their churches are all in a confused state, or nearly so; but still they have their regular preachers, and shove on with all their might—what they lack in vote they make up in compulsion; but I do not think they flourish like they did at first, which makes me think they are built on the foundation of man's inventions. We have a few Old Regulars here, but there are more calls for them than they can possibly fill, if they would occupy their whole time.

Brother Bennett, our little church wishes you to give our appointment for our April meeting room in your paper, and petition all the Regular Baptist preachers to meet brother S. Jones here that can possibly, as we hope and pray that it may be the commencement of happier seasons than we have seen here lately. Dear brother, pray for us that it may prove so, as you are not close enough to meet us; but may be, you can meet us in spirit.

Brother Bennett, I am almost ashamed to send these lines to you, as this is one of the times that I am so confused in my mind and situation, that I cannot write as I wish. Through my awkwardness I forgot to give you the name of our church and settlement. The church is known by the name of Zebulon, three miles southwest

of Thomaston, in the settlement of brother S. J. McKay, Leak county, Mississippi.

Brother Bennett, when it goes well with you, remember me with our little church.

Yours, in the best of love.

WM. HUDDLESTON.

TO EDITORS PRIMITIVE BAPTIST.

*Florida, Madison county, }
February 12th, 1839. }*

DEAR BRETHREN EDITORS: Having received the first number of the 4th vol. of the Primitive, in compliance with your terms I now inclose a five dollar note.

Dear Editors, I can assure you I am well pleased, and I intend to spread both the Primitive and the Signs of the Times as fast as I can; for I firmly believe that you are on a sure foundation, so I bid you God speed. May you prosper, and may the Primitive Baptist flourish, not in name only, but in principle.

Yours, in the fellowship of the Spirit.

DAVID CALLAWAY.

FOR THE PRIMITIVE BAPTIST.

*Tennessee, McMinn county, }
January 30th, 1839. }*

BRO. BENNETT: I now take an opportunity of writing a few lines, which may inform you that I have just returned from a journey. I find there is a great commotion in the churches in the upper end of this State, in Hawkins, Greene, and Jefferson counties. Your paper was but very little circulated there. The subscribers on my list are scattered over a large boundary, and I cannot say whether they want their papers continued or not. I have have seen some that want their papers continued, and some that do not—also a new subscriber.

I am yours, &c.

CLEMMONS SANDERS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Muscogee county }
January 30th, 1839. }*

DEAR BRETHREN: As agent for your valuable paper, it becomes my duty to write and inform you, that there are yet some in this section of country that wish to read your paper; notwithstanding the opposers of truth say so many hard things about it. And some new subscribers (as you will see in a list below) have become anxious to receive the information which is

contained and set forth in the same. I have not seen all the brethren and friends that I wrote for last year, nor cannot tell whether they intend to continue or not. But you will send on to the names and post offices in the scale below.

I have nothing of interest sufficient to demand a place in your columns. I therefore conclude by subscribing myself yours, in gospel bonds, &c.

JAMES M. ROCKMORE.

FOR THE PRIMITIVE BAPTIST.

Chesnut Hill, Ga. Feb. 7. 1839.

DEAR BROTHER BENNETT: We have received three numbers each of your Primitive Baptist. The brethren are well pleased with your paper. Nothing of importance transpiring in this section at this time, I subscribe myself your brother in the bonds of the gospel. S. J. SLOAN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Acrasboro'*. Parham Puckett, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leakville*. David J. Mott, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, *Jurr Rocky Mount*. A. B. Bains, Jr. *Stanhope*.

SOUTH CAROLINA.—Wm. Hardy, *Sabuda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*.

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ca. Wm. M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulgis*. Furna Ivey, *Milledgeville*. William Garrett, *Calton River*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann, *Chesnut Grove*. William Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lanhon, *Chenuba*. Thomas C. Trice, *Hillsboro'*. John Herington, *Welborn's Mills*. John McCorquodale, *Parchitala*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chestnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Utoy*. Daniel O'Neel, *Fowltan*. John Applewhite, *Waynesboro'*. J. B. Morgan, *Friendship*. Samuel Williams, *Fair Play*. John Wayne, *Cain's*.

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TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Michael Buckhalter, *Cheeksville*. Asa Biggs, *Denmark*. Tho's K. Clingman, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. Smith Hansbrough, *Jacks Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calloun*. Thomas Hill, *Sewierville*. Ira E. Douthit, *Lynchburg*. C. T. Echo's, *Mifflin*. Aaron Tison, *Medon*. Levi Kirkland, *Waverly*. Abner Steed, *Fayetteville*. Henry Randolph, *Snodysville*. Pleasant E. Witt, *Cheek's Roads*. J. Cooper, *Unionville*. George Turner, *Waverly*. Michael Branson, *Long Savannah*. Jas. H. Holloway, *Hazel Green*. William McBee, *Old Town Creek*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*. Richmond Baines, *Dalville*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*. Henry Pet-

ty, *Zion*. William Huddleston, *Thomaston*. Nathan Tins, *Kosciusko*. Jonathan D. Cain, *Waterford*.

FLORIDA.—James Alderman, *China Grove*. David Callaway, *Cherry Lake*.

LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Springfield*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*. Joel Ferguson, *Danville*.

INDIANA.—Peter Saltzman, *New Harmony*. Isaac W. Denman, *Gallatin*. Zachariah McClure, *Terre Haute*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*. John B. Moses, *Germanion*.

KENTUCKY.—Jona. H. Parker, *Salem*.

VIRGINIA.—Kehuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dunfries*. Joseph H. Eanes, *Culland's*. William Burns, *Halifax C. H.*. George W. Sanford, *Harrinsburg*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*.

DIST. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

Wm. Crutcher, \$15	Jonathan Neel, \$10
James P. Ellis, 5	John McQueen, 5
Jonathan Holmes, 5	Wm. Huddleston, 5
V. D. Whatley, 5	W. M. Stanton, 1
Ezekiel Hailey, 2	Wm. Harrison, 1
David Callaway, 5	A. McCreary, 2
Jas. Burris, Sen. 2	Jas. D. Williams, 10
Thos. A. Sullivan, 5	Edmund Herndon, 1
Mary Basnight, 1	Jos. Biggs, Sen. 6
Parham Pucket, 1	Nathan Manning, 1
Kimbrel Eatmon, 1	Mich'l Buckhalter, 5
Berry Woodell, 1	Wm. Powell, 5
Thos. Bagley, 1	D. W. Patman, 5
Matthew Parker, 1	John Hand, 1½
Campbel Cordel, 1	James F. Watson, 2
Wm. P. Johnson, 1	Ed. Power, 1
Josiah Jones, 6	Wm. Garrett, 5
Sam'l Williams, 5	John Wayne, 5
Jesse Randolph, Sr. 1	Richard Evans, 1

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 4.

SATURDAY, APRIL 13, 1839.

No. 7.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*State of Alabama, Butler county, }
January 29, 1839. }*

BRETHREN EDITORS: I have a desire to address a few lines to you, but hardly know how to commence. But I will inform you, that I have been a subscriber to the Primitive Baptist for several years past, and can say to you that, it has been a source of great consolation to me to hear of so many precious brethren writing on various subjects, and all contending earnestly for the doctrine of the apostles and prophets, Jesus Christ being the chief corner stone.

I was sorry to learn that brother Bennett declined the editorial department of the Primitive Baptist, yet have too great a love for him, (though I never saw his face,) to bind any burthen on him. I hope the Primitive may still be conducted well, and be a pleasant source of correspondence among the precious brethren throughout these United States.

I wrote in October last, respecting the separation of our Association, and the appointment of a meeting at the Fort Dale church in December, for the purpose of forming a constitution; unincumbered with the schemes and inventions of the day. I herewith send a copy of the Minutes of our meeting, which will give a detail of our proceedings. The Association was organized and held its first session at Fort Dale church, in two miles of my house; and was conducted in the most Christianlike manner I have seen in a number of years. Peace, union, and harmony appeared to flow from breast to breast, and brotherly

love to abound throughout the meeting. In short, dear brethren, the Lord appeared to be with the brethren and sisters generally, and where the Lord is, there appears to be a heavenly place.

Through my affliction of rheumatism I must close, praying God to bless you all abundantly, and enable you through his rich grace and mercy to continue, to steadfastly contend earnestly for the faith once delivered to the saints.

Respectfully yours, &c.

DANIEL GAFFORD.

Extract from the Minutes of the first session of the Ebenezer Baptist Association, held at Fort Dale meeting house, Butler county, Ala. from the 7th to the 10th December, inclusive, A. D. 1838.

11th. RESOLVED, That we attach to our Minutes the Circular Letter presented to the Alabama Baptist Association, by brother L. Haynie, (the writer,) which was rejected by that body, in its original form.

CIRCULAR ADDRESS.

BY L. HAYNIE.

The Alabama Association, to the churches of which she is composed, sendeth greeting:

DEAR BRETHREN AND SISTERS IN CHRIST—By the will of God we are again permitted to present you with another annual address, in which it is our purpose to direct your attention to a subject that you may find in Jude, 3d verse, which reads as follows: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." We also think

it important to quote the next verse, in order to show the reason why the apostle so earnestly gave the above exhortation; for he says in the next verse, "for there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." And now, it is the object of this Association, in the present address, to give a similar exhortation to the churches of which she is composed, and for similar reasons as written above. But we do not expect to notice every particular which we believe is contained in our subject, for our limits will not admit of our dwelling minutely upon all that is contained in the above passage of scripture. But we read, for by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Eph. ii. 7, 8, 9.

And now, brethren, this will lead us to speak of the faith of God's elect, (Paul to Titus, i. 1.) that which is peculiar to the followers of God, (Eph. ii. 8.) with which salvation is connected, which purifies the heart and works by love. This faith consists not only in the belief of the gospel revelation of redemption, and salvation by Christ alone; but, also, in a sole trust in, and dependence on Christ, and the word of his grace, for eternal life, as you may read in Isaiah, xxvi. 4, which reads thus: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Then, surely, this faith is worth contending for. But some may ask, in what way must we contend for this precious faith? In answer to that, we exhort you to search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me, as you may read in John, v. 39. And you will find in that blessed volume, and in the language of our Saviour, that there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. And Paul, in his first letter to Timothy, 4th chapter and 1st and 2nd verses, says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hy-

pocrisy, having their conscience seared with a hot iron." Also, in his second letter to Timothy, 3rd chapter, and from the 1st to the 7th verses inclusive, he speaks more fully of what shall take place in the latter times; and in the next chapter, he speaks of some who "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," &c. &c.

Now, dear brethren, from all the above quotations, we think this is something worth contending for, and something that you should contend against; and God's word is the standard around which you should rally, for in that you have all the testimony you need in contending for the faith which was once delivered unto the saints. Also, you have all the testimony you need in contending against every wind of doctrine which you hear in the world; and also against the new schemes, or the inventions of men, which have not a "Thus saith the Lord" for them, and which are common amongst the Baptist denomination of the present day; and these institutions, or societies, which are now so common amongst the Baptists, we believe to be unauthorized, and without foundation in the word of God; so that you see that it is, indeed, a time that you should contend for the good old way, for faith is the substance of things hoped for, the evidence of things not seen. By faith the elders obtained a good report; and without faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

As regards the society to which we have alluded, we feel assured that it did not exist among the primitive saints; for the Saviour, when on earth, did send out seventy disciples, two and two together, and told them to take neither purse, nor script, nor shoes, &c. which evidently proves to us, that when the Lord calls men to preach the gospel, they should not confer with flesh and blood, but that they should go forth as lambs amongst wolves, and that they should not rejoice, because the devils are subject unto them, through the name of the Lord, but they are rather to rejoice that their names are written in heaven, as you can read in Luke, x. also Mat. x. and Mark vi. Again, we find that when Peter went to the house of Cornelius, that it was by direction of the Spirit of the Lord, and not by the direction of men. We also find,

that when Paul and Barnabas were sent to the Gentiles, that they were sent by the church which was at Antioch, who fasted and prayed; and the Holy Ghost said, separate me, Barnabas and Saul, for the work whereunto I have called them. Acts, xiii. Surely then, it is obvious to every one, that in the apostolic day, it was the church of Christ, under the influence of the Holy Ghost, that sent out ministers to preach the gospel to the heathen world, and not by what are called missionary societies in the present day. Moreover, brethren, we find in the 8th chapter of the Acts of the Apostles, an account of Simon, who bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed from the least to the greatest, saying, this man is the great power of God; and at that time there was a great persecution in Jerusalem, and they that were scattered abroad on account of the persecution, went every where preaching the word. Then came Philip down to the city of Samaria, and preached Christ unto them; and the people, with one accord, gave heed unto the things which Philip spake, hearing and seeing the miracles which he did. Now, brethren, you discover that Simon's witchcraft was exposed by the preaching of the gospel; so that there was only one course left for him to pursue, which was to believe and be baptized, in order that he might have a name amongst the true believers in Christ; and he continued with Philip, and wondered when he beheld the miracles which were done. Now, when the apostles which were at Jerusalem heard of all this, they sent down Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost. And now, brethren, behold, this believer is trying to deceive the people of God. He now offers them money; and tried to buy this power, that on whomsoever (he says) I lay hands, he may receive the Holy Ghost. But the apostles had not so learned Christ; and Peter says to him, thy money perish with thee. Peter perceived that by his wishing to buy this power, he was in the gall of bitterness and in the bond of iniquity. Now, brethren, suppose Simon could have purchased this power with money, would he not have required of people pay for his services rendered to them? and in that way he would teach the people, that they are redeemed with silver and gold, instead of the pre-

vious blood of the Son of God, who loved us, and gave himself for us. Now, we think proper to remark here, that we awfully fear that there some in the present day, that have a name amongst the Baptist denomination, who are possessed with the same principle that many were possessed with in the apostolic day, who think that gain is godliness; and from such withdraw thyself, says Paul to Timothy.

O, brethren, the time would fail us, to tell you of the seven sons of Sceva, and of Demetrius, and the craftsmen, and many others that we have an account of in the Book of God. And these things we do not tell you, because you do not know them, but because you do know them, and we wish to be co workers with you, in putting these things from amongst us, that we may lead a peaceable and a quiet life, as in former days, when there were no Missionary Societies amongst us, for then you could meet together at your churches. You were all of the same mind, and all spoke the same thing; but now, we find that these happy times have gone by, for when the brethren and sisters meet together in the present day, and one speaks after this manner, and another after that, and some will occupy a middle ground, so that you see your language has become confounded, and your condition a very unhappy one. Moreover, as long as you tolerate a system amongst you that is unauthorized in the Word of God, you cannot expect any better times, because the spirit and the flesh are contrary one to the other:

And now for a moment let us notice the language of some of the votaries of the new system. They say, God complains—my people perish for the lack of knowledge. They also say, that if we urge on the mighty cause of Education, Bible and Tract distribution, and through Missionary effort, we know that the millennial day will soon dawn upon the world. They entreat you to hasten; for if we pause—if we hesitate—people will perish forever. Upon the above language we design not to comment; but only to remark, that we hope there is not an individual in the Alabama Association, that believes that God's hand is shortened that he cannot save. Will you hear the language of the Almighty, in setting forth his eternal power and godhead? He says, I am he that liveth and was dead, and behold I am alive for evermore. Amen. I hold the keys of death and of hell. But again: we are told by

some, that we need an improved ministry; or, in other words, an educated ministry. As to the Education, we know no objection, provided the man receives it before he is called to the ministry; for Paul says. 1 Cor. vii. 20, Let every man abide in the same calling wherein he was called. It is also said, that pious men that are called of God to preach his gospel—that they, in their ignorance, will ordain other ignorant men, and in that way a great deal of harm will be done. Oh, what an insult to Deity, that men should say that God has no power to qualify men for the ministry after he has called them! We know that he has all power in heaven and in earth; and that he had power to enable the apostles, who were also called ignorant and unlearned men, to preach to the astonishment of the devout Jews, which were at Jerusalem, from out of every nation under heaven. But we find that we are like to swell our letter beyond what we intended; for since we began to write we find we could fill a volume with the reasons why you should contend for that precious faith which was once delivered unto the saints, and which was delivered to you, and wherein you stand. This only would we learn of you, having begun in the Spirit, are you now made perfect by the flesh; which is the language of Paul to the Gallatians, when he found they had departed from the faith.

But some may suppose that we are opposed to the support of the gospel, from the remarks which we have made; but to the contrary. We know it is the duty of every Christian to contribute to the support of the gospel; but we do not believe that hiring preachers by the year was the practice in the apostles' day; neither do we believe that it is supporting the gospel, in the strict sense of the word. But we give our views in the scripture language, as you will find in Peter's first general epistle, 5th chapter, which reads thus: The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. Now, brethren, we have Peter's language, which should be a sufficient admonition to every minister. And on the other hand, we have Paul's views as regards the duty of

the church, as you may read in Paul's first letter to the Corinthians, and the ninth chapter, which is too lengthy to be here inserted, and which we hope the churches will read, and that they will take the admonition of the apostle as regards their duty in that matter. So then, when your course is finished in this world, and your duties, and your troubles are over, you will go to receive a crown of glory which will not fade away. And we pray you to stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.

We now commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. Amen.

FOR THE PRIMITIVE BAPTIST.

*Houston county, Georgia, }
December 3rd, 1838. }*

DEAR BROTHER BENNETT: I am just old enough to have a faint recollection of the pleasant seasons that the churches enjoyed, when the humble followers of Christ were united, and the ministers of the gospel were under no control of a board to direct their course; but went where the spirit bade them, teaching none other things than those which our Saviour and his apostles taught. No hirings to form missionary societies, no begging of money to educate young men for the ministry, or to send the gospel to the heathen, or to pay for the printing of bibles under the pretence of giving to the poor and afterwards selling them; and a great many more schemes to fill their pockets with lucre. But thus saith the Lord: Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptised shall be saved; but he that believeth not, shall be damned—freely ye have received, freely give.

Thus, in obedience to the command of their heavenly master, who had qualified, called and sent them, would they take their journey to preach the gospel, from the express declaration of Jesus Christ, Matt. 10. 9, 10: Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, and the laborer of his hire. Luke, 10. 9. Nothing was heard about what are now termed benevolent institutions; the children of God could rejoice,

when sitting under the sound of the gospel which was preached unto them; not in the words which men's wisdom teacheth, but in the spirit and power of God. But those pleasant seasons were not long to be enjoyed unmolested, Gala. 24, and that because of false brethren unawares bro't in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. Jude speaking of them says: These are murmurers, complainers, walking after their own lust, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. (See Jude from the 12th to the 23d verse.) And for a further description of them, see Paul's 2nd epistle to Timothy, 3rd chapter down to the close of the 8th verse, which says— Now as Janes and Jambres withstood Moses, so do these also resist the truth.

But I will forbear quoting scripture at present to give a description of them, and recommend you to the good old admonition, **COME OUT OF HER, MY PEOPLE:** for which we feel thankful to God, that there are some that have taken a decided stand against all the lucrative and unscriptural institutions of the day. Now to the improved Baptist ministry, the necessity of qualifying young men for the ministry, &c.; such phrases have become familiar from the frequent use that is made of them, whilst every argument possible is used to settle it upon the minds of the human family, that such is of divine authority and consequently demands their support; which doctrine has no foundation in the scriptures either of the Old or New Testament, but is of human invention and has its foundation in the bosom of an aspiring priesthood. In the first place, we purpose to notice the method of qualifying ministers of the gospel; and first a fund is to be raised, for without money the machine would not go; and in order to raise the desired and all-important fund, runners are employed who perhaps are as well skilled in weeping, as were the women in Jeremiah's day, Lamentations; bewailing the wretched situation of the heathen, and the scarcity of efficient ministers to fill important places—all for the want of money. While from east to west, both men and women are called upon to aid the cause of God, by giving money either to Missionary, Bible, Tract, Temperance, and Sunday School societies, or to the education fund of the Baptist Convention; for it makes but little differ-

ence to which it is given, as they all empty into the same bag at last. At length a fund is raised and the machine commences its operation of qualifying ministers of the gospel. These must first produce a certificate from the church, and also their call to the ministry. They are then examined before the board on their experience. Thus God must first call, and man qualify and thus in the strongest terms impeach the wisdom and power of God, for calling such to preach as are not competent to the work whereunto he hath called them, and are setting up the wisdom and power of man above that of God. For which is the greatest, to call a man to perform a piece of work, or to qualify him to do the work? and which requires the most wisdom, to call or to qualify? Certainly it requires more wisdom to teach and qualify, than to call. But as an argument to prove the necessity of educating those whom God hath called to the ministry, we are told that learning is necessary in all other professions; and further, that if we have a suit in court, we secure the services of the most learned and skilful lawyer, even at a much greater expense.

Our modern Bable builders, having entirely failed of thus saith the Lord to support their doctrines, find themselves very much established from the consideration of the above argument; not only in educating young men for the ministry, but also in their justification of receiving the greater prices for their services. But if the above argument is to be taken as an evidence to prove the necessity of educating the ministers then, agreeably to their theory, we mean those who are advocates for remodeling the ministers of the gospel, the preaching of the gospel is a trade. For it is evident, that where there is a profession made of learning, whether it is lawyer or doctor, or any other profession made of learning, it is for the purpose of earning a livelihood, and their qualifications for their profession secure to them employment. Then if the preaching of the gospel is to be converted into a trade, perhaps it would be beneficial to educate those ministers thus employed; but yet the necessity of educating those whom God hath previously called to the ministry, does not appear from the above argument; for if so, notwithstanding our suit was pending in court and our lawyer employed, we should have to give him suitable qualifications before he could attend to our suit, which would

bespeak ignorance in the employer or throw contempt on those judges, who had previously examined and licensed said lawyer.

A second argument in favor of a learned ministry is, that if we are dangerously ill, we secure the attendance of the most skilful physician within our reach. The above argument is brought forward to evidence the necessity of improving or bettering the ministers of the gospel; which argument does not afford the least shadow of evidence. For if so, notwithstanding we were dangerously ill and had called for a physician, he would first have to be examined and if found to be a physician, might then be destitute of the requisite qualifications. And by the time he had received the necessary qualifications, his patient might be past a cure, or his mind so confused by this new method of making physicians, as not to administer his medicine in its purity, and the consequences might be dangerous. Equally so with regard to the ministers of the gospel, if they should give into the idea of men's qualifying ministers of the gospel; they might get their language defiled and become so much contaminated with the wisdom of this world, as not to preach the gospel in its purity; but adulterate it with men's wisdom so much, that instead of its proving a savor of life, it might prove a savor of death; while they cry peace, peace, when there is no peace.

A third argument, equally as weak as those above is, that ministers are ambassadors for Christ, and that we should complain if our government should send ambassadors to foreign powers who were illiterate and ignorant of the principles of our government; when at the same time, they might have sent men every way qualified. We admit that ministers are ambassadors for Christ, and their language is, be ye reconciled to God; but instead of being reconciled to God, we find such God-dishonoring arguments brought forward to blind the minds of men, and thereby to evidence the necessity of qualifying, or remodelling those whom God has previously qualified by the effectual working of his mighty power. But against whom should we complain, if government should send ambassadors who were not competent? against the ambassador or the government? The answer is, against the government; for they might have sent men every way qualified. But suppose our government sends ambassadors, such as meet the approbation of our government, and after they arrive with the

embassy a foreign court was to have them examined before a committee concerning their qualifications, and afterwards undertake to qualify them to their own liking; would it not be throwing contempt not only upon the ambassador, but much more upon our government? would it not be an impeachment of the wisdom of our government, for a foreign court to attempt such a thing, and would it not arouse the spirit of our nation and call forth their indignation for revenge upon such intruders? Certainly it would. And who sends the ministers of the gospel? is it the people, the church, or is it God? The answer is, that it is God who sends them. Well, if God sends them, against whom should we complain? hath he not as much power to send men every way qualified as our government has, and would it not be a strange procedure for our government to call and send ambassadors, and leave it for others to qualify them? every reasonable mind will say that it would. And why? because so much depends upon the embassy. And would it not be strange, and passing strange, for God to call and send his ambassadors, and leave it for men to qualify them? And why? because so much depends upon the embassy on which every minister of Christ is sent, and also from the inability of men to qualify; as you may read in 1st Cor. ii. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. In this text you may see, that it is not in the power of the natural man to teach, nor to receive the things of the Spirit. And the 10th verse of the same chapter shows in what manner this spiritual knowledge is communicated, which says: But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things; yea, the deep things of God. What more is wanting?

Again: It is said that the scriptures require an improved ministry, and that our Saviour instructed his disciples three years before he gave them their commission. If what is meant by the scriptures requiring an improved ministry is to be understood, that they should not teach for hire nor divine for money, neither teach for doctrine the commandments of men, then we concur in the declaration; but if the idea intended to be conveyed is, that the scriptures require a learned ministry, we must say, that the idea is erroneous and contrary

to revealed truth; as may be seen from the following scriptures: Job—He taketh the wise in their own craftiness. 1st Cor: But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are. And another scripture says, that no flesh should glory in his presence. And as for our Saviour's instructing his disciples three years before he gave them their commissions, we have no objection; for it follows, that he did not give them their commissions and leave them for men to qualify; but taught them himself, as he also does his disciples. For the scriptures say, all thy children shall be taught of the Lord. But it cannot be proven, that one of his disciples had a book during the three years. Perhaps it would be much easier to prove, that treasurer Judas had the bag and bore what was put into it, and that he made a considerable complaint because of the ointment that was put upon our Saviour; as many of his successors also have done on similar occasions, making use of his favorite text: wherefore is all this waste? But it is said again, that Paul charged Timothy on two occasions to give himself to study. We answer, he did; but he did not say, go to school; but to study the scriptures.

Having noticed a few of the arguments brought forward in favor of educating those whom God hath called to the ministry, we shall in the next place bring forward a few texts of scripture and lump them together, which I think will set forth God's method of making ministers. We have seen from the above arguments men's method of making ministers, which is first for God to call and man to qualify; but this is not God's method, as we shall try to show from the scriptures. And first: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord—for after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe—and no man taketh this honor unto himself but he that is called of God, as was also Aaron. Many more texts to the point might be added, but that God calls and qualifies is evident from what Peter says about it: For the prophecy came not in old time by the will of men, but holy

men of God spake as they were moved upon by the Holy Ghost. Paul agrees with Peter, and says: Which things also we speak, not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth—comparing spiritual things with spiritual. Again: For the spirit searcheth all things, yea, the deep things of God. Luke: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 1 Gal. 11. 12: But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. The scripture is plain upon this subject, for if holy men spake as they were moved upon by the Holy Ghost, and the apostles spake not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth, the idea of improving the ministers or educating young men for the ministry is of modern invention, and is not warranted from scripture; consequently, it is an evil imposed upon the people, and money is the object, for the love of money is the root of all evil.

HARRIET C. PEACOCK.

Athens. Ga. Jan. 28th, 1839.

DEAR BRETHREN EDITORS: I think the Old School Baptists in Georgia are gaining strength, although surrounded by a host of missionary hirelings and their understrappers. I send you a few lines of poetry I received from an old brother in the hill country. If you see cause to publish it, I should be glad to see it in print. Brother J. Lawrence can examine it, and see if it will help Tom Thumb to pull off the sheepskin; if not, throw it by.

1st. Some say, that there is no baptism but that of the Holy Ghost;

But as I am taught by the scriptures, I can prove to the reverse.

The Holy Ghost fell on the people, when Peter was preaching the word,

Then Peter commanded baptism, to them in the name of the Lord.

2nd. Saul he was a great persecutor, against the disciples of God;

He went to the priest and got letters, and cheerfully went on his road;

But as he drew near to Damascus, before to the city he came,

A light shone around him from heaven, in brightness exceeding the sun.

3rd. He fell to the ground, heard a voice saying, why persecutest thou me?

Then Saul he began to enquire, as though some one he did see,

I am Jesus whom thou persecutest, O why persecutest thou so?

'Tis hard for thee to be striving against what you can't overthrow.

4th. Then Saul he began to inquire, Lord, what wilt thou have me to do?

Arise, and go into the city, and it shall be told unto you.

He did'nt say, Go, join some profession—'tis no matter what way you go—

But you shall be taught in the city, by my word what you shall do.

5th. Ananias, as he was appointed, a teacher of Saul for to be,

The Spirit it bid him go to him, in scripture you plainly may see;

Go, search in the streets of the city, in the house of one Judas doth lay,

A man who is called Saul of Tarsus, behold unto me he doth pray.

6th. Ananias he laid his hands on him, and said unto him, brother Saul,

The Lord even Jesus hath sent me, that scales from thine eyes may fall.

We have it from Paul's own confession, Ananias unto him did say,

Arise and be ye baptized, for the washing of thy sins away.

7th. As the Eunuch and Philip were talking together concerning the Lamb,

And as they rode on in their chariot, thus near to a water they came;

The Eunuch cried out unto Philip, behold here is water we see,

What then is the cause that doth hinder, that I should not be baptized be?

8th. They both went down into the water, and when they came out on the shore,

The Spirit caught away Philip, the Eunuch he saw him no more;

He went on his way rejoicing, believing in Jesus' name,

By this he surely felt comfort, when out of the water he came.

9th. John he was baptising in Enon, because there was much water there;

Which proves the way of immersion, to me evidently and clear,

John never had water brought to him, in scripture we don't understand,

Nor was he baptising the people, with what he could hold in his hand.

10th. We are buried with him by baptism, O how can you get over this?

Or how can you bury a man with a handfull of dirt in his face?

Or how can you say you are washed, when you are not all over clean?

How can you come out of the water, when none but your faces went in?

11th. When Jesus was with his disciples, and in his arms took up a child,

If he'd have said bring me some water, and let me this infant baptise;

Then I would believe in your method, and I would have mine sprinkled too;

And if you have any proof for it, I wish unto me you would show.

12th. Jesus sanctified the water, also sanctified the tomb;

He sanctified them for believers, for out of them both he did come.

When Jesus was baptised in Jordan, the Spirit came down like a dove,

A voice saying, I am well pleased, in Jesus the Son of my love.

13th. The people believed Philip's preaching, he bapised women and men;

He did not baptise their infants, because he could not teach them.

You make void the commandments of heaven, and follow traditions of men—

These words Jesus spake to the pharisees, as he was talking with them,

I subscribe myself yours, in love.

FRENCH HAGGARD.

TO EDITORS PRIMITIVE BAPTIST.

*Claiborne county, Tennessee, }
February 20th, 1839. }*

DEAR BRETHREN IN CHRIST: We have had the satisfaction of perusing some of your productions, and are highly pleased with the Primitive Baptist. We have spoken to some of our Baptist brethren to have them sent on to us, but for some cause unknown to us, they have failed to send them; which has been the principal cause we have not wrote on sooner. We wish you to send us the papers, that is, one each, that we can sit and read at our own firesides, and none to make us afraid.

We belong to the Powel's Valley Association, and we feel to give you a small sketch of her situation. She has been so much infested with this new religion, that has so lately made its appearance, that those brethren and sisters that did not wish to have the new way for their guide, and supercede the necessity of trusting alone in free grace, that we became so much confused that twelve months ago last August we dropped all correspondence with all Associations. And since that time there have been divisions in churches and in such a way, that the missionary and temperance society part have entirely become separated from those that stand upon the old principles that they were predicated upon. And those missionaries are making in appearance great havoc in our churches, yet we believe it is all for the better; for whenever an ox stalls often with a load, we do not think he is of any account; and when we see Baptists stalling at the doctrine of election and running after those missionaries and choking, saying, it is a

hard saying, who can hear it; we think they are not worth having their names recorded in our church books.

Now, dear brethren, please send on the papers, and we are ready to comply with the terms and will take pleasure in doing so. Your earliest attention is solicited by your brethren in gospel bonds.

THOS. C. NORVELL.
WM McBEE.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 13, 1839.

TO EDITORS PRIMITIVE BAPTIST.

*Johnston county, N. Carolina, }
February 26th, 1839. }*

BRETHREN EDITORS: I take the privilege of informing you, that I want your papers another year, though somewhat difficult in getting them, there being so much history in the world. For the scriptures inform us, that the rich man and the poor man both died, and then what? why we have no account that the rich man was carried by the angels. Now we have no account that they thought enough of the poor man even to bury him; but blessed be God he was taken care of, and God will take care of all his poor, humble, penitent creatures. But the rich man could be buried, and no doubt but in great splendor too; but where did he go? In hell he lifted up his eyes, being in torment, and saw Lazarus afar off in Abraham's bosom, and cried out, father Abraham, send Lazarus to dip the tip of his finger in water to cool his parched tongue. It could not be admitted, but Abraham said, son, remember that in yonder world thou had the good things and Lazarus evil things; but now he is comforted, and thou art tormented. He then begged father Abraham to send Lazarus to warn his brethren, for he had five, lest they come into this place of torment. Abraham exclaimed, they have Moses and the prophets, let them hear them.

Yes, indeed, for I thought that if we would not hear the scriptures, we would not hear one though he arose from the dead. But reading a few numbers of the Primitive Baptist, I found they were consoling to the Christian. It does my heart good to hear of the distant brethren all over the country, contending for that precious faith once delivered unto the saints. May the

Lord keep us in the bounds of truth, that when we are done with this mode of existence we may reach the happy climes of glory, where we may bathe in seas of heavenly rest, is my prayer for Christ's sake, Amen.

B. WOODSELL.

TO EDITORS PRIMITIVE BAPTIST.

*Henry county, Virginia, }
12th March, 1839. }*

BRETHREN EDITORS: I have received your valuable papers ever since last April, and am well pleased with the doctrine contained therein; as they seem to hold forth truth and detect error, which I believe the Lord's people will do, and which I believe is their duty to do, and to speak often one to another, and to comfort one another. For the Lord says, comfort ye my people, saith your God.

And as for the ocean of missionaries, and men-made and devil constituted societies, I am of opinion that they will not last; although the Lord may suffer that ocean in the time of this great tempest to toss the ship containing the little flock, till they may think they are almost ready to sink, and may cause them to cry aloud, Lord, save or we perish. Then the Lord will rebuke them, and there will be a great calm. Then shall the Son of Righteousness arise, with healing in his wings; and they that are with him in the ship of safety, shall grow and thrive as calves of the stall.

I think, brethren, that the Baptists here seem to stand firm. I shall not say Old School Baptists, for I read of but one Lord, one faith, one baptism. I think we have the gospel preached to us in its purity. Our watchmen seem to be faithful. I think they preach to us Jesus—not a part Jesus and part man.

May the Lord bless and strengthen and establish you in all truth, is my prayer for Christ's sake. HARDIN NANCE.

TO EDITORS PRIMITIVE BAPTIST.

*Blackville, So. Carolina, }
March 10, 1839. }*

DEAR BRETHREN: I again have the pleasure to send you the names of six new subscribers. Please forward them your paper, and as soon as they receive the first copy I then will forward you the amount. I also am happy to find your paper takes

in this section of our country as it does, especially by the Old School.

I remain yours in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Troup county, }
March 7th, 1839. }*

BRETHREN EDITORS: I went to the post office in Lagrange last Tuesday and inquired for letters and papers, and the postmaster handed me a tract or pamphlet directed to Elder and Deacons of Lebanon church, Troup county, Georgia. I took it, and on examination I found it was titled, Efficiency of the Press in Burmah. And when I read the piece through, I found that it was published by the committee of the American Tract Society; and I found that the design was to get money, by telling us the great good they had (done by publishing and distributing tracts. And speaking of their different modes of operation they say, each of these departments affords an easy method of presenting divine truth to the minds of many who would be reached in no other way. Now we do not believe that doctrine, therefore are not willing to give our money for the support of those things.

This thing was printed in New York, and we live a long ways from that place and do not know the folks that send them to us; therefore, brethren, if you should see any of them, tell them that Lebanon church does not pay money to support no such things; and if they will desist sending us their publications, it will save them some trouble and us the expense of postage, &c.

I am, dear brethren, yours, as ever.

ANTHONY HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

*Marion county, Tennessee, }
Feb. 7th, 1839. }*

MICHAEL BURKHALTER, to the strangers scattered through all the United States and Territories, and to the elect Lady and her children, sendeth greeting:—

VERY DEAR BRETHREN IN THE LORD; Your unworthy brother having been much refreshed and encouraged in these perilous times, by your communications to me thro' the Primitive Baptist, I have thought perhaps it was my duty to endeavor to return

the favor, by giving you some account of the times with us; and also to stir up your pure minds to give all diligence to the several duties that your Lord has enjoined on you

And first, I will inform you, that coldness and barrenness of soul in some degree prevail among the churches, yet union and brotherly love abound. The spirit of antichrist has done but little more than scatter a few seeds of discord among us, but the most of them appear to have fallen on a barren soil, or at least on ground that was not congenial to its kind, and therefore have abided alone. The Old Fashioned Predestinarian Baptists in this country appear more and more confirmed in the opinion, that the mission schemes and plans are a system of speculation and priestcraft. The above opinion is substantially evidenced to my mind by their own writings; for I have been reading the Biblical Recorder and Southern Watchman ever since last spring, (I have read thirty-six numbers of the above paper.) and I have tried to put the most charitable construction on their efforts that I possibly could, and have tho't that it might possibly be that the Lord was in it, and if so we ought not to oppose it, least we should be fighting against God; but when I bring them to the word of God and search for its likeness, (remembering that there is no new thing under the sun,) I can only find it in the conduct of Ishmael, Balaam, Micah's priest, Jezebel's prophets, and all the prophecies both in the Old and New Testament, both of the coming and progress of antichrist. If I am wrong in my judgment, I trust that God will forgive me and rectify me; but with the above opinion, I come to the second thing proposed.

1st. Ye ministers of Jesus Christ, know ye that ye are set on the walls of Zion as sentinels to watch for the approach of the enemy; and should a watch be unfaithful to his trust, the enemy will get within the camp and surprise the army. Therefore, suffer your unworthy brother to say to you, Lift up your voices like trumpets, cry aloud and spare not. Show to Israel her transgressions, and Jacob his; and also when the Assvrian shall tread in our palaces, (churches,) lift up the seven shepherds, (principal prophets,) and eight principal men, (apos'tles' writings;) be faithful in the cause you have espoused, for much of the safety and health of Israel's camp depends on you. You are the church's eye, mouth

and hand; and remember, if thou seest the Lord coming and warn not the people, and the Lord come and any of the people be taken, their blood will be required at your hand. But if thou should sound the alarm and they will not hear, and if any be taken, then their blood will be on their own heads.

2nd. Deacons, see to your ministers, you are their helpers; let them not fail to discharge their duty to the church and the world for want of your aid. Exhort your brethren the laity to help with their carnal things and prayers.

Dear brethren all, abound in the work of the Lord, knowing that your labor of love is not in vain in the Lord.

I must close for want of paper, my sheet is full. Farewell in love.

MICHAEL BURKHALTER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Hall county, }
March 7th, 1839. }

BRETHREN EDITORS: I have received three numbers of your paper and am highly pleased with it, for through its columns I can hear of very many of God's dear suffering children in many parts, and find them as I believe contending for the faith once delivered to the saints; and do rejoice that there are yet a few who are on the foundation, and are not carried away with every wind of doctrine advanced in these days.

I live in the bounds of the Chattahooche Association, where the new institutions of the day are very much delighted in by many, and the hirelings are hunting them out and for their money. But there are some who cannot see nor go with them into their new unscriptural institutions, and therefore are looked on as the least and last of professors.

Well, brethren, let us bear this little name, and be found with that little flock of whom Jesus speaks and says, it is your Father's good pleasure to give you the kingdom.

Some of Paul, some of Apollos,
Some of Cephas—few agree;
Jesus, let us hear thee call us,
Help us, Lord, to follow thee.
Then we'll rush through what encumbers,
Every hindrance overleap;
Fearing not their force or numbers—
Come, good shepherd, feed thy sheep.

As yet there has been no bursting asunder in the Association or churches, but it will not come unexpected to me; for there

is much division in opinion on these things here. So, dear brethren, let us endeavor to hold fast to what we are taught in God's word, and flee every evil, though it be taught by men or devils. So I close with the words of the poet, after recommending you all to the book of God for counsel.

Here's heavenly food for hungry souls,
And mines of gold t' enrich the poor;
Here's healing balm for every wound,
A salve for every festering sore.

JOHN WAYNE.

TO EDITORS PRIMITIVE BAPTIST.

La Fayette, Chambers county, Ala. }
March 15th, 1839. }

DEAR BRETHREN: This is the first time my name has appeared in this paper, and as I have much anxiety for its prosperity I hope I will not be thought officious in forwarding to you some subscriptions, (though not an agent.) I have read with much pleasure a few numbers of the Primitive Baptist since last fall, and should have become a subscriber earlier, but did not consider my present residence permanent. The sentiments avowed through its columns lead me to much reflection on gone-by days, when brethren met and parted in peace; when each breast glowed with love, and the best passions moved from heart to heart; when all was joy, and each one sympathised with his brother. But those golden days have past, and like the early dew are gone; and confusion, strife, and hatred characterize the church in its present degenerated state, which is lamentable to the Christian. And the solemn enquiry presses involuntarily on the minds of the followers of Jesus, what is the cause of so visible a change in a few years?

I will now make a solemn appeal to my brethren generally: Is the cause fundamental, or is it superficial? Let each one answer the important enquiry. Then I come to the conclusion, as the church has had its vicissitudes from time immemorial, its energies have been relaxed and its vigilance been suspended in some degree, until in its torpid state those things claimed to be benevolence have obtained foothold, and like the sentiments of Corah and his rebellious associates have survived their death, and like a dreadful gangrene are still corroding the vitals of the churches. Many things have been appended to Christianity, modern institutions with all their baneful influence have been presented to the unsuspect-

ing mind, and the world of mankind who are characteristic of its fondness for novelty, have grasped its delightful appearance in their fond embrace, until the church and world have become united, in which there is no agreement, and the church having slept till these sentiments claim the right to its administration. And this is an element not adapted to the existence of the humble follower of Jesus, consequently in the reaction a convulsion naturally follows; such is the division of churches, in order to get relief from these things. For the Christian says, in contemplating the plan of salvation and the mercy displayed in his deliverance from guilt and condemnation, let there be no restraint in my feelings, but let me without reserve breathe my whole soul to God in his sanctuary, free from strife or cold formality.

Now, brethren, during the time the division has been progressing in the Baptist denomination I have wept over it; while bleeding under the enormity of its trammels, I hoped for some time it would not be final. I looked back to passed days, I contemplated circumstances connected with the church in former days, I asked myself for what purpose the church was originally formed; was it for the purpose of resisting the sword of persecution then pointed at its breast? No, it was that each member might keep a vigilant watch over others, and being persecuted they could comfort and sustain each other in a divine line, that the world of mankind might be constrained to acknowledge that they were the true disciples of Jesus. But these characteristics were lost in the conformity to this world, which was the strongest evidence that the church had departed from original customs and its former purity. I saw the division must be final, and knowing I must be identified with one party or the other, I knew I must act and that act to be final, or rescinded by concession. As such, regarding myself incompetent to make so important a decision, yes, when viewing the greatness of God and the vast importance of his cause, I am just ready to sink down in insignificance before him and exclaim, "How unsearchable are his judgments, and his ways are past finding out"—consequently from the necessity of my case, and one involving so much importance, I took the matter under prayerful investigation, and in this situation I had many thoughts. I loved the cause of God which I had espoused, and the sentiments of the Primitive

Baptist were the sentiments corresponding nearest with mine; but the declaration of non-fellowship was too formidable for me to surmount. I wished my lot had been cast where these things that disturb the churches had never been known, that the Old School churches had been to themselves without using such means to become untrammelled from the new fangled notions of modern times. Such were my lingerings, and such the anxious corrodings of my heart, till my peace departed from me; and I can say my desire and prayer was, Lord, thy servant is willing to be any thing thou wilt have him to be, only give me decision and peace; till finally I was compelled to come to the conclusion, that this was the only safe course, and one in my judgment most for the glory of God and peace of his church. Since which time I have had a degree of peace for a considerable time previous unknown to me.

And here, brethren, I will remark for the comfort and advantage of my brethren, as it is for you I make this communication, that in reference to the declaration of non-fellowship, that there are many precious brethren who look upon it as I once did, a harsh measure; but, brethren, this conclusion is drawn from a superficial view of the cause leading to this act. The sentiment exists in the heart, and I ask, is the guilt or innocency of the act increased or diminished, by the expression of the sentiment? And truly there is a cause and a fundamental one, and the only object had in view is, to unfetter the church and let it be restored to its original purity. And here, I remark, is the only hope I have that the fundamental doctrines of the Baptists, which have existed from time immemorial, will be preserved and cherished; without which, I ask, where are those doctrines that comforted in life and sustained in death our ancestors?

Finally, brethren, farewell. Be strong, be steadfast, and let nothing move you. I might add much to my present communication, but I will desist; and would recommend particularly to my brethren the course of a prayerful investigation. Compare the present with former times, in reference to the church, and see if there is not a fundamental cause; and make the serious enquiry, will that cause be removed, and will such times ever be enjoyed by the church again. Yes, I look forward with anxious hope to the time, when peace and tranquility shall pervade the church, and

these things corrode its vitals no more. May the Lord of his infinite mercy direct us in life, and when the fleet lapse of years shall declare time to be extinct, may we then be enabled to adopt the language of the apostle, "I have fought the good fight, I have kept the faith, &c."

In the best of bonds I remain, yours, &c.
BENJAMIN LLOYD.

FOR THE PRIMITIVE BAPTIST.

*Lexington, Oglethorpe county, Ga. }
Feb. 28th, 1839. }*

DEAR BRETHREN EDITORS: I send a few lines for the purpose of obtaining a few papers for new subscribers to the Primitive, and to have old ones continued and some discontinued.

The state of things in religious matters continues with us much as they have been for a long time. Some in word and action seem to be crying. Great are the institutions of the day—and I reckon one reason why they are spoken so highly of by many is, to induce others to give more money, the very article in which their greatness consists. For I see a piece some few days ago, which stated, that God in his providence evidently required the people without delay to make up at least thirty thousand dollars, or else his cause (as they call it,) must stop still. Such idolatry I am sorry to hear of, much more to see it in public print. The pamphlet I saw it in, was said to have come from Burmah, and in all its contents, money is evidently spoken of as the cause and their works the effect. And in my opinion they are both alike, that is, corruptible and idolatrous. And I think any man that will read his Bible impartially, and compare things that have been with things that are now, is obliged to come to the same conclusion, that is, that every religion that is dependent on money, and will or does stop without it, is of the devil; and not of a spiritual, all-wise, all-powerful and independent God.

Dear brethren, let us endeavor to try the spirits of what kind they are, and that too by the blessed word he has given us as an all-sufficient rule of faith and practice. And I believe his spirit never teaches the least matter that is contradictory to his word, others professing to the contrary notwithstanding; I mean by their actions, which speak louder than words. May the Lord ever enable us to examine ourselves (by his word,) whether we be in the faith

once delivered to the saints; and if we are in that faith, may we continue in the things we have learned, and have been assured of knowing of whom we have learned them.

Yours, dear brethren, as ever.

DAVID W. PATMAN.

FOR THE PRIMITIVE BAPTIST.

*Florida, Gadsden county, }
March 8th, 1839. }*

BRETHREN EDITORS: I have got five more subscribers to your paper the Primitive Baptist. This paper is greatly beliked through this part of the country. We believe it to be the means of uniting the Primitive order and restoring peace and love, and to the honor and glory of God.

We want you to insert the following church matter in the Primitive Baptist as soon as convenient.

Yours with respect.

JAMES ALDERMAN.

BELOVED BRETHREN: We, a people as we hope of the Lord, by a well meditated point have this day concluded while in conference in the Hepsibah church, by a unanimous vote, to declare an unfellowship to all the institutions of the day. We believe this to be the best plan for us, as we are all of one mind; and we believe it will be the means of retaining peace and love in this church. Therefore, we do not fellowship any one that holds to the missionary and temperance societies, Sunday school unions, with all the new inventions of men.

Therefore, we the Baptist church Hepsibah, in Florida, Gadsden county, do pronounce this day, that we will not have fellowship with any, according to the above-named, inventions of the day.

Done by order of the church.

*David Alderman, C. C. }
James Alderman, } Deacons.*

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Pike county, }
Feb. 18th, 1839. }*

BRETHREN EDITORS: I have frequently thought that I would write you a few lines to give you some of my views relative to the Baptists of my acquaintance; but have hitherto failed to do so, for two reasons: one is, I am sensible of my weakness; and the other is, there are so many sorts of them, that I am hardly master of language to describe them to you. Altho'

it has been my lot to be one of the contenders in the Association to which I have formally belonged, and though our controversies have been face to face and our divisions pointed, and though I have noticed their movements with all my eyes; yet I confess I am at a loss to describe them to you. I should not be astonished at my failure, (knowing my ignorance;) but the truth is, they cannot describe themselves.

There are two classes of Baptists whose character is easy to understand, (to wit,) the missionary and the anti-missionary—or in other words, the predestinarian and Arminian. I am acquainted with a good many acknowledged missionaries, and with equally as many Arminians; in fact, I know of no missionary Baptist who is not in my judgment an Arminian. I would feel disposed to tender a tribute of praise to God for his goodness manifested to me in giving me an acquaintance with some who are disposed to mark them that cause divisions and contentions contrary to the doctrine of Christ, and not only to mark them, but to avoid them. In order to obey this heavenly injunction, the Oakmulgee Association at her last session, declared non-fellowship with the whole gang. At this act there arose a considerable argument, and terminated as in all similar cases, (i. e.) the missionists to themselves and the Old Baptists to themselves. As for that curious sort, I know not where they are; if their actions will do to judge by, they are no where. They are neither Arminians nor predestinarians, missionaries nor anti-missionaries; they are opposed to missionary movements, and in every instance oppose the missionary opponents. So that I cannot describe the Baptists to you better than to say, that we have Baptists here from the real old hard shell down to no shell at all.

Yours, respectfully,

THOS. C. TRICE.

FOR THE PRIMITIVE BAPTIST.

Roane county, Tennessee, }
4th Feb. 1839. }

DEAR BROTHER BENNETT: I again have taken up my pen to write a few lines to you, notwithstanding you have resigned your station as Editor of the Primitive Baptist.

Many, very many, things of importance arrest my mind at times, about which I would write if time and ability would ad-

mit; but seeing so many able pensmen employed in writing, lest I a poor fallible mortal might do an injury to so good a cause, I forbear. Yet I hope the Primitive Baptist may be conducted in such a manner as will redound to the glory of God and the comforting of his dear afflicted people.

So no more, but I remain your affectionate brother in the Lord. So farewell—may the great Head of the Church be with us all, and enable us ever to live to his honor and glory. Amen.

ASA NEWPORT.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Oglethorpe county, }
February 6th, 1839. }

DEAR BRETHREN EDITORS: I again take my pen to inform you, that I am not tired of reading your paper, the Primitive Baptist; for it is a source of consolation to me in this dark day of trial and persecution. But we are still trying to stand fast in the liberty of the gospel, some of us; and some are breaking ranks and running from us, because they are not of us. And I am glad to get clear of them, for I want to be separate from them and live in peace once more. May God help us so to do, is my prayer for Christ's sake.

So no more at present, but I remain your brother in tribulation.

JOHN LACY.

TO EDITORS PRIMITIVE BAPTIST.

State of Mississippi, Attala county, }
Feb. 14, 1839. }

DEAR BRETHREN: For the first time in life I send you a few lines for publication, if you think they will not impede the circulation of the Primitive Baptist.

I am a Baptist, and you may judge of me as you please, whether Old or New. I speak as to wise men, judge ye what I say. In my obscurity I have noticed some things in the struggles of religious controversy on both sides of the question. I now ask question: Has the Lord any children in this world? If he has, they are not bastards, neither are they the children of the flesh. And it is said, that wisdom is justified of all her children; as such, she has never produced a fool. Tho' they may be illiterate, as many of them are, yet this truth overrules one thing: I know whereas I was blind, I now see.

The foolish virgins no doubt had every advantage of life relative to religion and profession after the flesh; but wisdom never produced a fool—these were fools when they started, and fools when they knocked for entrance

I now ask, is there any way that a soul can be saved, without regeneration? I answer, that it is impossible. Ye must be born again, not of corruptible seed, but of incorruptible. This brings me to that doctrine, taught by him that could not err. I yet speak as to wise men. Were we active in our own generation, or not? Most assuredly we were inactive. I ask, which is the greatest work, generating matter or regenerating an immaterial soul? I conclude that the soul is of greater moment than the body, yet strange as it may seem, men who cannot change one hair are so inconsistent with their own senses. Something must be done or the world will go to hell—help, help. Well, work more and talk less, and save the world if you can. The soul is worth more than the world, if you save the world I do not know how you are to save a soul.

I yet speak—if any two of you shall agree in any one thing, it shall be granted. God is able to save a soul or souls; and I really think if prayer was offered up in place of self-effort, for peace and union among God's children, times would be better. Yet wisdom is justified of all her children. They are not the children of the flesh, they are born from on high; in this world they shall have tribulation, but in me, saith Christ, ye shall have peace. Fear not, little flock, it is your Father's good pleasure to give you the kingdom.

I have thus spoken for the first time in this scribbling manner. Yours, truly, &c.

JOEL HARVEY.

TO EDITORS PRIMITIVE BAPTIST.

Utoy Creek, Campbell county, Ga. }
March 6th, 1839. }

BRETHREN EDITORS: The effort-people, as they call themselves, are not doing cash business in this section; they seem rather to hang down the head & have but little to say. We hear from the north, that God in his providence requires thirty thousand dollars the present year for foreign purposes; and I cannot tell how they have learned so much; but perhaps it is the god of missions, that is so earnestly prayed to in the Christian Index. For if it is the God of

Israel, he has never said any thing about it in his word.

Nothing more. I remain yours, affectionately.
JOSIAH GRESHAM.

TO EDITORS PRIMITIVE BAPTIST.

Green county, Ala. 12th Feb. 1839.

DEAR BRETHREN: I am glad that I can inform you in verity, as I believe, that the "Prim." is gaining ground in this region. I hope to continue its patron (though unworthy) as long as it continues as heretofore.

The opposing ones among us here, still continue their opposition. The Lord bless you, is my ardent wish. Farewell, dear brethren. Yours, truly.

JAMES D. WILLIAMS.

TO EDITORS PRIMITIVE BAPTIST.

Fowlton, Georgia, Feb. 7th, 1839.

BRETHREN EDITORS: I am glad to acknowledge the receipt of first No. of the "Primitive Baptist," 4th vol. I have perused it, and feel gratified to find the way of truth so well defended from the growing evils of the present day. Altho', we in this section of country are not much troubled with their new inventions. Though some of us begin to fear for the future.

Yours, with necessary respect,

DANIEL O'NEEL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. David J. Mott, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*, Cor's Canada, *Cartersville*. William Welch, *Abbot's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, Junr, *Rocky Mount*. A. B. Bains, Jr. *Stanhope*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*.

GEORGIA.—William Moseley, *Bear Creek*. Allen Cleveland, *McDonough*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony

Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Rowell Reese, *Eatonton*. Tho's Amis, *Lexington*. Jona'n Neel, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. Joshua Bowdoin, *Adairsville*. R. Toler, *Upatoi*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomaston*. Wm. Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Hollifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Cassville*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*. J. G. Wintringham, *Halloea*. Wm. M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulugus*. Furna Ivey, *Mledgeville*. William Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann, *Chesnut Grove*. William Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lanhon, *Chenuba*. Thomas C. Trice, *Hillsboro'*. John Herington, *Welborn's Mills*. John McCorquodale, *Parahitla*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chesnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Utoy*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. B. Morgan, *Friendship*. Samuel Williams, *Fair Play*. John Wayne, *Cain's*. Edmund Stewart, *Hootensville*.

ALABAMA.—L. B. Mosely, *Cahauba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Henry Williams, *Harana*. Samuel Clay, *Mount Hebron*. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod W. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. W. Jeter, *Pint Lala*. Samuel C. Johnson, *Pleasant Grove*. William Crutcher, *Huntsville*. William H. Cook, *Pickensville*. Seaborn Hamrick, *Plantersville*. William Melton, *Bluff Port*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameston*. Anderson W. Bullard, *Tasgegee*. Frederick Hines, *Gaston*. Z. Johns, *Tiara*. Eli McDonald, *Painsville*. A. Mitchell, *Carter's Hill*. William Powell, *Youngsville*. James Hay, *Wacooca*. Silas Monk, *Horse Shoe Bend*. R. Lackey, *Scraper*. James F. Watson, *Abbeville*. David Treadwell, *Mount Hickory*.

TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Michael Buckhalter, *Cheeksville*. Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemons Sanders, *Mount Vernon*. Daniel Webb,

Lexington. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. Smith Hansbrough, *Jack's Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calhoun*. Thomas Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. Levi Kirkland, *Waverly*. Abner Steed, *Fayetteville*. Henry Randolph, *Snodysville*. Pleasant E. Witt, *Cheek's Roads*. J. Cooper, *Unionville*. George Turner, *Waverly*. Michael Branson, *Long Savannah*. Jas. H. Holloway, *Hazel Green*. William McBea, *Old Town Creek*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*. Richmond Baines, *Dailville*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*. Henry Petty, *Zion*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Jonathan D. Cain, *Waterford*.

FLORIDA.—James Alderman, *China Grove*. David Callaway, *Cherry Lake*.

LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Springfield*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*. Joel Ferguson, *Danville*.

INDIANA.—Peter Saltzman, *New Harmony*. Isaac W. Denman, *Gallatin*. Zachariah McClure, *Terre Haute*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*. John B. Moses, *Germanton*.

KENTUCKY.—John H. Parker, *Salem*.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Pine Grove, La. St. Tammany Parish, }
Feb. 18th, 1839. }*

BELOVED EDITORS: Under *your* auspices I shall endeavor to continue my subject from iv. vol. 1 No. That the gospel cannot be profitably preached, independent of Christian experience, seems, to me, evident; for how can an abstract principle, such as "the mystery of godliness," be realized, without a conscious application of its efficiency? We are told, indeed, that "faith cometh by hearing, and hearing by the word of God," but this is not all, "The righteousness of God, is revealed from faith to faith. But neither is this all, "For the heart of man, *answereth* to the heart of man," and with this heart, man believeth unto righteousness. I said, therefore, that the subject of enquiry was essential, and a necessary explanation of the apostle's own experience, as a consequence—"For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope." I know, it must needs be very essential, or the Holy Ghost would not have directed the apostle, in the midst of one of his closest epistles, to write about his own affairs. This may be a reflecting answer, to all those, who ask a "reason of the hope that is in us."

We now advert to Paul's experience and will begin with it, where we think the Lord began with him. "I was alive without the law once, but when the *commandment came*, sin revived and I died." The apostle varies the phraseology, when writ-

ting to his Philippian brethren, where he calls the coming of the commandment, an *apprehension*. To the Hebrews it is styled the *word*, which is quick and powerful. So that in commencing with his experience it would be proper to say, he was arrested by the *word*, which word, is greater than all God's name. The law and the gospel taken together, compose this *word*. It would seem that these, ought to compose at least *two* words, but in the subject before us, it essentially does not; for all that is found in both, are found in our Lord Jesus Christ, and he is but *one*. I know that the law itself, is composed of *ten* words, but these all hang upon the skirt of this same wonderful Jew! Isaiah, chap. 8, ver. 20: "To the law and to the testimony, if they speak not according to *this word*, &c." He saith not of *words*, as of many. So that the whole law, and the whole gospel form but that *one* word, which we are to preach; in other words, "to know only Christ Jesus." The scriptures inform us, that the *testimony* of Jesus Christ, is (not prophecy, but) the *spirit* of prophecy. This New Testament prophecy, plainly, is preaching. See 1 Cor. 14th and 3rd. Now whenever this *spirit*, brings home the *word*, to a chosen vessel (as Paul was) it slays him; and tho' he be dead in one sense, from that moment he is in possession of eternal life, & eternal life being the "*substance of things hoped for*," he also possesses the first branch of faith, according to the apostle's own definition. See Heb. 11 and 1. The other branch of faith, to wit, "the evidence of things not seen," he must still wait for; as the apostle had to do. For as both are by grace, that is, a gift, we must await the donor's pleasure. Paul was suspended only three days, but in these, what might he

not suffer! perhaps more than we do in that many years. Be this as it may, we know that "there are diversities of operations, but it is the same God that worketh all in all."

I might say much upon this difference of operations and gifts, and it seems I must say something, upon the account of the little lambs. Nothing is more common, and at the same time more natural, than when a brilliant, or *big* experience has been offered to the church, for those, who have not had so great conviction, or deliverance, to either murmur or despair, about their own. Their language is, O I know such an one is a Christian, from their great experience, &c. but as for me, mine is so small, that I can hardly believe it to be any. I have known children, and I believe myself to have been one of them, who would watch the sharing of a piece of cake, from the hand of a parent, with the greatest solicitude, and if I thought that if any of the other children, received a larger portion than I, I did think the parent loved me less than the larger participants, and would be so much disordered as to be ready to throw my part away. This spirit would take place, if my share were ever so sufficient, so that all that was lacking to satisfy me, was, to lessen the pieces given to others. I am sorry that this vulgar comparison, is too applicable to Christian character. Doubtless, my brethren, our heavenly Father is not partial, nor a respecter of persons. If you had have had, as much to suffer as your brother Paul, your experience would have been equal to his. The fact is, none of us suffer, in our convictions, the punishment due to one single sin, for this has long since been done, for us, by our great surety, and there is nothing for us to suffer, but a *consciousness* of our practical sins, and inherent depravity, the use of which is, to have fellowship with the sufferings of Christ, according to our strength, and to place us in the only situation, where we would be willing to receive him and his righteousness. When the Lord says, "of him who is forgiven much, the same will love much." The clear meaning is, that, when the greater sinner (in acts) is delivered by a revealed knowledge, of an entire acquittal, of all his sins, which the Holy Ghost has past in review before him, he will rejoice more than a lesser. The reason is plain, no man can rejoice for the acquittal of actual murder, when he never done such act, nor can the Holy Spirit, bring such a consciousness

upon him. There are few sisters, I think, that would choose such a joyful deliverance as Mary Magdalen's, at such a great cost, or rather loss, of reputation. In the economy of grace, there is as much order and propriety as there is in nature, for God is the author of both. Therefore, let not the man or the woman of moral habits, think they are to receive the same pungency in their convictions, and consequently the same joy in their deliverance, as those of greater enormity.

Whenever this first branch of faith, which is eternal life, is in the possession of God's child, he obtains it by a "gift thro' Jesus Christ our Lord," and from hence commences a war with every doctrine which may dispute its *being a gift*. Paul with all his wisdom, and high notions of religion, becomes sensible of his foolishness. Jesus Christ was about becoming his wisdom, righteousness, sanctification, and redemption, experimentally; but in order to do so, Paul must be slain. The word of God, is the weapon, or sword of the Spirit, by which all are slain. It will be seen that the terms, commandment, word, and sword, are synonymously used, in the work of regeneration, and varied according to the phraseology introduced. That part of the apostle which was slain, undoubtedly was, his great hopes built upon the tradition of his fathers, which is no other than Arminianism. Do I lack proof of this? read 1 Pet. 1—18, where it will be seen, that Christ for our redemption, has substituted his own blood for such vanity. It is in man, to trust in himself rather than another, especially if that other be a stranger; and we by nature know not God nor his Christ. He comes to his own, and they receive him not; this unwillingness therefore, must be removed; for God is determined that his people shall both love, and trust in him, and for this purpose, he makes them acquainted with himself. But O how tremendously terrible, to the carnal mind, of a sinner, is the cultivation of such an acquaintance! Before the great and living God can talk and commune with his beloved child, he has, as it were, to tear him to pieces, and this he does by the word, which was made flesh.

Let us hear the description. Heb. 4—12: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." But

by the great goodness, wisdom, and power of our God, this death is made life unto us, yea an everlasting life. This is the same sword; which turns every way, and keeps the tree of life; the fruit whereof, if a man eat, he shall never die; but in its procurement he is sure to die.

In the economy of God's salvation, he affords grace, for grace. When the subject has the grace of faith, he affords also the grace of an *experimental* justification; but this cannot be done, as long as the subject retains one iota of his father's traditions. For Christian experience, essentially, is not formed out of a mixed composition, the ingredients whereof are grace and works. Our apostle will not allow this; hear him, Rom. 11. 6: "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." As long therefore as the subject thinks that *any* thing he can do, or suffer, will contribute to his justification; he cannot be so.

God has subjected us to vanity, not only the creature part of us, but the soul which *was* breathed in us, exercised its *will* in partaking of the forbidden fruit, and became dead. I am rather outside of the text, when I speak of the soul, for in the first place it is not a *creature*; and in the next place, whatever it's subjection was, it was so, *willingly*. It would but be an unimportant matter, to pay all our attention to the casket, while the jewel within should be neglected; therefore I have, and will, attend to this interesting concomitant. There are several terms in scripture, that are very equivocal, such as, WORD, LAW, WORLD; and among the rest *death*. If we do not find out its acceptation appropriately, we shall not only be misinformed, but will make scripture contradict scripture; for instance, the saints at Rome to whom Jesus said, because I live they should also live. Paul tells them that if they lived after the flesh, they should *die*; and in another place he makes a paradox of it, and says of certain Christians, that they were *dead*, while they *lived*. I shall say nothing about how many folds, nor how many kinds of death there are, but will try to speak soberly of what I think I do know; and that is, that Adam's soul, died at the very time he disobeyed God's commandment, for his eyes were opened, that instant, and he knew that he was naked. We all know that his body did not then die, but the seed (no doubt) of death was then

sown. What kind of a death Adam then died, concerns us not, further, than to see, and *feel*, its woful effects. But whatever distresses Adam's offence has brought upon us, it has been the means of procuring a far more glorious estate, than he, or any of his descendants could have enjoyed otherwise. For "not as the offence so also is the free gift; for if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." God has not left us ignorant, of his gracious purpose, in leaving man to himself, knowing at the same time he would fall. All my brethren will readily perceive, that if we had not sinned, (which we could not, if not made subject to it,) our blessed and adorable Redeemer would have been made to us, not worth one cent. Yea, he must have been a *personal* nuisance in heaven!!! But this is not all, without this subjection, and even without its resulting in our sinning, and thereby bring death upon ourselves; we never could have entered God's kingdom of glory. For an eternal mandate had issued forth from the throne of glory's God, that "Flesh and blood *cannot* inherit his kingdom." Man therefore could not have sinned without his being *made subject* to it, and without sinning, he could not have died, and without dying he could never have seen God. O the depths of the wisdom, knowledge, and goodness of God. This indeed, is wisdom dwelling with prudence, and finding out knowledge, of witty inventions. All this is done *through—in—by* and *for*, our Lord Jesus Christ, to whom be eternal glory. Amen.

We may see now how foolish, as well as presumptuous it is, for some preachers to get up, and say that if Adam had *only* have stood out a little longer, things had come out right, and we should have participated of his standing. God knows *I* desire not such a state. They seem to comprehend God's intention, that surely he had set some *particular time*, for Adam's probation. I know, that if I were in company with such dreamers, I should ask them some curious questions, such as, if they conceived that Adam might have had any children in his state of probation? This is a fair question, for God had before told him to multiply. And if he might, if they thought that all the elect would have been thus begotten? And if I were answered in the affirmative, I should again ask, what they could have been elected

from, and what to? I know I should, go on asking, until the following must seal up their presumptuous lips for ever; whether they thought if the time of probation was not long enough, Adam might not have them anon, in heaven?

But to return, when the dissecting sword of God, pierces through every ramification of the sinner's heart, the eyes of his understanding are opened upon all the abominations which are lodged there. He would then get away from himself, if he could; his sins come to judgment beforehand, and he abhors himself; and after this exposure, he never will say he has a good heart, nor be fool enough, to trust in it again. He will readily believe every thing the word of God says of him, that "his heart is deceitful *above all things*, and desperately wicked." Here Christ is made unto him, wisdom, and when he is made unto him righteousness, (I mean experimentally,) the sinner is in the possession of the second branch of faith; and "has the evidence." Here is "joy unspeakable and full of glory."

There is a certain state of Christian experience which is common to his convicted, and converted conditions; I mean his not being able to do the good that he would, upon the one side, and his doing the evil that he would not, upon the other. I know, that upon the revelation of the second branch of faith, the man sees that he is saved already; but a zeal for good works so eats him up, that whenever the flesh draws him from them, he immediately doubts whether or not such revelation was not a mere imagination. That God's dear little children may not cast away their confidence, (which hath great recompense of reward,) this work of mine, in much weakness, is presented them. There is a circumstance in Christian experience that I have never heard exposed; and that is, that the Christian not only thinks that the motions of sin, in him, are worse than before he commenced his race; but it actually is so. For sin takes occasion by the commandment to work in him *all manner of concupiscence*. Now the law being the strength of sin, the more bright this spirituality of the law shines, the more propensity to sin; and from hence arises an equality of burden to all God's children, proportioned to their several gifts. What I would deduce is, that the temptations to do a disgraceful act, are stronger in one of God's children than in others; the conse-

quence of which is, that he sincerely believes himself to be the least of all saints and the chiefest of sinners. It is clear, however, that all the conflicts arising, and all the sins committed after the birth of the spiritual, or inward man, is owing to that part of the complex man which has not yet been born again.

I hear an old saint crying out, "My soul hath long dwelt with him that hateth peace, I am for &c." The soul is thus wounded in the house of its friend. It is the great business of the inner man to well watch and keep under the motions of sin, which is in his outward members, for in these, do the two other enemies (the world and the devil) find a willing reception. All these united, commence an untrucing war, with the new born babe, and were it not for the power of grace through Christ Jesus, it must be killed. When I say the grace of God through Christ Jesus, I mean Christ himself; well might he say, "because I live ye shall live also," when himself was "formed in them the hope of glory." But he is not always realized by his suffering saints, for "verily he hideth himself," Isai. 45. 15, and is like unto a man that taketh his journey into a far country. This is *proving* of us; for God will do so; then is the time for us to have *salt in ourselves*, and to hold fast our profession; for indeed, he is not a stone's cast from us, and will give to every man according to his works; not *for* his works, but *in* his works, shall the man be blessed. This kind of a blessing, belongs to God's path, wherein the man walks; but the greatest saint that ever lived while in this tabernacle must groan under his burden, and cry out, "Oh wretched man that I am."

Now, my brethren, we perceive that, those who have not experienced the spirituality of God's law, not only do they not perceive their sinful nature, like we, but in fact, have not the same propensity to evil. The law therefore never slays them, but they hug it up, from the word go, as close as we may suppose that Jacob did Leah, until the morning's light appeared. And by the by, I take Jacob and his two wives, to be an allegory. If the morning's light had never appeared, we may presume the deceived Jacob, would have continued in his ignorance,—and while I am trying to give a genuine experience, it may be proper to touch upon a spurious one. The following account was related to me by an old Baptist brother, who is now a saint in

light, (Samuel Whatly,) which took place in Georgia. It is as follows. That the celebrated Hope Hull, in the days of his height, at one of his meetings, had a great work, of some sort. It happened to be on an evening in August, which proved to be very warm, and its being in a close room, rendered the place, in temperature, nearly that of a sweat-house. This was particularly the case, with that part of his auditory (which were not a few) who were prostrated under his powerful voice: among these there was a young man, who among his acquaintances, was familiarly called *Jack*. After Jack had lain some time, he arose and shouted deliverance. Some little time after, Jack went over to old Mr. John Robertson's, (a plain Baptist preacher who spared nobody.) Well, says he, Jack, I hear you have got converted, is it so? Yes, bless the Lord, I have got that far on to glory; but you may depend upon it, that brother Hull and I too, had hard work for it. Very well, Jack, I believe I understand you: but when is your brother Hull coming again! He is to come in about three weeks in order to *sanctify* us, and to tell you the truth, Mr. Robertson, I actually do *dread* it!! Such are the experience of those with whom, bodily exercise is much, and the law a dead letter.

Dear Editors, excuse a paragraph of digression, for the sake of variety, while I join in the subject of missions. I have thought pretty much upon it, and it appears that the missionaries of our day, are inconsistent from the very threshold of their departure. I think they insist upon *forty* dollars per month; this is at least *one* dollar too much; this appears to me covetousness, if not downright extortion. If they hold up *Paul* for a sample, I am sure he did not get forty. The highest that he ever got, was only thirty-nine. It is true, however, that he received this amount several times, I think at least five. But alas! for comparison's sake, it was *lashes* and not *dollars*!!! There has been grumbling enough about the *shin*-plasters, when offered for hire; but what would the hireling missionaries do, if instead of receiving *shin*-plasters, they were forced to receive Paul's *back*-plasters? Without the spirit of divination I think it easy to tell. They would be sure not to hire for the *second* month; while the cow-hide went on their bare back, the case of the poor heathen, would hop *from* their cunning tongues. But the very idea is presumptuous.

But to return. I mean not only to treat upon Christian experience, but upon all those scriptural passages which seem to point to its necessity, nature, and manner, but will be bound to no method in doing so; as I see none of those nice theologian divisions in the scriptures, which are the displays of worldly wisdom. Christ has said, no man can come unto me except the Father who sent me draw him. But where is Christ to be found? And what is the difference between him and the Father? I have already observed, that the law and the gospel form but one word, and when I said so, I said no more than Christ said, when he observed that he and the Father are *one*. But I shall now endeavor to show the scriptural distinction of their persons, in the work of redemption. When the Father is said to draw a man to Christ, where does he draw him to? Not up to heaven; nor into the depths of the earth, but into the sinner's own heart. The difference between the law and the gospel shows their personal difference, but the Father is in the Son, and the Son in the Father. Therefore the law and the gospel are mutually in each other; and but in this single instance of Christ Jesus's birth, can this scripture be fulfilled, "Truth shall spring out of the earth." Psal. 85. 11. But it was in consequence of mercy and truth (justice) harmonizing. All power in heaven and earth is given unto him, because the godhead *bodily*, not *personally*, dwells in him. Therefore, whoever is in him, is complete; a glorious mystery indeed. But the law having been magnified by his obedience and death, and this being its object, he is said to be its end, for "he is the end of the law, for righteousness to every one that believeth." Jesus Christ being of two distinct natures, miraculously so, in the same person i. e. both God and man; the *root* as well as the *offspring* of David: he became the only man of God's right hand, he could, and did approach him, and so became a *proper* mediator. In this way God could be just in being reconciled to us sinners, and is daily reconciling us to himself through Jesus by his preachers, who are called ambassadors. The Father, or the law, could not refuse his mediation, when he so highly honored it, and this same law, being the instrument to make *us* willing to accept of him, and thus we are all taught of God, or drawn by the Father and become reconciled to God by the death of his Son.

But I wish to say a little more upon the distinction of the two natures of our glorious mediator. I observe then, that when it is said that he slept, hungered, was weary, wept, &c. that the component word *Christ*, is never mentioned by the inspired pensmen. It was therefore Jesus (not Christ) who slept, &c. John was called the beloved apostle. I presume not because Jesus *Christ* loved *him* more than the rest, but I think Jesus did. The young man in the gospel had the same kind of distinctive love, from the world, that John had from the apostles. I suppose that it arose from an humble address, connected with moral conduct, for such demeanor influences every Christian to this day. We cannot help loving some brethren, more than others. But what puts the matter out of dispute, in my mind, in favor of the above hypothesis, is, where Jesus wept over Jerusalem. Here *Jesus* was weeping over their fate, while at the same time *Christ*, was hiding the time of his visitation from them. Whoever therefore receive Christ Jesus, and hath him in his heart, can approach the living God acceptably; and is exhorted to do so *boldly*, that he may obtain mercy and find grace to help in time of need. I know this is true, from *former*, and I thank God *recent* experience, and why, can the vile sinner do so? Because he carries a suitable offering in the human nature of Jesus, and an altar which sanctifies it in the God-nature of Christ. For this sacrifice, is bound unto the horns of this altar; of which altar, the Arminian hath no right to eat, because he serves the tabernacle.

I have intimated before, that my hopes, as a backslider, rest upon the difference between a *servant* and a *captive*. I will now explain myself. Before we were made free, by the *Son*, who indeed can and does make free, we were the *servants* of sin; but after we had obeyed, *from the heart*, that form of doctrine which was delivered unto us, we can no more be its servants. It is like unto the case of the children of Israel after they had crossed the Red Sea, "The enemies (masters) which ye saw yesterday, ye shall see no more forever." This is Moses' testimony in favor of my position. There were however, a plenty of other enemies ahead, but these were not of the same kind. The former were, by God's permission their masters, the latter could be only their captors. Now a servant is at home, not so

a captive; a captive need nothing but his fetters to be broken off, and his prison door opened, to show to which army he belongs.

Methinks I overhear one enquiring why I do not say something about a *new-creature*, seeing that the word *creature*, occupies a prominent part of the text? I answer, that I believe in no such a creature, in the common acceptation of that term, and this is one of the reasons why I desire to continue the subject. What, says another, do not you believe that "if any man is in Christ Jesus he is a *new-creature*?" I answer, not *substantially* so. While questions abound, suppose I were to ask one. And do you really think, my brother, that the devil so ousted God, that he had to do his work over again? My Bible reads that all his works were finished long ago. We shall postpone, until my next, while I subscribe my circumstance and name '*Cast down but not destroyed,*' your broken-boned brother.

THO. PAXTON.

(to be continued.)

N. B. Brethren Eds., please to give my compliments to the smartest missionary you know, and desire him, for me, to preach a sermon from this text: "When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. 32. 8. Please to tell him to divide it in the nicest school form, and for one of its parts, to compose the following proposition: That before Jacob's name was changed into Israel, that there were a *certain* number of Israelites. God prosper, & perpetuate the Prim. Farewell. T. P.

Hickory Grove, Bibb county, Ga. }
Dec. 25, 1838. }

DEAR BROTHER BENNETT: Feeling interested as I hope and trust I do, in the spiritual welfare of Zion in this great time of trial and affliction among the subjects of our blessed Redeemer's kingdom, and feeling desirous to offer you a few of my thoughts respecting this great and glorious kingdom and its subjects, I shall cite your attention to the 2nd chapter of the prophet Daniel and 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Now we see what gave rise to the above words being spoken. The prophet was interpreting the king of Babylon's dream concerning the great image, how kingdoms should go and come, and how kings should rise and fall; but it was not to be so with this kingdom, that the God of heaven would set up in the days of these kings. This kingdom is to last forever and to break down and destroy all those earthly kingdoms, as the stone cut out without hands smote the great image on his feet and brake them in pieces.

Again, Danl. 7. 27: And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28. Hitherto is the end of the matter. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever; and it is not to be left to other people. Note this word other people, for we expect to have some use for it before we get through. Now we understand that this kingdom is not a temporal one, but a spiritual kingdom whose king is to reign in righteousness. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. Isaiah, 32. 1, 2. And again, Numbers, 24. 7: He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. Now we hear the poet saying:

Rejoice, ye shining worlds on high,
Behold the King of Glory nigh;
Who can this King of Glory be,
The mighty Lord, the Saviour he.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. Isaiah, 9. 6, 7.

Now, brethren, we have been trying to

tell you some little about this great and glorious kingdom, and the king that shall reign in righteousness in and over this kingdom. And again: The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek. Ps. 110. 4. And again: For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Hebrews, 7. 26. Now we see that our Lord Jesus Christ is not only king to rule and reign over his subjects, but he is a great high priest who has made an atonement for the sins of his subjects, by offering up his own body on the tree of the cross. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews, 7. 25. They are subjects of a spiritual kingdom, a kingdom not of this world; but chosen out of this world they are hated by the world, and the world would have destroyed them long since, had not the Lord their righteousness been their strong tower, into which the righteous run and are safe. For he has said he will be a wall of fire around them, and the glory in the midst of them; and he appoints salvation for walls and bulwarks. Thus protected and defended, their enemies may rage and vent their spite in vain, the gates of hell shall not prevail against them. O happy people, thus saved of the Lord.

Now the subjects of this great and glorious kingdom are a peculiar people, for Christ Jesus their king and priest hath saved them and called them with a holy calling; not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. He hath loved and washed them from their sins in his own blood, and hath made them kings and priests unto God. He who was delivered for their offences and rose again for their justification, who of God is made unto them wisdom, righteousness, sanctification and redemption. Yea, he gave himself for them that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. Therefore, they are no more aliens to the commonwealth of Israel, nor strangers to the covenant of promise; but fellow citizens with the saints and of the household of God. Built upon the foundation of the apostles and prophets, Jesus Christ himself

being the chief corner stone, they also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ; whereby they are enabled to present their bodies a living sacrifice, holy and acceptable, which is their reasonable service. And they are not to be conformed to this world, but they are transformed by the renewing of the spirit of their minds.

Now, brethren, I think I have said enough concerning this great and glorious kingdom, and the subjects which compose this kingdom. Now I told you I should have a use for the word other people, and told you to note that word: And the kingdom shall not be left to other people. Now I shall try to tell you what sort of people these other people are, and in doing this I may step on somebody's toes. But if I do, they must grunt and endure it. Let us hear what our Lord says about these other people: This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. Matthew, 15. 8, 9. Again: Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke, 13. 23, 24. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Mat. 25. 10. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force. Mat. 11. 12. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Luke, 16. 16. Having a form of godliness, but denying the power thereof: from such turn away. 2 Tim. 3. 5.

Now we do not believe that the prophet had an allusion to the refractory part of the world of mankind at large, when he said the kingdom should not be left to other people; but we think professors of religion were intended. And our Lord calls them this people, and says they draw nigh unto him with their mouth, and honor him with their lips; but their heart is far from him, and they worship him in vain, teaching for doctrines the commandments of men. Many will seek to enter in; they seek to enter the kingdom in their own strength, and by

their works. And while they went to buy, they have a lamp of profession but are seeking to buy the oil of grace. And our Lord says, they make his commandments of none effect by their traditions. They appear to be violent in their commands and traditions, and seem to be seeking to take the kingdom by force; and there seems to be a mighty pressing into the kingdom. And the apostle says they have a form of godliness, but deny the power thereof; and he tells us to turn away from such.

And again: And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it. Mat. 10. 38, 39. Once more: But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish. John, 10. 26, 27. These other people do not appear to be willing to take up their crosses and follow our Lord; they appear to stumble at the cross, and rather go before him with their commandments and institutions, saying, we have found out the best way, and we want you to follow us. They appear to be finding their life in dead works, and men-made commandments. Now let us hear what the apostle says: For, says he, many walk of whom I have told you often, & now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things. Philip, 3. 18, 19. We see they are enemies of the cross of Christ, and mind earthly things.

Lastly: Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John, 8. 31, 32.

They could not begin to see,
How in bondage they could be;
For they were Abraham's true seed,
And were Israelites indeed.

Now, brethren, I have been trying to point out to you two sorts of professors; the one is the true subject of this great and glorious kingdom, the other is seeking to enter in and shall not be able. And as we find that five were wise and five were foolish, we would all do well to examine ourselves, and measure ourselves by the word of God which is the golden standard.

I hope and trust that I shall ever remain yours, in the bonds of love and unity.

BENJAMIN MAY.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 27, 1839.

Edgecombe county, N. C.

BRETHREN EDITORS: After I had a hope that I was converted and called to the ministry by God and not of men, some brother, thirty-odd years ago, put into my hands a pamphlet written by Silas Mercer on eternal justification, and this was his text: By him all that believe are justified from all things, by the which they could not be justified by the law of Moses—or nearly so. And I remember none of his arguments, but the text only. Being then young in the ministry, I perused it day and night, weighed the arguments brought forth by the old blessed man, &c. and I am now able to say, that the controversy then about eternal and actual justification did not at that age profit the churches, in my opinion; but served to chill the affection of brethren, produced discord, created strife and contention, and destroyed the fellowship of brethren of the same church.

Having been solicited to give my opinion upon justification, I will do so; not as a lord over your faith, but to endeavor to bring to quiet the controversy among Old School Baptists on this subject, and I hope it will not be offensive to any of you. And knowing from your writings that you are wise men and scripturians, and well worthy of the character of children of God, I shall be the more short.

And first, let justification be divided into four parts: first, eternal or virtual justification. Why, no man that believes the scriptures can help seeing, that as soon as God the Father and God the Son covenanted in bargained agreement, and God gave him his people to raise up at the last day, and swore Jesus should be a priest forever after the order of Melchizedek, and that Jesus gave himself for them that he might redeem them from all iniquity and purify to himself a peculiar people zealous of good works, that they were all justified by covenant agreement. On this ground those that went to heaven before Christ died were justified, both virtually and actually, or else into heaven they could not have entered.

Secondly, complete provisional justification comes next, for all the whole elect of God. For it is said, when Christ rose from the dead he rose for our justification. Yes, brethren, for those that were not born. And how this? Attend. The laws of North Carolina say, if a man commit wil-

ful murder aforethought, he shall be hanged until dead, dead. And suppose a man guilty of that horrid crime is brought to court, convicted by witnesses and jury, and the sentence passed by the judge he shall be hanged for his crime, and the sheriff take him out and hang him until he is dead, dead, take him down and throw him in his grave; but after three days, he rises from the dead and comes walking through the streets of the city—is this man justified or not, say? I say he is; for the law, judge, nor jury, have nothing against him; having atoned with his life for his crime, according to the penalty of the law, he is justified from further condemnation, and no officer has a right by law nor justice to take hold on him and make him suffer twice for one crime.

So, even so, as the scripture has said: We like sheep went astray, but the Father laid on him the iniquity of us all—he bore our sins in his own body on the tree—when he had by himself purged our sins, he sat down on the right hand of God—he was made sin for us who knew no sin, that we might be made the righteousness of God in him. Suffice it to say, he died the just for the unjust. Then in like manner as the above criminal, Christ Jesus suffered the penalty of God's law for the sins of his whole elect people; and it was for them, and not for himself, but for them he died, then for them he arose. So like the criminal, after three days he arose for their acquittance from sin, or justification. So then all God's chosen people to the end of the world, were complete provisionally justified in him at his resurrection from the dead; having suffered the penalty of God's law in their room and stead, of course they all to a man are provisionally justified, the whole elect to the end of the world.

Thirdly, actual or evidential justification comes next. To the Book. And by him all that believe are justified from all things, (all things past, I say,) from which they could not be (acquitted) justified by the law of Moses. Again: Therefore, being justified by faith we have peace with God through our Lord Jesus Christ. These, and many other scriptures in the Book, refer to actual and evidential justification, that faith brings to the heart of a sinner witnessed by the Spirit of God, that his sins are forgiven him through the death and sufferings of Jesus Christ by God Almighty. And from that day, that soul holds communion with God, and there is a familiar talking between God and that soul; as if God was his father, Jesus Christ as his brother, and the saints in earth and heaven as his choice companions and objects of love, when in a right frame unmolested by the world, flesh and devil. My heart knoweth these things, yet the missionaries eye, in the far west say, old Lawrence is unlearned, ignorant, is dead,

died distracted and a drunken sot, and every reproach they can cast on me. God pardon and forgive them for their lying, for it is only to carry their point. For my writings speak for themselves, and they the missionaries feel they are weighty and powerful, therefore they resort to calumny; a poor shift this for a gentleman, much less a professor of religion, and more especially he who pretends to be a minister of God. But, however, it is dog eat dog—bad cause and bad men.

I have said, justified from all things past; for is there a saint in the world that can say, his conscience does not convict him for many things he has done since he had a hope he was converted? No, sirs, I presume not. Well then, if he stands convicted for any crime or crimes, after conversion to God, he does not feel actual or evidential justification; not as regards the sins he committed before converted, for from these he feels acquitted or justified; but it is for sins he has committed since he was converted, for these he feels condemned and not justified. What then shall this man do in order to be justified from these sins? Why the same is required as was for sins before conversion, repentance towards God and faith in our Lord Jesus Christ. Then shall you feel justified or acquitted in your conscience for these sins, and that will be evidential justification to you again—as in the case of David and others.

Fourthly, justification by good works; this is justification before saints and the world. Such was the justification of which James speaks: Was not our father Abraham justified by works? &c. See how faith wrought with his works, see the works of Abel, Noah, Rahab, and others, as a justification of proof of their living faith.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Virginia,
April 5th, 1839. }

DEAR BRETHREN IN CHRIST: I take my pen in hand to make a few remarks to my brethren, the readers of the Primitive Baptist; as I have been a reader of that paper for about eighteen months, and find brethren in various parts of the country of like precious faith, which faith is the faith of God's elect. And from what I have observed, the brethren are contending for the faith once delivered to the saints.

We are told in scripture: They shall be all taught of God—(that is, the children of God,)—and every man therefore that hath heard, and hath learned of the Father,

cometh unto me. John, vi. chap. 45 verse. If it was not of divine teaching by the Holy Spirit, how could so many brethren, scattered abroad, whom they have never seen in the flesh, and probably never may, all speak the same thing and contend for the same faith. The natural man receive not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, (that is, until changed,) because they are spiritually discerned. Then we set it down for granted, that faith is the gift of God. I do not mean a historical or dead faith, which perhaps nine-tenths of the people where the gospel is preached have in possession, which is confounded with that of devils. See James, 2 ch. 19 verse: Thou believest that there is one God; thou doest well; the devils also believe, and tremble. It is the production of human nature, and knows nothing more than to wallow in sin, or run to Sinai for justification. It never did, nor never will, lead a sinner to the Saviour. And hence people in these days of fashionable things, talk of the physical powers to do, and live by their good does. Such blending of law and gospel, and such mixed language, not purely the language of Ashdod, nor yet the language of Canaan. Some call him a Saviour indeed, but mix their own works with his plan, and hope he his help will afford when they have done all that they can.

If doing prove rather too light

A little, they own they may fail;

They purpose to make up full weight,

By casting his name in the scale.

But a living faith works differently, it points the awakened sinner to the Saviour, and he the convinced sinner is made willing in the day of God's power to receive Christ as his prophet, his priest, and his king, he can join with the poet and say:

This, this alone, is all my plea,
 Jesus has lived, and died for me.

And to you, my brethren, whom I have never seen, and some I have seen and hope to see, you must expect to meet with tribulations in the flesh; it is a part of our inheritance. In the world you shall have tribulation, but be of good cheer, I have overcome the world, said the adorable Jesus. I find from the scripture, that the people of God are poor, and despised at least in the eyes of the world and nominal professors; though this seems to be their character, yet they are a chosen people, chosen in Christ their glorious head before

the foundation of the world. Eph. 1 ch. 4 verse. And as long as the head lives so long will the members of Christ's mystical body live; for it is in him they live, move, and have their being. And it would be inconsistent to say a man was dead while his head was living; and hence Jesus said, in the language of certainty, as I live ye shall live also. Though this doctrine, and my manner of preaching is cried down by some, and they say it is such hard doctrine; yet let them try it with the word of God. But graceless professors and Judaising teachers are of the world, therefore the world heareth them. We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. 1 John, iv. ch. 6 ver.

Dear brethren, I have been trying to preach a little for the last ten years, and can say of a truth, the more I preach for God, the better I feel. Although it may be delivered in great weakness, if the Lord blesses it in the awakening of sinners and to the comforting of his people, to his dear name be the praise. Men may talk of human learning to qualify them to preach, but if God does not call them to the work, it will be but an empty sound, "a body without a soul." It may do for lawyers, or doctors, or Congressmen, to understand the languages; but gospel ministers are taught from a higher power, and the motives they have in view are the glory of God and salvation of sinners. God as a sovereign works by whom he pleases. I have tried to examine my Bible, and I find it has undergone no change; and I see no necessity for so many institutions to help on the work of God. Jesus said: All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. John, vi. 37. Again, we find it recorded in the xvii. chap. of John, 12 verse: While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled. We would here remark, that the people of God are just as essentially united to Christ, as Christ is to his heavenly Father. The love that the Father had to the Son, is the same love he had to his people. 26th verse of the same chapter.

I must now close my scrap by saying, I remain yours in the bonds of the gospel.

WILLIAM BURNS.

TO EDITORS PRIMITIVE BAPTIST.

Anderson District, So. Ca. }
23rd March, 1839. }

DEAR BRETHREN: Knowing my inability to write, it is with some diffidence that I attempt it; but believing, as I do, that it is my heavenly Father's children that I am trying to address, I take courage. And as no correspondent from our section has as yet given you an account of the movements of the Saluda Association, I feel inclined to do so.

Know then that this Association was strictly "Old School" for a number of years after its organization, having nothing to do with the new schemes; notwithstanding "Tobiah" was busily at work to effect a meeting. And by renewed effort and untiring zeal, (worthy of a better cause,) he finally succeeded; for at one of her annual meetings she consented, and joined the State Convention. A single year however sufficed, and at her next session Tobiah and all his household stuff was thrown out of that body. She revoked her former act, and became entirely disconnected from the Convention and all of its worldly societies. Remaining in this situation for a few years, peace was restored to the churches; brotherly love, and the best of feelings, seemed to abound throughout; all speaking the same language. During this time of pleasantness and peace, God was pleased to pour out his holy spirit, in a very miraculous manner upon the churches. For in one year, or perhaps a little upwards, there were added to their number upwards of one thousand.

In time of this revival it pleased God, as I hope, for Christ's sake to forgive my sins, I became attached to Bethesda church in May, 1831; and for a while said church, together with the rest of her sister churches composing our Association, seemed to enjoy an almost entire unanimity of sentiment. But it must seem that in this time of joy and peace, the cup of our affliction was mixing. For in 1834, we see missions re-enter in the shape of a circular letter adopted by said Association, and with it confusion and distress among the churches.

As I discover by reading our little paper the "Primitive Baptist," that there are some Associations yet, that have not become amalgamated with these men-made institutions, I would here (though but as of yesterday in point of experience) ven-

ture to drop you a word of caution. Dear brethren, as you regard your own peace, and that of posterity, guard against these popular invasions. For remember that Paul informs his Colossian brethren, that the gospel of which he was made a minister, had been preached to every creature under heaven. 1 ch. 24th verse. And what evidences have we, that these scientific reformers (or a spirit like unto theirs) have not reformed the poor Būrmans out of the pure gospel, and substituted in its stead an Arminian system which has eventually ended in superstition and in the worshipping of "stocks and stones." Verily, brethren, I suspect as much. Therefore, let us compare their system, that they have been striving to set up among us in this once happy country, with the above idea and see how far it will miss these results. And I suppose there is no fairer way of arriving at their system, than as we have it from their own mouths. Then here it comes: "That after God has called his preacher and sent him into the harvest, their theological seminaries can take him in hand, and in two years tuition set him forward ten years in the ministry"!!! Do not stare, for I have heard some go farther than this, and that in church conference. Thereby establishing according to their mode beyond all contradiction, that man is not dependent on God for a preached gospel: but on the seminaries, and to them the praise is due; whereby their votaries are farther and farther alienated from God. And, brethren, I cannot see where it can end in any thing better than the worshipping of "stocks and stones."

Brethren, to you who have not as yet mixed in these scenes of strife, I may not adopt the motto of our inestimable little paper and say, "COME OUT OF HER, MY PEOPLE;" but let me speak the language of earnestness and love and say to you, stay out. Being one of those myself, that believe that God knows best who to call and how to prepare one of his creatures to proclaim his gospel to a dying world, their schemes and plans will not do for me. No, brethren, I have no idea of being thus reformed out of my privileges by any such a set of smugglers; and thanks to the captain of our salvation, I have with me some staunch "Old School" brethren, that have not yet bowed the knee to this modern Baal. And as I think it our bounden duty to war against such schemes, I have one suggestion to make; and that is,

some plan whereby we may get all the writings of old brother Lawrence consolidated. I, for the community which I represent, will take one copy of the work at Rock Mills post office. Let each agent at the different post offices signify as much, (or as many of them as may see cause,) and set the publisher to work. This would be my plan, but I would submit to any that might promise to the publisher fewer difficulties and insure us the work.

Pardon this digression from my first premises, and I will at some future period, God willing, proceed and give some further accounts of said Association. For the present I must desist, by saying to you, that I am one of those that believe that 'mid all the wreck of matter and crash of worlds, that ever did or ever will occur, that God will be with his people and that to save.

I subscribe myself a lay member, and yours in the bonds of love.

WM. S. SIMM.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Early county, }
April 7th, 1839. }

DEAR BRETHREN: I am requested to send you for publication, a copy of the proceedings of a certain meeting, which you will find below. Before I commence on a copy of the proceedings of that meeting, permit me to offer a word in or out of season. First, let me say I am decidedly opposed to the institutions of the day, which I look upon to be the traditions of men. Who have started these things? Preachers, Balaam-like. What supports them? Blind zeal. Where are God's preachers? Amongst the primitive—no where else. I hope so. Perhaps some of them are in the bushes, and this chunk may fall on one there; if so, it matters not; he might stay in the road where he ought to be. The old Book tells us to watch. And do I not discover myself with many others in trying to avoid Scylla, we are falling upon Charybdis. Look at a man with a 56 lb weight on one shoulder. The current of the Gulf Stream may bear us out of the course we intended, and that imperceptibly. What poor frail beings we are, preachers as well as laity. I think preachers are the most dangerous people we have among us. Why? Because the laity have confidence in them, and are therefore easily led into error. Churches, I think, give

their preachers too much liberty generally. Why do they not put trammelling strings on them? But no; let them go preach and what is the text? Charity, benevolence, &c. &c. with a hat in the hand of a beggar for money, that closes the sermon on the traditions of men. Some may think I am too severe on preachers. Not at all. It will not hurt an industrious, honest man to watch him; but lazy beggars will not do for me. I am a very poor man, and while I live I shall always need food and raiment; when I preach for money then call me dishonest. My gun scatters—if the cap fits, wear it. Yours in gospel bonds.

ABEDNEGO McGINTY.

At a meeting previously appointed, the following messengers appeared with letters from their respective churches, at Union church, Henry county, Alabama, December 7th, 1838:—

From Mount Zion, brethren John W. Pellum, Wm. Nall, Ala.

From Bethlehem, brethren A. Green, L. Rouse, D. McKenzic, Ala.

From Union, brethren A. Fort, G. Sewel, Wm. Cockroft, Ala.

From Mount Olive, brethren T. H. King, Joseph Lee,* Ga.

From Salem, brethren Jesse Braxton,* A. McGinty, Ga.

From New Providence, brethren M. Lightener, A. D. Cooper, J. B. Granberry, Ala.

From Antioch, brethren Isaac Heath, E. Thomas, J. C. Boylston, Ala.

Those marked thus, * were absent.

After the letters being read, brother John W. Pellum was chosen Moderator, and brother A. McGinty appointed Clerk. Visiting brethren were invited to a seat with us. Brother Moderator then explained the object of the meeting to be the union of the churches. Enquiry was then made, are all the churches present of the primitive faith and order? After some debate, whether the missionary cause should be a bar against the union of the churches, on motion, we refer the question for consideration until to-morrow morning 10 o'clock. Adjourned.

Dec. 8th. Met according to adjournment. The question was taken up and the following answer given unanimously: Answer. We believe that churches which have taken the missionary cause and inserted the same in their church book, should be a bar, where it bears on all as a

church; but we believe individuals have a right to use their own funds according to their own will.

Enquiry was then made, is there any thing which will be a bar against the union of the churches represented at this meeting? Objections—satisfaction given—all agreed.

On motion agreed, That we hold the next Union Meeting at New Providence, Barbour county, Alabama, beginning on Friday before the first Sabbath in October, 1839.

On motion agreed, That each church send one delegate to meet at County Line church, Henry county, Alabama, on Friday before the third Sabbath in July next, to form articles of confederation for this body.

On motion agreed, That we invite all other churches to meet at County Line, to know what are the articles of confederation and to assist in framing the same.

On motion agreed, That a committee of three be appointed to copy the proceedings of this meeting and distribute the same, extending to other churches not represented in this body, that each church have a copy of the same.

Brother Moderator appointed that committee, consisting of the brethren A. McGinty, Early county, Georgia, D. McKenzic, Barbour county, Alabama, Wm. H. Ward, Henry county, Alabama.

Adjourned.

JOHN W. PELLUM, Mod'r.
A. McGINTY, Clerk.

Brethren Editors, if the contemplated Association is constituted, I am of the opinion it will be done on principles clear from the schemes and institutions of the day. I am accused, as I suppose, of being a missionary; also, of being on the fence. Why are these things so? Because I do not fight much publicly. When I am in the pulpit I have something else to do. But I want my brethren to understand me. I am opposed to the schemes of the day. I am afraid there are too many Judases and bagbearers who have taken a part of the ministry. From such I wish to turn away. If my brethren will watch these loud trumpeting missionaries, they make a big fuss, are frequently engaged in other matters of speculations, such as rail roads, &c. &c. From such let me and my company turn away. Keep in the old paths, my brethren, and you will. Farewell. *A. McG.*

TO EDITORS PRIMITIVE BAPTIST.

*Lowndes county, Alabama, }
March 15th, 1839. }*

DEAR BRETHREN: I have been a Baptist about seventeen years, and never have been able to reconcile the new doctrines of the day, as taught by our missionary people, with the doctrine taught by Jesus Christ and his apostles. The missionaries tell us they do wonders, by having protracted meetings and by sending the gospel to the heathen world. They further say, that thousands are perishing for the want of a preached gospel to them, and going to hell.

Now if God is thus frustrated in his designs, I, as one, should like to know what constitutes a God, all wise, all powerful, and all mighty; in short, nothing new nor old with him? I should say, that such doctrine is degrading to his character; it shows a want of power to save, and certainly it has grown out of the rottenest roots of Arminianism; which is nothing more nor less than the production of old nature uncultivated by grace. And was I to attempt to describe my views on the work of grace, it would be very different from theirs; for I believe that God for Christ's sake chose, or elected, all his people in Christ from before the foundation of the world to everlasting life. Read Ephesians, 1st and 4th. And his choice was for nothing good, foreseen or foresaw in them, (but according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the beloved.) And this almighty act of divine spirit, whereby God actually and visibly separates his people from the world, is by effectual calling. And that eternal, sovereign, unconditional, particular, and immutable act of God, whereby he selected some from among all mankind, and of every nation under heaven to be redeemed and everlastingly saved, is by Christ's righteousness, and not by the newly invented schemes of the day.

And inasmuch as God has elected his people in Christ, he has ordained the means to fetch them into his fold independent of all, the many sought out-inventions of those who call themselves missionaries. They can accomplish their own works, but cannot the work that God for Christ's sake has done and will do.

So I must conclude, by handing you a list of names who wish you to send them

your paper, directed to Farmersville, Lowndes county, Alabama.

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

*Talbot county, Georgia, }
1st of April, 1839. }*

DEAR BRETHREN: Having occasion again to write on for the Primitive Baptist for a few subscribers, I thought I would drop a few ideas for those who read that paper to see; for this is the object of the press, to make things public.

And first, in regard to those people who say that they are Baptists, and have not changed neither in faith nor practice. As I shall not say whether they have, or have not, I will give you a true statement of some of their proceedings, and leave you and the public to decide this question.

The Columbus Association, as a body of Baptists and Christians, were constituted into an Association upon the Confession of faith set forth in Philadelphia, in 1742; and which has been acknowledged by the Baptists as their standard for several years. She was so particular, that she instructed the ministers of her body who might be concerned in constituting churches, not to pronounce any set of people a church, unless they had received the said Confession. And also went on to advertise all ministers of the Baptist order, who she could hear of, who had departed therefrom and preached another doctrine; and prayed the churches composing her body not to receive them into their house, or bid them God speed. And this was good, so say I.

And not only so, but in the meantime, or just after, some of the preachers belonging to that body, went and joined the Auxiliary Society; and upon being asked by their brethren why they had done it, they replied, why, my brother, we shall have a double chance now; for we are not in favor of the Georgia Convention, nor any of the benevolent institutions, coming into the church or the Association; and being a member, we certainly can have our influence. And so they did, as you will see presently.

After a short time the Convention petitioned the Association for a friendly correspondence; but it was rejected, and very unanimously too. But these men had their influence sure enough in bringing them back at the next meeting. For they attended until at last it was found that

there was a probable majority in favor of their reception; and then away went the pledge, viz: we will not correspond over the head of any member of the Association, &c. But now, even at the cost of losing even churches from her, she received the correspondence; which was defined by the learned clergy to mean nothing but a friendly visit.

Now take notice, they were to keep it out, and that there was not any Christian fellowship at stake, only a friendly visit. So, in the Minutes of her last session, I see she has requested the Georgia Convention to not only suffer her to pay a visit, but to let us the Columbus Association become a component member of your body; those preventers and all the rest together.

Now would not a blind man say, that she has either changed, or that there has been hypocrisy used in the matter from the first.

Now the second question is, can sound-hearted Baptists, either churches or individuals, still remain in her bounds when they must know, that she is an heir of her mother's estate, Mystery, Babylon? I think not long. And may they hear the voice of the Spirit, which says, COME OUT OF HER, MY PEOPLE.

Yours, &c.

JOHN W. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

Montgomery county, Alabama, }
30th March, 1839. }

BRETHREN EDITORS: I have read two or three of your beloved papers called the Primitive Baptist, which paper I do love. There is no one takes it just about here. There are a few names I believe about here, that are of the Old School Baptists. I have made up one company and now send for six copies.

I will try to let you know in my next letter, what the Baptists are doing in this quarter. No more at present, but I subscribe myself one of the Old School Baptists. Yours in gospel bonds.

ALLEN KNIGHT.

TO EDITORS PRIMITIVE BAPTIST.

Green county, East Tennessee, }
March 29th, 1839. }

BRETHREN EDITORS: I received a few days ago the Primitive Baptist, and being

a widow indeed, yet I feel earnestly to contend for the faith once delivered to the saints. My membership is at a church called Flag Branch. There appears no division among us. We all appear to hold to the Old School, or the apostolic mode. We have no missionaries among us. We live at ease, Zidonian-like, with regard to the societies of the day. Our preachers are plain men and preach plain things.

I enclose you one dollar in this letter as a token of my approbation, and remain the handmaid of the Lord.

FRANCES DEWITT.

TO EDITORS PRIMITIVE BAPTIST.

Gadsden county, Florida, }
March 29th, 1839. }

BRETHREN EDITORS: I have got one more subscriber for the Primitive Baptist. He wishes to get it as soon as he can.

The paper is fast spreading in this part of the country, in which I hope much good will be done.

JAMES ALDERMAN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Gerrantown*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, *Jun. Rocky Mount*. A. B. Bains, Jr. *Stanhope*.

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WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

L. B. Moseley, \$5	Jona. H. Parker, \$3
Wm. S. Shaw, 1	Frances Dewitt, 1
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Wm. B. Alred, 2	Jesse Lee, 8
A. Keaton, 5	J. W. Turner, 5
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Wm. M. Amos, 10	John Fruit, 3
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Wash'n Watts, 1	Joseph H. Flint, 3
John McKenney, 5	R. S. Hamrick, 5
Edmund Dumas, 1	Benjamin Lloyd, 5
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TERMS.

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THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA,

“Come out of Her, my People.”

VOL. 4.

SATURDAY, MAY 11, 1839.

No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Montgomery county, Ohio, }
March 3d, 1839. }*

In the name of our eternal God and Saviour. Amen.

I sit down at present to converse with brethren of the Primitive Baptist order, as I have been much benefitted in reading the sweet and precious communications and the true and glorious doctrine they hold forth, maintain and defend. My soul has been often refreshed and encouraged to press forward in the way that God has appointed and marked out for all his dear children to travel in, and it is made so plain that the wayfaring man (though counted a fool by the world,) cannot err therein.

I find that our brethren in the Southern States do also have trials and tribulations to wade through, with the New School Baptists, in destroying their peace and causing offences in their several churches, splitting and dividing and tearing them to pieces as much as in them lies. But the devil with all his emissaries cannot proceed one step farther than their limits. I believe that God is designing it all for good; he is purging out much dross and purifying his church militant, and will finally bring us off more than conquerors. And the devil will finally and shamefully be defeated, for greater is he that is in us and for us, than he that is against us. As God is thereby bringing things right again, we will say, the will of the Lord be done in earth as it is in heaven. Amen.

I shall now through the help of God (for

without him I can do nothing to good purpose,) endeavor to give you a short sketch of the poor, despised, predestinarian Regular Baptists of Ohio, in the church at Tapscot's meeting house. And now inasmuch, dear brethren, as the name (and that only) of the Regular Baptists has been measurably corrupted and adulterated in those latter days, by a set of combined and designing men, that have become wise in their own conceit, above what is written; they having crept in among many of the old Regular Baptist churches unawares, and having become fully united with them formally in church privileges, and not having the love of God shed abroad in their hearts, neither the fear of God before their eyes, to keep them from swerving from the scriptures, they began to adulterate the former faith and practices of the old Regular Baptists, by forming societies and inventing new institutions calling them benevolent institutions, without any authority from the word of God. Therefore, we believe God has never required it of their hands, for his arm is not yet shortened, that he cannot carry on his own plan of redemption which he has of himself devised. But those men are going on and preaching for doctrines the commandments of men, endeavoring to mingle the word of God with the same, in order to give it a better coloring, (but they will not cement;) which naturally produces a linsey woolsey garment, of works and grace. This being all done, as they say, in order to carry on the work of redemption more fully and more speedily, than what God in his purpose has been pleased to move. But they tell us by the great influence of men and money, they can aid the Lord in converting the heathen and evangelize the world at large; which we conceive to be

nothing more than vain boasting and trash. Thus they proceed in carrying on their new plans, contrary to the sound minds and grief of many of the brethren of the old Regular Baptists. They have deceived many weak minds, and led them off from the old beaten paths.

Therefore, beloved brethren, we seeing the enemy has crept in among some of the churches of the Miami Association, and are sowing discord, we seeing the evil effects thereof, as a church saw proper in our opinion to brace up and build bulwarks through the help of God, and fortify the church against them; as they do generally cause sore distress and grievances in the several churches wherever they gain admittance. For which reason, after due consultation, we passed a resolution, in words to this effect: that we who have hitherto been known by the name of the old Regular Baptist church of Christ at Tapsco's meeting house, and that God may enable us to henceforth live up to the articles of our church covenant, and maintain them honestly, and continue to take the Holy Scriptures only as the man of our council, and as our faith and practice, as a lamp to our feet and a light to our path, together with the prophets and apostles, and the man Christ Jesus as our chief corner stone and foundation of our hope, Resolved, this day and henceforth, to declare non-fellowship with the unregular, New School, unscriptural, benevolent institutions of the present day so called, namely, their theological schools as a mode to manufacture preachers of the gospel, their Bible societies, their mission societies, their tract-societies, their temperance societies, their Sunday school union societies, their anxious bench worship, and all other kinds of their will worship; and not to invite them to preach in our pulpits, &c. And we hold no fellowship with such members or churches that do advocate them or commune with them, as it is departing from the faith and order of our church covenant and platform; even so, help us God.

By so doing we have not been pestered with the New School dandies of the day; and thinking we had got the matter fixed to keep clear of all such troubles with the New School. But alas, alas. it was then our great difficulties sprang up; for we read that a man's greatest enemies are those of his own household. We having some soft-headed Baptists among us, they took an offence against the church, in con-

sequence of the above resolution; they being possessed with too much charity, and could not hear the idea of closing our doors against the New School; and they became dissatisfied with the church and withdrew from us, and were very shy of the Predestinarian Baptists. They did come to meeting, but could not have any fellowship with the church. They would sit away off to themselves, as separates they would not commune with us nor unite with us in no shape whatever; but still crying out against the church & her resolution, stating that we by so doing had formed a new covenant, which was an entire mistake in them. It was only intended that we might live up faithfully to our first covenant.

Thus things went on grievously in the church, until she had to take notice of those members to deal with them and endeavor to bring them to order; which caused a great contention between them and the church, for three church meetings successively. And the church appeared to be glued together in love as one heart, to rally around the standard in defence of their master's cause, and to maintain their own sentiments. There was considerable debating on both sides, and our dear brother Robeson our pastor took a due and active part in defending and investigating the disputed subject to the dissatisfied members. But they would not adhere to any thing from us. At length the final issue was, two sisters were reclaimed, one male member and twelve females were excluded, out of 56. The church now live in peace together, they love to meet together and converse with each other on spiritual things concerning the state of Zion, and can sit together on one bench again as usual. Thus God is bringing things all right again as formerly.

And now I come to a close by forwarding those few remarks to our brethren Editors, to dispose of as they may see proper. I send my warmest respects to the brethren who have forwarded such precious communications to the Primitive Baptist, and do earnestly solicit them to continue in sending on their mites for publication, and not become weary in well doing, for we love to read them. Hoping also to receive something occasionally from brother Bennett, and that he may not forsake us; and also brethren J. Lawrence, Keaton, Whatley, Moseley, Rorer, Newport, with many others.

Please to excuse my awkward writing.

I am not much in the habit of writing. No more at present, but remain yours in the love of the truth.

JOHN B. MOSES.

Note. Our difficulties in the church were in the close of the year 1836.

FOR THE PRIMITIVE BAPTIST.

Georgia, Coweta county, }
October 11, 1838. }

DEAR BROTHER BENNETT: If one who never saw you might take the liberty of calling you thus. I have been reading your valuable paper for near two years, and if I do know any thing about what it takes to constitute brotherhood as it is in Jesus, and the relation that his children bear to each other, the doctrine and practice that is set forth and vindicated in your paper is the truth, the scriptures being the standard by which these things are proven; weighing them in the balance of the sanctuary, and I do not believe them to be wanting.

But, brother Bennett, there are not a few persons in this section of country who are called Baptists, both of the ministry and laity, who do mock and deride at the Editor and his readers, for reading that little contemptible paper, as they are pleased to style the Primitive Baptist; and they will make hard speeches, such as do prove that they are not the benevolent persons which they profess to be, but that they are ungodly men are sinners, who do not know and believe the truth as it is in Jesus. And the conduct of these preachers proves to me, that they have run greedily after the error of Balaam, and they do believe that gain is godliness; from such, the word of God informs me, the church should turn away, and touch not, taste not, handle not the unclean thing, and then the children of God have the promise of the blessing of their heavenly Father. And not until then will they realize the promises, in the full enjoyment of them.

Now, brother Editor, a few words about the sort of preachers we have in this section, with now and then an exception. They preach a strange doctrine, they will tell how their benevolence does make their bowels yearn; over who? they say over the heathen. And they will form all sorts of societies and falsely call them benevolent, join them themselves, and cause a great many of their brethren with themselves to commit whoredom against the

church of Christ. What do they do? do they persuade them to pray the Lord of the harvest to send forth laborers into that part of his vineyard, and that the heathen thro' them may hear and live. No, sir, they pray for a liberal supply of money to educate young men for priests, and when they have got money enough, as an honest Christian would suppose, they will have some large collection, a protracted meeting, or something else, and then they will do—what? beg the Lord to convert the heathen? No, but they will beg men, women and children for money to stuff their own pockets. And do they spare the poor negro? No, sir. And so proving by their own conduct they serve their own bellies. The Lord have mercy upon them, for they know not what they do.

Farewell, my brother, and may the God of all grace strengthen you and keep and guide you, in the prayer of your unworthy brother in affliction.

R. S. HAMRICK.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, county, Va. }
Sept. 26, 1838. }

DEAR BROTHER: I send you the following Circular Letter for publication, as I wish all the Baptists to see it, and especially those who were acquainted with brother Crispin Dickenson, as he was the author of it. I hope you will publish it, for it will show that what I have already said about the Roanoke district is so.

And here, my brethren and friends, I will tell you some more of their acts, and then you may judge whether there is peace and brotherly love in that Association or not, as they or some of them say, there is no division with us. But there is division and disorder, which I will show by giving you a few facts which I know, as I live in the bounds of that district, but have my membership as a Baptist at Fairfield in the Pig River district.

First. Brother Charles A. Weatherford, a member of the Roanoke district, became dissatisfied with that district, because it would support the men-made societies of the day, and mingle with the General Association, or some of them, which he could not fellowship. So he, C. A. W., did withdraw from his church and petitioned to Fairfield church for membership; and at his request the church sent three members to the church which brother W. left, to in-

quire into his character as a Baptist. The members of that church said he was a member in good standing and had been orderly, until he withdrew from them because of these societies. But they said that they were as much opposed to them as he was, and said that the charge that brother W. made against them was not true, for they were not missionaries, and so excommunicated him after he had joined us. So they turned him out because he could not fellowship the many new societies of men, and at the same time said they were not in favor of those societies. But here you see, they will say they have no fellowship for these new societies, but yet will fellowship them that will fellowship the societies of men.

This does put me in mind of the stealer and concealer. Now which is the worst, he that steals the wedge, or he that conceals it? Every honest man will say, to conceal that which is stolen is a mean trick, if a smart man does it. So I believe it is not right for a Baptist to fellowship them that will fellowship these school men when they cannot love them.

No, my friends, this ought not to be so, for we ought not to fellowship them that will fellowship that which we have no fellowship for, like the go-betweens do. For I believe the best way is for us as Baptists to be separate, for there are two sorts of Baptists and I am willing for there to be two sorts; and so let us separate ourselves from every brother that is not sound in the faith of the gospel, and then each party will live in peace one with another and then each party may enjoy the liberty of conscience in spirit and in truth. But so you see them that are mixed together in the way of one another, so the churches that have two sorts in it had better separate quickly, and so fulfil the command of Paul, by seeing eye to eye and speaking the same thing in Christ Jesus, and be of one mind and one judgment.

As ever your friend and brother.

RUDOLPH RORER.

The Roanoke District Baptist Association, at their Spring session in 1832, appointed Crispin Dickenson to write a Circular Letter for the inspection of their Fall session. He, the said Dickenson, wrote what is hereto subjoined; but at the time of the Fall session of said District, was lying prostrate on his death bed, and is gone to his long home. Dear brethren,

this Circular Letter did not come duly before the Association, and therefore was lost sight of; but I think it too valuable to be lost, therefore I wish it printed.

JOHN GILES.

CIRCULAR.

To the Churches composing the Roanoke District Association.

DEAR BRETHREN—According to a long standing custom among us, we proceed to address you, by way of a Circular. And as it remains no longer a secret, that there are schisms and divisions among ourselves, as professing Christians, called and known by the name of the United Baptists of Virginia, the subject of the present Address will be confined to the lamentable state of feeling that manifests itself in private and in public among us; and to try to search for the causes that have given rise to such a state of feeling as seems to exist, and whether indeed the causes are sufficient to justify such an unhappy state of things.

For a foundation for the remarks hereafter to be made, your attention is invited to Paul's letter to the Romans, 16th chap. and 17th ver. Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

In the first place, it may not be amiss to notice the language of the Great Head of the Church, in his prayer to his Heavenly Father, 17th John—to preserve his Apostles in unity of faith, and from all evil, and for the perfect union of all believers, and says they are not of the world, even as he was not of the world, and prays that they all may be one. And for why? That the world may believe that thou hast sent me; and that they might be one even as Himself and his Father were one. And in the 15th chapter of John, he commands his disciples to love one another, and forwarns them of the hatred and persecutions of the world. And on another occasion speaks of his Kingdom as not being of this world. Hence it appears, that his language and conduct, collectively and uniformly, goes to shew that his disciples should be in unity, and separate and distinct from the world. And for a further proof of the importance of a perfect union of all believers, so necessary and useful for the peace and comfort of the Church, you are requested to attend impartially and earnestly to the following places in the Apostles' writings, viz:—Acts, 2d and 42d,

and 4th and 32d—Romans, 15th ch. and 5th, 6th and 7th verses.—1st Corinthians, 1st ch. and 10th ver.—2d Corinthians, 6th ch. and 14th ver.—13th ch. and 11th ver.—Ephesians, 4th and 5th chs.—Philippians, 1st ch. 27th ver.—also 2d and 3d chs.—Colossians, 2d ch. 1st ver.—Thessalonians, 3d ch. and 9th ver.—1st Peter, 1st ch. 22d ver.; 3d ch. and 8th ver.—As also all John's Epistles inculcate the same principles.

Having tried in this way to shew the Scripture obligation of believers to cultivate this amiable principle of unity of mind and spirit, we shall next proceed to examine for the causes that have given rise to this unhappy separation of feeling among us, and whether they are sufficient to justify such a state of things. It will be recollected by many, that some eighteen or twenty years past, this unhappy excitement of feeling among the brethren did not exist as it now does. True, it may be, there were some difficulties to encounter in the Churches arising from the conduct of individuals, but they were generally settled satisfactorily, and the same unanimity of sentiment was retained in the Churches; and many happy meetings were then enjoyed at our Associations, while all seemed to enjoy the company of each other, as a band of brothers and sisters of the same family, united by one spirit in the same judgment, which seemed to fulfil the saying of David, the ancient servant of God: Behold how good and how pleasant it is for brethren to dwell together in unity.—But alas, alas, those happy seasons are gone by; and instead of those refreshing seasons from the presence of the Lord, and each other's company, we discover bare complimentary interviews among many of our brethren, and a sad coldness of feeling that is truly lamentable.

As such a state of feeling did not exist prior to this Association's assuming the power of becoming a member of the General Association without first consulting the Churches, it must be attributable in part to that cause; for so soon as our brethren did this without advising with the Churches, so soon did they transcend the limits of their power, and we think laid good grounds for divisions and offences; and although the Churches did not remonstrate in a public way against the measure, yet their very limited contributions to that body from year to year marked their disapprobation of the act, if not of the utility

of such a body as the General Association of Virginia.

This state of things existed for some years, without much apparent excitement of feeling, till the General Association, (we say a self-created body,) new-modelled their constitution, and laid it before our Association, and our Association before the Churches, (for the first time,) for their approval or rejection, and the Churches of our district, (almost unanimously,) decided they did not wish to be a member of that body.

But there were still some individual members, and perhaps Churches, among us, who were pleased with that body and its views, and we hope conscientiously advocated its measures, not only by argument, but by precept and example, and have manifested in some instances a heated zeal in its defence, perhaps to surpass even prudence, while we apprehend they have overlooked or lost sight of those first principles upon which they connected themselves to the Baptist Church.

Every Church gospelly constituted, we think is, or ought to be, an independent body, and certainly upon these principles we joined ourselves to it, and although the Baptist Churches, years ago, thought it expedient and scriptural to form an Association of Churches, as a means of keeping up a friendly intercourse with each other, and for other purposes, yet surely their sending messengers to transact the business of the Association is not, nor ought not to be, considered a surrender of their independence. The decisions of our Associations are not, nor ought they to be like our legislative enactments, as it is not a legislative body, but is an advisory council, and acts as such only in cases where the union of Churches is concerned. A query in that case may be introduced by motion and second, and discussed and answered, if thought expedient.

Therefore, any measure that the members of our Association as a body, may sanction, unapproved by any one Church, that one Church (if not corrupt in principle nor practice,) has a right to reject with impunity—in a word, we think that every Church is, or ought to be, the highest ecclesiastical tribunal, and if we as Christians wish to maintain and promote peace and harmony among the Churches, we should, on all occasions, in an associated capacity, feel a disposition to consult them before we sanction any measure that might have a

tendency to interfere with their prerogatives. And although there is one article in the constitution of the General Association, if we mistake not, that forbids any interference with the internal rights of the Churches, yet it is evident that some of the members of that body feel themselves at liberty to calumniate individuals, Churches or Associations, in public print, who act or speak with that independence which is their just right. Though it may be thought uncharitable to brand the General Association with the conduct of individuals, yet we have never seen any of their bitter invectives against the decisions of Churches or Associations, censured in public print by the body of which the Editor of the paper in which they have appeared is a member, and of course we can but rationally conclude, these bitter potions are sanctioned by that body. Are not such acts as these sufficient grounds of divisions and offences? We think they are so. But there are members of this self-created body, who have indirectly, if not directly, advised members of Churches to fly in the face of that union and harmony that they pledged themselves to maintain when they joined the Church, and which prevailed antecedent to the organization of that body and its measures.

We will suppose a case of a family, the head of which had prescribed rules for its government, under the observance of which the family had lived many years in peace and harmony—but a few of the family find fault either with the rules or the manner in which those rules were observed, should introduce the observance of any additional rules or regulations, without consulting the family and gaining the assent of a majority of them, and go forward to enlist in their favour, by persuasion or otherwise, all they could of the family, and also all they could of those whom the head of the family had warned them of the hatred and persecution of. What could be rationally expected to ensue in that family, but turmoil, discord, divisions, offences, and every evil work? We will here take occasion to remind our brethren who have subscribed to those new rules or regulations, of the solemn obligation they should feel themselves under to every member of the Church to which they belong. The Baptist Churches generally are composed of those who willingly gave themselves to the Lord, and to each other, in the fear of God, for the purpose of maintaining and promo-

ting good order in the house of God, according to his word. If so, when we joined, it was an acknowledgment that we were satisfied with its rules, regulations and form of government. Then, brethren, we certainly act unadvisedly, and give occasion of offence to our brethren, if we connect ourselves to any society, and persist in it, contrary to the concurrent views of a majority of our brethren. And can we promise ourselves prosperity, thus divided in sentiment, argument and measures? We certainly with as much propriety might calculate on the prosperity of that family, thus divided in sentiment and argument, with respect to the plans and means to be employed for its safety and welfare. We would, therefore, in the words of the Apostle, exhort you to mark and avoid those who cause divisions and offences, contrary to the doctrine which you have learned; but if you have learned of Christ, or his gospel, that it is your duty to connect yourselves either directly or indirectly with the world in an intimate way to accomplish what might be termed a religious enterprise, at the expence of trampling upon the feelings of a majority of your brethren, we must say, that we have not, and we are persuaded our Lord and Master never intended that his disciples should spread their almsdeeds before the world, and unite with them in any intimate way, as Himself, as well as the Apostles, gave strong exhortations to the contrary.

We have noticed the recommendations of the measures of one of the popular societies of the present day, which, if attended to and persisted in, threatens not only our religious but civil liberty.

Ought we not, then as Christians, professing to be strangers and pilgrims on earth, and who are cautioned and exhorted to be at peace among ourselves, and as much as in us lies, with all mankind, to be jealous of these separating institutions that have given rise to so much unhappy excitement of feeling in Church and State? For, brethren, we have been called unto liberty; but we would caution our brethren not to use their liberty for an occasion to the flesh, but by love serve one another—And not serve the whims and fancies of the world, while at the same time we may be feeding a spirit of pride or emulation in endeavoring to excel other religious denominations in men and means, to shew to the world our great zeal to the cause of God.

The principal object of the General As-

sociation of Virginia, according to its constitution, was to send preachers to the destitute parts of this State. But have not their Missionaries been sent under pay where the people had regular Baptist preaching among them; and have not those Missionaries sent, been forming and trying to form some new societies among the Churches, that have caused divisions and offences? If they have not, we are misinformed. And have they on all occasions let the brethren know what they were to receive for forming societies, and traveling, and preaching, and collecting their charity? We are persuaded many of them have not; and if they have not, they surely are guilty of withholding a part of the price; or, in other words, a part of their benevolent operations. We will suppose a case: Three neighborhoods somewhat distant from each other; a Missionary is sent to two of them who are tolerably well supplied with preachers, to collect funds to supply the destitute neighborhood with preaching, and the man tells them that what he collects is for that special purpose; and suppose he collects only \$20 or \$25 in his traveling; we would ask whether, according to the present regulations of the General Association, any of those funds collected could be applied to the purpose for which it was said to be collected? We think not one cent, according to the present regulations, could be spared to help this destitute neighborhood to preaching, for this obvious reason, because it will take that amount to pay the expenses of the Missionary for collecting it.—Then, of course, those who gave this amount are deceived in its application. But if all who hire themselves in this way to men, would be candid enough to tell the people, wherever they were sent by this body, the whole story, and keep back nothing from them, their operations would not be under such censure as they are by many. But let us extend this plan of operation, as recommended by the General Association, among the Churches, and let them give into the plan fully, and what may be the result? Why, the Churches must send their funds to the General Association, and the Association must send them a preacher. But suppose this preacher acts beneath the dignity of a preacher, or even a Christian, how is the Church to manage with him, as they can have but little control over him, not being a member, and only a temporary pastor? The probability is strong, that,

in this case the Church will have to send the charges exhibited against him to those who sent him, for trial. And by this means the Church is deprived of a part of her independence, and we think a very important part.

We think before these operations can travel legally among the Baptist Churches, according to the present regulations of the General Association, we must change our form of government; and a book of discipline must be introduced among us, to which we must all subscribe, and be governed by the wisdom of the General Association of Virginia. Then, and in that case, all united and agreed to such a plan as this, there could be no cause of divisions, at least among the Churches. But we think the Baptists generally are not prepared to do this, though some might be; and we fear there are some, and preachers too, who would wish to have things so regulated among the Baptist Churches, as to place themselves upon an entire certainty in preaching, as to pecuniary matters, let the providence of God be as it might, as to the prosperity or adversity of the times; and instead of being willing to suffer the loss of all things, are unwilling to suffer the loss of any thing for the gospel's sake. We are far from believing that the Churches are under no obligations, according to God's word, to remunerate their preacher, as well as they conveniently can, for his services. But that preacher sent of God, who will not preach without pay, cannot be guiltless, according to God's word. And that Church who withholds from their preacher what they can conveniently bestow, can be no less guiltless, according to God's word. But at the same time, we think these things ought to be left between the Almighty & the preacher, as to his duty; and the Almighty and the Church, as to their duty. The Apostle Paul certainly vindicated his right to a maintenance of the Churches. Yet he, as a pattern for others, (it would seem,) relinquished that right for the furtherance of the gospel, and wished, as it related to himself, to make the Gospel of Christ without charge, and not to abuse his power in the Gospel, as he contended to obtain an incorruptible crown.

We can but feel jealous for the independence, peace and harmony of our Churches, when we discover such a thirst for power in the ministry, manifested in some of the Religious Newspapers of the present day.

And we hope, as the Churches of our district have said almost unanimously they did not wish to be a member of the General Association of Virginia, they will not suffer themselves to be imposed upon by any of the men or measures of that body. We by no means wish to impugn their motives. But, brethren, we have said, as an Association, we would not be a member of that body, and this is known to them; and we do think for the General Association to send a Missionary into the bounds of any Church or Association, that they know a large majority of the brethren or Churches are opposed to their measures, to form Societies among the Churches and brethren, that cause divisions and offences among them, and that, too, on some occasions, at the instance of a letter from an unknown individual, is giving just grounds for complaint against them as a body; and such conduct is truly censurable. This has been done, and has had the effect above named. And it may not be amiss to let our brethren know that some of their agents have the sum of \$500 a year for their services, and others at the rate of \$300, which looks a good deal like fixing salaries for the preacher. We think when a Missionary is sent among us, the better way to do, as we are now situated as an Association, would be to make public collections, like other denominations do, and every person would feel at liberty to contribute as much as they pleased, without becoming a member of some separating society, and growling at his brother for not joining also. Brethren, the Religion of our Lord Jesus Christ never stood in need of any collateral props to sustain it. Neither does grace in the heart of an individual want a society of all classes of men to make it benevolent, nor a separate Temperance Society to make its possessor a sober person. The anxiety of the primitive Apostles was drawn out in a great degree towards the welfare of the poor saints, but very unlike is the anxiety manifested in a great degree, by many preachers in the present day.

The forming any separate Benevolent or Temperance Societies among Churches, might be considered with many very offensive, and ought not to be objectionable, at any rate by a professed Christian.—But we will suppose, for instance, that a Temperance Society is formed in a Church and they unanimously adopt a rule of entire abstinence; and another, and another Church and even whole Associations should fall in-

to the same plan, and should be so delighted with it that they would not only object to any persons joining them that would not subscribe to their rules, but would, to carry their point, call upon the Legislatures of different States to enact such laws as would render it impracticable for retailers to obtain license to vend spiritous liquors, and also to lay such a heavy tax on distillers as should render it impracticable for them to distil, and the Legislatures should adhere to their calls; what would it be but blending Church and State affairs, which has always been attended with the most sanguinary consequences? And we have an account of one Church, at least, that has adopted the abstinence rule. And we have seen in a publication entitled the Journal of Humanity, recommendations to the friends of the Temperance cause, so called, of the above description.

Brethren, we think the New Testament affords a sufficiency for our faith and practice, and it, in our judgment, never has warranted these separate institutions among Churches, neither does it warrant any particular stipend to be settled upon the preachers, or to be drawn from the Churches. We are willing to admit the Churches have the privilege of adopting any rule they please, as an independent body, so that it is not a corrupt one, but at the same time all things that might be lawful for them, might not at the same time be expedient. If we wish peace and harmony to prevail among us, let us follow after the things that make for peace. It may be, that in some instances a union of sentiment is so wanting among conscientious brethren with respect to the utility of many of the moral institutions of the present day, that while one is engaged with apparent fervor in public prayer for their success, many who are present cannot conscientiously say amen with them; and when this state of things prevails among brethren, we think it a lamentable one, because they can't walk together in their petitions in such an instance.

It is no less painful than disagreeable to dwell on a subject like the present; and we shall cherish the hope, that our brethren who have separated themselves as it were from the Churches, and have enlisted themselves with those who are writing bitter things against all Baptists, who, they say, will not come up with them to the help of the Lord against the mighty, will be brought to see the propriety and utility

of a union of sentiment and measures, in order to the honor, glory and advancement of the Redeemer's Kingdom. And we would take occasion to exhort our brethren not to glory in men, nor in the traditions nor institutions of men. But, says the blessed word, let him that glorieth, glory in this, that he knoweth me, that I am the Lord.

To God, only wise, be glory, through Jesus Christ for ever.—*Amen.*

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 11, 1839.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Ga. April 18th, 1839.

Bro. Beebe and bro. Trott, one or both, will please give the legitimate meaning of the terms eternal and everlasting, and show the difference if there be any.

WILLIAM MOSELEY.

TO EDITORS PRIMITIVE BAPTIST.

Bear Creek, Ga. April 15th, 1839.

BRETHREN EDITORS: My mind has been ruminating on the great goodness of our divine Master towards his church militant, not only in his electing love, the covenant of redemption and plan of redemption contained therein and revealed to man, his incarnation, his active and passive obedience, his resurrection, ascension and intercession at the right hand of his heavenly Father; but also his goodness manifest in the descent of the Holy Ghost, communicated through the medium of the gospel to the children of men, and especially to the church of the first born, thereby becoming the power of God, and by that power making Jesus Christ to every believer wisdom, righteousness, sanctification and redemption. And also his peculiar regard manifest in providing a gospel ministry, and through them to communicate the bread of life and cause that river to flow the streams whereof make glad the city of God.

All these things considered, why is it that so many churches languish and decline, and so many are destitute of a pastor or supply? To the first enquiry I answer, 1st. Because they have left their first love, and consequently have failed to do their first work; but have broken down their family altars, backslidden into open vice, and are following the world instead of Jesus Christ, and plead the acts of the world in justification of their conduct; instead of being a light to the world, a city set upon a hill, &c. Secondly, they in imitation of the world go for number, and in the ex-

ercise of false lenity fail to exercise discipline, and thereby remove the stumbling blocks and purge the vine as instruments in the hand of their heavenly Father, that it may bring forth more fruit.

In answer to the second inquiry, I answer, 1st, too many of the churches have become proud, and if they cannot get the first gifts as they conceive, they will have none. And in justification of their conduct will say, the critical state of things require a man that can defend the gospel; all the while forgetting that the Almighty has said, Lo, I will be with you; (not you only who can defend the gospel, but you, my ministers;) and forgetting that it frequently happened, that the most skilful physicians are poor nurses, and that half the battle in dangerous and lingering diseases depends upon a good nurse.

2nd. They fail to take the admonition of their heavenly Father, and pray the Lord of the harvest to send laborers into his harvest; which is a plain proof they do not want them, for if they felt their needs they would certainly beg.

3rd. A prophet is not without honor, save in his own country and amongst his own kin. Hence should the Lord be pleased to raise up a young gift, he is neglected by the church and such an indifference manifested to him, that the tempter takes advantage of it and his weakness, and tells him, now you see you are not called to the work, or the church would feel for you. And thus the poor tempted soul sinks almost into despair, and figuratively speaking, is found upon his hands and knees at two years old; when if he had been properly nursed he would have been upon his feet at twelve months old.

3rd. Churches frequently after unanimously calling a pastor and enjoying his labors for years, drive him away, and still profess to want him to serve them; (and how!) First, by failing to attend him; and thus you will see after he has left perhaps a sick wife or child, and rode perhaps twenty miles to attend the meeting through heat or cold, has neglected all his temporal concerns, he looks round and lo, half the male members are at home, and the next meeting he learns they stayed to attend to some trivial matter, and the church says, all right.

2nd. The deacons fail ever to visit him or his family, or to enquire into his temporal concerns. The church takes no account of the neglect of her deacons, thus giving a plain evidence that neither deacon nor church cares any thing for his family. And if it is the church where his membership is, let all the weight fall upon him, if visiting brethren come, never invite one till they see the preacher has got them and started home.

3rd. If any thing is said about raising some-

thing for his support, whose time is entirely taken up in waiting upon them and others, A says you had better take care how you give him, you will spoil him; yes, says B, for his wife dresses now finer than mine. C replies, I saw his daughter at church the other day, and she was the finest lady there; I cannot dress my daughter so. (And poor soul, not one farthing of his money had paid for it.) D says he is getting rich too fast any how. And if he is likely to make a good trade, E steps in and takes or tries to take it out of his hands. And notwithstanding the poor preacher is driven to his wits end, to try to get along and provide for his family and friends in a becoming manner, and to effect the same and attend the churches has exerted himself till he is properly broke down and cannot labor, and of necessity has to turn his attention to something else, no odds how lawful, F, G and H will encourage any body else in preference. If he reproves sin sharply, I will resent it, and endeavor secretly to seek revenge. J will indirectly, by act or expression, behind his back accuse him of that he dare not say to his face. K manifests a shyness. L is absent at communion. M. comes on Saturday and stays at home on Sunday. Deacon O is called upon to conclude by prayer when the preacher is almost exhausted, and refuses again and again; and the church altogether retains members in her body guilty of the worst crimes repeatedly. The poor man begins to reason thus with himself, for God has given some the gift of discerning spirits as well as hearing words, is it possible that this people think I have no feeling for my family? Can they think I am what I profess to be, and have none? Can they think I wish to see them less respectable than other decent people? Do they think I have no feeling, that I cannot hear, that I cannot see, that I will wink at transgression? Thus matters frequently go on until the poor minister is forced to conclude, that this people though they still call me do not receive me, and thus is driven away.

And now, my brethren, let me appeal to you. Suppose you tell me, next Thursday me and my wife will come to see you, and by the by it is 10 or 20 miles; and when you come, me and my wife are gone to town; and when you see me you say, well bro. we came as we promised and you were not there; I tell you I recollected it, but my wife took a notion to go to town that day—when would you come again? Suppose you see in my conduct a disposition to do all I can against you and the interest of your family, would you be reconciled to lay aside your temporal interest to serve me? I think not. Then, brethren, the directions are, as ye would men should do to you, do ye also to them; for this is the law and the prophets.

But N says, I go for the man that is obliged to

preach any how. (Well, so do I.) But you must recollect Paul was forbidden of the Spirit to preach the gospel at certain places; and Christ says, if they do not receive you, (not your doctrine, but you,) shake off the dust of your feet against that city—and, you are a city set upon a hill, &c. I speak the truth when I say, some churches and many members of churches seem to think, the minister is destitute of human sensation and is an ox sure enough; (work him, whip him, abuse him, starve him, and turn him out to grass.) The fact is, it is too much the case that instead of counting them worthy of double honor, they manifest a disposition figuratively speaking to see their minister always with his hat under his arm, and an old bag under his saddle.

Brethren, for the Lord's sake, for your sakes, for the sake of the cause, for the sake of your children, your neighbors, and bleeding Zion, wake up and work while it is day; the night cometh when no man can work. Cease to do evil and learn to do well. Drop this false lenity, execute discipline, purge the vine, repair the family altars, offer sacrifice thereon, pray with and for one another, love one another, be a light to the world, respect your minister, endeavor to sooth his sorrows and bear him up in the arms of faith and prayer; for be you well assured, God will not look upon sin with allowance in Zion, nor no one else; but will visit their iniquity with a rod, and their transgressions with stripes.

Yours in gospel bonds. Adieu till next time.
WM. MOSELEY.

The following communication is inserted, as it is a reply to articles which heretofore appeared in our columns. But as such pieces are foreign from the design of this paper, none such will be hereafter admitted.

FOR THE PRIMITIVE BAPTIST.

*Livingston county, Kentucky, }
March 14th, 1839. }*

BRETHREN EDITORS: I again address you by letter, but feeling my inability to write any thing to be inserted in the Primitive Baptist, with so many able writers, almost discouraged me. But believing it to be my duty to do so on the present occasion, I venture to do so, although I am no preacher and have but very little education.

I discovered in the Primitive Baptist, 16 No. vol. 3d, page 254, a piece written by Levi Lancaster, in answer to a piece published in that paper written by myself concerning the split and the doctrine held and preached by the party that rent from

the Little River Association. It appears that I touched a tender place. Brethren, I was in the Association at the time she rent, as well as Mr. Lancaster; and if the conduct of the party that rent off, was any thing like Christian conduct, I acknowledge I know nothing about the duty of a Christian. But to the point. It appears that what galled Mr. Lancaster and others was, that I said in my letter they were what the people called Parkerites. I still say so, and Mr. Lancaster knows as well as myself, that the preachers (or most of them) among them, did and do yet preach the two seed doctrine. But if Mr. Lancaster is the man I think he is, I stayed all night at his house on my way home from the Association held at Crocket's Creek church, the year before the rent took place; and if he was a member of the church then I do not now recollect, though that matters not. He treated me and those with me very kindly, and I am sorry for him if he has numbered himself with those that advocate and preach the two seed doctrine of Daniel Parker. I can only say to Mr. Lancaster at present, if the cap fits he must wear it.

Again, vol. 3rd, No. 22, page 350. I see a piece headed New Harmony, Indiana, over the signature of Richard M. Newport. First. He says he wished to make a few remarks on J. H. Parker's publication. He states that he does not know who J. H. Parker is, or what he is doctrinally; neither does he know certainly, what is the character or condition of the Little River Association. But he says there is one thing he does know, and that is, that J. H. Parker is a very unguarded writer.

Now, brethren, it is not common for persons to introduce themselves; but by this I wish to try to make Mr Newport partially acquainted with me. I will here say to him, that what I wrote concerning the doctrine held and preached by Daniel Parker is truth and cannot be denied; and I am somewhat astonished that any man, and particularly a preacher, should stand up and confront the public and at the same time know that he (Daniel Parker) did preach and publish the two seed doctrine, and so do his followers. I had liked to have said, that I believe that Mr Newport knows it himself, and I think I will not retract. But, brethren, on a minute's reflection we can see from the course pursued by R. M. Newport, that we need not

be the least astonished, for actions speak louder than words, for no person could have taken exceptions at my publication only those that are of the same cast. Newport further states, if J. H. Parker is always as unguarded in writing and speaking, he is entirely unworthy of confidence.

Now, brethren Editors, and brethren, I think that I am, as well known amongst the brethren in the different parts of the United States as Newport is; and as to the respect or confidence they have in me, I leave that to those to judge that know me. Though I do not expect those holding and preaching the two seed doctrine to have confidence or respect towards me, as they are well aware that I always opposed their doctrine. And, brethren, to come out in plain words, I do not want or wish their confidence or respect.

Newport further states, that J. H. Parker says that Daniel Parker once was an esteemed Baptist preacher in Kentucky. It is truth. J. H. P. still says so, in this publication. Newport says, Daniel Parker never lived in Kentucky. Brethren, I never said he did; and if Newport will reflect on himself as he did on me, he will find that he writes a little more unguarded than I do. R. M. Newport further states, that J. H. P. says that D. P. went off in a doctrine of his own, and published the 1st and 2nd doses, as referred to in my publication, &c. Newport there acknowledges that he (D. P.) did publish such pamphlets on the two seeds, and then tries to solve it in a mild manner by quotations to the scriptures, &c. R. M. Newport further states, that J. H. P. says that D. P. taught through those pamphlets. I think if R. M. Newport will read my publication again, he will see that he is unguarded in his writings, as I did not say that he taught through those pamphlets directly; but I now say so. Newport further states, that J. H. Parker says that D. P. taught thro' those pamphlets, that the devil was from everlasting a self existing being, equal with God in power, wisdom and glory. Brethren, it is possible that I may be mistaken as to the glory being attached to the devil; but I still think it belongs to the Parkerites, as they sat him (the devil) on an equal footing with the God of heaven who created them; and I do know, and that from good authority, that D. P. did preach and tried to establish the doctrine before mentioned, and so do his proselytes in different States, say in Kentucky, Illi-

nois, Indiana, and some in Tennessee; but the greater number are in Illinois. The reason that I believe the greater number are in Illinois is, I once attended the Association called the Muddy River Association, on the Big Bay, in Pope county, Illinois, as a corresponding messenger of the Little River Association, and found a majority of that Association, (I mean those present) to be of the two seed order.

Newport says that D. Parker never wrote, preached, nor published such a doctrine, and then goes on to acknowledge the fact; not directly, but indirectly and almost directly. Newport then states, that J. H. Parker says that D. P. moved to the State of Indiana, where Newport says he never lived, but says he did move to Crawford county, Illinois, where he was a neighbor fourteen years. Newport also states that he (D. P.) lived there many years before he published those pamphlets, which according to J. H. P.'s publication, he published in Kentucky. Now, brethren, I call on Newport to read my publication again, and he will see that he has been unguarded in his publication against me; as I never said he published any writings of any kind in Kentucky. I refer you to my publication. As to his not living in Indiana, I suppose I was mistaken; but was of opinion that D. P. lived where he had his pamphlets printed; though that matters not, as it is well known that he did publish his pamphlets and particularly the Church Advocate in the State of Indiana, and I think the two doses before mentioned too; and I am of the opinion that all his writings were printed in the town of New Harmony, where Newport was when he wrote his compliments to me, and sent it to the very town where I was raised to be inserted in the Primitive Baptist.

Again; Newport states, that J. H. P. says that he (D. P.) then moved to Mexico, and the last I ever heard of him the Spaniards killed him on account of his doctrine. Brethren, I did say so in my publication, and I still think so, as that has been the understanding in this country for several years past, and no person ever contradicted the report before R. M. Newport. I refer your readers to my publication—though that matters not, I am willing that D. P. is in Texas, according to Newport's publication.

Newport further states, that if he was to judge of D. P.'s namesake by his produc-

tion, he should conclude he was a wholesale dealer in Arminian and missionary slander and defamation. Now, brethren, it is out of the question for any man to publish any thing that he knows nothing about; for if Newport had known me, he would have known that I always stood in opposition to the missionaries, and the two seeders, and all of their inventions. But as I have said before in my publication, there are missionaries amongst the Little River Association, which is the Association that I belong to; but there are no two seeders, followers of D. P., they have all left and gone after their own flock.

Brethren, there is such a doctrine in the world, which I expect most of you know; and that D. Parker is or was the father of it; and why those embracing it will deny it when it comes before the public, I am at a loss to decide. When if you will go to Illinois, in the boundary of the Muddy River Association, a great many of the preachers that call themselves after the Old School or Primitive Baptists, do contend for the two seed doctrine and preach it, and sometimes almost to the separation of man and wife; as one brother told me himself, that it came very near separating him and his wife. For further proof on the subject of the two seed system, I refer you to the Signs of the Times, vol. 6th, No. 25, page 198, and you will see there, that there they have formed themselves in an Association, and sent their creed and circular to the Editor for insertion; and you will see there, that the Editor of the Signs of the Times condemns the doctrine.

I must now come to a close.

JONATHAN H. PARKER.

TO EDITORS PRIMITIVE BAPTIST.

Blackville, So. Carolina, }
April 23d, 1839. }

DEAR BRETHREN: I have the pleasure to send you the names of three new subscribers. We have received our papers very well, and they are read with much satisfaction by all of the Old School faith; but we meet with opposition by them that have got the money fever. The money fever is raging in this part of the world, and I think your paper is the best medicine that I have seen to effect a cure for the complaint; and I do hope, if it be the will of the Lord, that it will make a final cure of that complaint,

One thing more I wish to lay before my brethren for their consideration, and that is, in our Corresponding Letter of the Savannah River Association, they say, we fear the great secret of the lukewarm backslidden state of which so many complain, is founded in the unpleasant fact, that such have robbed the treasury of the Lord, by withholding their tithes and offerings. But I think they are wrong. I think the offering that the Lord wants us to give him, is our sincere heart, and not money. For Peter says, ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ. And I think Peter is right.

So I close for the present—time will not admit me to say more now—by subscribing myself yours in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Henry county, }
Feb. 23rd, 1839. }*

DEAR BRETHREN: I just write to let you know that I have received my papers, and as soon as I expected. I was not present at the post office when they arrived, but now hasten to comply with the requirements necessary to keep up your paper, (which I am very desirous to do.) I would wish it was very widely circulated throughout every country where there is a truly organized Baptist church, for according to my opinion to such the missionaries will apply for support; and unless they were more beneficial to the churches than I conceive them to be, I would be glad they were barred from entering into any church of the Baptist order in the United States, or any where else.

I would wish, if it were prudent to do so, to think and speak more favorably of them than I do; but as Cæsar and Christ are both entitled to their due, it is right to be honest in the division. I am willing to give the Primitives the (wheat,) and the derivatives (or) missionists the (chaff.) I think that is a fair and very honest division. I have never opened my views to you, what the missionists are at here where I live. I see they get many broadsides fired at or on them from different quarters, and of the right sort of shot, too. I never was fond of quarrels or wars. I am but young, still I feel to have a charge, and

when the weak and the feeble lambs of Jesus' fold fall a prey to usurpers, I desire to fall with them, for only while they live can I live. Meanwhile I will try to animate and comfort my dear brethren, by reminding them of the gracious promises contained in the scriptures.

I remain yours, dear brethren, in tribulation.
JAMES F. WATSON.

TO EDITORS PRIMITIVE BAPTIST.

*Franklin county, Tennessee, }
18th of April, 1839. }*

BRETHREN EDITORS: I have again taken up my pen to attempt to write a few things for the Primitive Baptist. It seems that the Sneak family, as brother Rorer calls them, have been for some length of time sending me their pamphlets, yea numbers. So that I have said I will not take any more of them out of the office, for to pay postage for such trash, where I have to live by the sweat of the brow, I will not do it.

But there were four sent to me the other day, called Temperance Journal, in which I see so many things striking at the root of the tree of liberty, that I acknowledge that it is high time for all that have the spirit of liberty to be up and doing. One piece in that paper is endeavoring to scare the Old Baptists into their cause, by saying that it will not be long that ministers that drink a dram will have any hearers. I know they have barked up the wrong tree, for God himself makes Primitive Baptists, and therefore they are all possessed of the spirit of liberty; and they know that nothing but grace can prepare men and women for heaven. But these Scribes and Pharisees say, if we can get the people to join this society, the millennium will burst into the world forthwith.

Now I feel confident, from the long acquaintance I have had with many of them, that if they can accomplish what they are trying to do, that our liberty is gone. As for the religion of Jesus, they care nothing about it; but money is their aim, the love of which is the root of all evil. But they are blind as regards spiritual things, or they would know that all they could say or do, never would make the poor Old Baptists any thing else but what they are by grace. But such folks as they mould in their way, will be any thing they say they want them to be. As regards myself, I have been a Baptist the rise of seventeen years, and I

have been trying to make myself some thing else ever since; and yet remain to be a poor, old, afflicted Baptist, and never expect to be any thing else.

I am glad the Lord has put it in so many of his dear children to write in the Primitive and Old Baptist Banner. I wish them to be printed while I live, if they will advocate the same things they now do, and while time shall last; as they with all others of the same faith, are the heralds of liberty. We, as Baptists, want the world of mankind to know, that we trust the Lord for our advancement, and never will petition Legislatures for to make laws to further our cause; for it is God's cause, and he will sustain us and raise up ministers to preach and send them hearers. And if they do choose to drink a dram, all the Sneak family cannot prevent them from going to hear them that God intends to bless through them. I want it known that I have as little use for drunken preachers as any other man on earth, and the Baptists have been troubled with them some in my acquaintance for years, until lately the missionaries have come along and have got them most all; and we are glad that we are clear of them, for they were not of us. And so there is use for birds of various kinds to take the filth from among us, and the fowls of the air were to lodge in the branches of the kingdom of heaven, says Jesus.

I will now say that from several pieces I have seen in the Prim., that it is the wish of many to have brother Lawrence's writings printed in a book. I was glad to hear it spoken of, I wish it with all my heart; I want to leave it for my children, that they may know what sort of Baptist I am. If it can be done by any person, I will do all I can for its encouragement.

I will stop, I am so scattering. Receive the best wishes of a poor Old Baptist.

W. M. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Chambers county, }
16th March, 1839. }*

DEAR BRETHREN: There not being any agent for the Primitive Baptist near where I live, and several of my brethren and neighbors being desirous to have your paper sent to them, I have presumed to write you a few a lines as a private individual, requesting you to send us a No. to each name and post office below mentioned.

May God bless you and enable you to continue the very useful paper called the Primitive Baptist. I am upwards of fifty years old, and have been a Baptist the rise of twenty years, and have been raised by Baptist parents. And I think your paper has the right name, for I think it speaks the same language that the Primitive Baptists used to speak since my recollection.

I conclude by subscribing myself your well wisher, hoping that we shall soon meet where all jars and hard saying and feeling will forever cease.

DAVID TREADWELL.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Crawford county, }
March 16th, 1839. }*

DEAR BRETHREN EDITORS: It is with pleasure I sit down to write a few lines to you, to inform you of our situation. We have at last got clear of all the Ishmaelites in our churches, and now enjoy peace as the Old Baptists used to do. We have formed several Associations on the Old School plan, which have become asylums for the distressed.

The missionaries boast of numbers, but fear not, little flock, for it is your Father's good pleasure to give you the kingdom. We admit that many are called, but few chosen. The missionaries speak of calling all the world; but that is a trumpet that gives an uncertain sound. And if they could call all the world, they cannot give them ears to hear; but God says, his people shall be willing in the day of his power. God has given Christ a people, and he says they shall come to him, and he will raise them up at the last day. These will come, money or no money. But it is admitted that men have to live by their labor, and when from home preaching it is impossible for them to be tending their corn at the same time, for their wife and children to live upon. Here two ways seem to meet, and here the colt (or the preacher) is tied. He is commanded to work or not eat, yet woe is me if I preach not the gospel. So of these two evils we must try to take the least, which in my opinion is, to try to make support for our families, and go preach as often as we can. And if churches are not so well attended as they would wish, they must make out as well as they can & enquire for the cause.

To the Publisher—Dear Sir, it is with much pleasure that we still receive and

read the Primitive from your press. I understand that you are not a Baptist, but a friend to the good old way. Be not weary in well doing, for in due time you shall reap. And may the Lord give you grace and make you a great blessing to his church. We find your labors very useful in this country. I would write oftener, but there are so many abler pens and I am so slow, that I hate to begin. Tell old brother Lawrence to write as often as he can, that we may hear from him often in Georgia.

WM. BOWDEN.

TO EDITORS PRIMITIVE BAPTIST.

Orange county, No. Carolina, }
Feb. 11th, 1839. }

BRETHREN EDITORS: The Primitive has come regular and I am pleased well with the paper, as I believe they contain the truth. I rejoice to hear from the brethren in different parts of the world, believing that there were a few of the little ones yet that contend for the faith once delivered to the saints. I expect to communicate to the brethren when I get a leisure time.

WM. J. ROBERTS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Upson county, }
April 11th, 1839. }

BRETHREN EDITORS: Through the mercy of God I again take my pen in hand to inform you, that it is with delight that I read our paper the Primitive Baptist. For if I am not imposed upon by my poor hard heart, I do want to thank God that there are so many contending for the good old way.

I would write a little if I had time, but I am obliged to work in my farm and am very busy at this time. I will say, that the church to which I belong is in peace and seem to enjoy themselves as a body in religious matters; and since they declared against all the institutions of the day, there has been a moderate increase.

Nothing more at present, but I remain yours as ever.

EDMUND STEWART.

TO EDITORS PRIMITIVE BAPTIST.

Green county, Alabama, }
April 5th, 1839. }

DEAR BRETHREN EDITORS: I avail the present opportunity of addressing you a

few lines in way of acquaintance; though many miles distant from each other, yet in heart I feel we are not strangers. I receive your Primitive tolerably regular, which gives me great satisfaction to discover there are yet more than seven thousand that have not bowed their knees to Baal; for God has never left himself without a witness.

Now, my dear brethren, I must inform you that in 1837, we had a split in our church; there were fourteen left us, there remained fifty-one Old School Baptists which are at peace and see eye to eye and speak one and the same in Christ. Though at first it were grievous, but now it is joyous to see that the missionary storm is blown over and we are at peace; for it is written, a house divided against itself cannot stand. Therefore, my brethren, we are commanded to come out from amongst them, touch not, taste not, handle not, the unclean,—and be ye separate.

Dear brethren, if you think the above worth publishing, do make all necessary corrections—if not, lay it aside.

Yours, as ever.

EVAN R. HARRIS.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germany*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Ruleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Packet, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Cartersville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount*. A. B. Bains, Jr. *Stanhope*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Charles Carter, *Cambridge*. B. Lawrence, *Efingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*.

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LOUISIANA.—Peter Bankston, *Marburyville*.—Thomas Paxton, *Greensboro'*. Uriah Stevens, *Pine Grove*.

MISSOURI.—Calvin Newport, *Springfield*.

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PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

Levi Lee,	\$6	Matthew Capps,	\$1
Edmund Stewart,	5	Henry Tucker,	3
Abeilha Exum,	1	Frederick Ross,	5
Ira E. Douthit,	5	Rufus Daniel,	5
H. Bussey,	1	Moses Baker,	1
E. Cabiness,	1	B. Lawrence,	3
L. F. Roberts,	1	Elias Daniel,	5
D. Cunningham,	1	L. R. Simmons,	5
G. W. Holifield,	5	Randall Jackson,	1
Wm. J. Roberts,	2	R. W. Carlisle,	6
David Treadwell,	6		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4.

SATURDAY, MAY 25, 1839.

No. 10.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Sumpter county, Alabama, }
March 28th, 1839. }
(continued from page 25.)*

DEAR BROTHERS: In accordance with previous promise and of things of greater moment still, I am induced to continue the relation of the dissolution of the Choctaw Association. I have been remiss, 'tis true, for which I am sorry. In connection with what has gone before I will just previously remark, that to give a particular minute relation of every occurring circumstance that transpired at the time and place, would be to occupy more time and room in your useful instructive paper than I am entitled to, or willing to engross. So here it is in miniature only, improve on it at your leisure.

In connection with what has been formerly suggested I would remark in relation, that on Saturday the Association met agreeably to appointment. The introductory sermon was preached at the stand to a large, attentive, desirous assemblage. Much good apparently was effected. An Old School herald preached in good earnest. 'Twas real food indeed for many present. In the meanwhile the following made their appearance, that is, Petty, Cook and Pearsall, who are in the bounds and members of the newly constituted Pilgrim's Rest Association; who had dissented from and came out of the Union Association. Their visible appearance like Titus of old diffused universal gladness and joy among many present. The joy and exultation were inexpressible, were visi-

ble and plain to be seen; in almost every direction, countenances expressive of exquisite joy were apparent. The reverse of which, however among the missionists was plain and indicative of something intended. Squads, small collections, almost in every direction, were to be seen; jealousy and suspicion were visibly apparent, two contending parties had now met occupying the ground.

The members composing the Association met and convened at the house. Business proceeded to. Among the arrangements a committee of five were appointed, to arrange preaching for the Association and make report. In their wisdom they (the committee) designated and appointed, Petty and Pearsall for the present to occupy the stand the remainder part of the day, who had kept distant from the Association. No apparent objection rendered. In their services they appeared to give general satisfaction to all present, excepting a few missionists, some of which were noted placed spies for the express purpose, who were sent for 'tis presumed; and a few Arminians who you know, brethren, are not for common fond of old corn.

The above brethren i. e. Petty and Pearsall, were re-appointed with the addition of two more, that is, Cook and Lattimore. The arrangement stood thus: Cook, Lattimore, Pearsall and Petty, who were to preach in the order of their names on the following Lord's day. The same were announced to the Association. No rendered objection to either of the reports of the committee were made yet, all seemed to acquiesce. An entry of the same 'tis presumed was or ought to have been made, as it was an approved act of the Association. Petty, Cook and Pearsall still kept aloof from the Association.

Early the next day met a large, anxious and desirous assemblage. What was the event of past occurrences in the interim? Behold an objection was now rendered, to answer their premeditated purpose of exposition. Petty, Cook and Pearsall were objected to by the adverse party; the other, Lattimore, retained, being their champion, their confident sent for one. The astonishment among the numerous host was inexpressibly great. Confusion, turmoil ensued; irritation, sorrow and grief were visible. A select few were the cause, the primary and only cause of all the present confusion. The committee were frequently urged to re-appoint others to fill the concerted vacancy, but to no effect; a majority stood firm and inexorable to their first resolve, knowing the ardent wishes of the Association and the prevalent mind of the congregation in accordance with their own. How good and praiseworthy it is to be firm and determinate in a good cause. Consistently 'tis presumed, the committee could not alter and re-appoint in the present instance. The report had been submitted to and confirmed by the Association, and they as their agents were imperiously bound to act in accordance to their confirmed wishes. Admitting for a moment, in order to gratify the adverse few, that the committee had gratified the anxious few, would they not have excelled their bounds and present limits? Would they have acted in obedience and would they not have reflected on the Association and brought reproach thereon, and would they have paid due respect to the sacred injunction of doing unto others as they would wish others to do unto them, and would they not have gratified a few in their unreasonable and unjust demands at the woful expense and injury of a host, as it were? But above all, in the result would they not have trifled with and abused and trampled rectitude and justice under foot, and would not the blessed ineffable cause have sustained a momentary loss? Why did not these peculiar noted anxious few object to the appointments made, in the proper place and time? Why take the covert of the night, as it were, to answer their dark premeditated purposes? And why not come out openly and plainly as men of rectitude?

After the Association had adjourned on Saturday until Monday, why did those assiduous particular few in the intermediate space endeavor to undo what the Associa-

tion had done and confirmed in her collective united capacity? On Monday why so anxiously endeavor to impose on supposed ignorance, and to palm and enforce a private calumniating entry of a few individuals on the Association, and to have it spread, displayed and exhibited on her Minutes as an approved act of hers, when it was nothing more nor less than a private individual malicious composed entry of a few, noted envious individuals, in order to defame and blacken with odium!!

It was deplorable indeed in the extreme beyond words to express, to observe the confusion and visible distraction of the anxious waiting multitude, and the odious calumniating spirit from whence it all originated. They were like unto squandered dispersed sheep, destitute of pasture and fostering shepherds to feed and to console. O my soul, may I never again be witness to; so doleful so distressing a scene as was then exhibited.

'Twas supposed from the anxiety repeatedly expressed, that three-fourths or more of the congregation were particularly desirous to hear the peculiar objected worthies, many of whom had come from afar to hear them; and it was currently reported that upwards of three hundred left the occupied ground with apparent disgust on discovering the singular bestowed ill treatment on those already alluded to, and on finding they were disappointed in their pleasing fond anticipations. A proposition was made to this effect by one of the objected ones, that he was willing (though appointed by the authority of the Association) to leave the issue the determination of his preaching to the impartial decision of the impatient anxious congregation. This, however, they apparently and visibly refused, seeing and believing from every appearance how it would eventuate.

The missionaries ultimately had the entire possession of the stand, missionary-like; the others altogether all declined, as they were for desirable peace, kept distant, giving the others unmolested fair opportunity. A noted one amongst them, a peculiar, elegant, nice, spruce, eloquent, polite dandy, while haranguing, well remembered those peculiar, eminent, envied worthies, that had gone before in preaching on Saturday; his lesson and previous instruction being well gotten and matured, envy and malignity were visible and predominant to a perverse criminal degree, occupying his fruitful, inventive, copious mind.

He in his manly bold scurrility represented them as monkeys, baboons, merry Andrews, anecdotes, &c. &c. Poor man, he is to be pitied indeed, for he little thought what he was then doing, what his bravadoes, &c. &c. would amount to, (though in accordance with many of like stamp;) and of the reflecting inevitable consequent result, and that he was in estimation and in the view of many present who considered him, (and justly too, 'tis presumed,) as acting the conspicuous odious part in the ignominious drama of a celebrated buffoon, a Mopus, a filthy dreamer. This, however, is not to be wondered at, it was but a small sample indeed of the prevalent odious spirit exhibited in all its despicable, accumulative, ruinous train. This is evident to an ocular review without further altercation. "Blind, headlong steps indeed." We are enjoined "to owe no man," giving to all men their credit. In compliance with, we are compelled to say in the above present case, that he is a mighty one, a conspicuous, a polished shaft, indeed a Goliath of unusual stature, far excelling all the then present peculiar noted ones. He preached, 'tis true, but "poor preach too" it was, to the poor, disconsolate, doubting, distressed, enquiring, hungry, thirsting soul, and the guilty, desponding, despairing culprit.

Again: another of the same cabal, as above though of inferior cast, remarked in the plenitude of his superior wisdom and self importance, that Pearsall on Saturday had preached ERRONEOUS, CORRUPT, FALSE doctrine, &c. &c.; because he P. had asserted to this effect, that Christ was the only Saviour, and that the gospel was not a Saviour in no instance whatever; for to admit it even in a partiele, as such would be an infringement on and derogatory from the blessed one indeed; and that it would be placing *it* in a position where it never was intended as such; but that it is a revelation, a proclamation, a testification, a love-letter from the sublime Court, a precious bundle of good news in reality.*

Again: it was observed by another renowned celebrated one of the same junto, that, "if P. were to be the talented one the Lord help us, I pity poor *****." Fear

* 'Tis the request of several of the brethren, that bro. Lawrence would be so good and obliging as to give his ideas respecting the gospel being a Saviour. Bro. please renew to us your former favors conferred when opportunity offers, and you will in this region oblige many.

not, there is a time for all things under the sun. All things eventually will work together for good, to a certain peculiar few only though. Haman had his day of exultation, pray what was the direful result?

It was further remarked by the missionary conclave, that they were much surprised indeed, to think that the Association had made so indifferent, so wretched a choice, a selection, to occupy the stand on the Lord's day, when there was so much present superior, elevated, conspicuous, singular talent among us." How much like Haman! "to whom would the king delight to honor more than to myself." Pray take a little shame and welcome, 'tis your due. Now, you missionaries, did not you all act in concert to gratify self and others who aided? were not those particular characters your object? Your schemes were previously artfully laid to blacken and defame. You were not gratified, however, in one single instance. All the Association excepting the missionaries were in their favor, a large overwhelming majority of the respectable, numerous, desirous congregation gave them the decided preference. You did not succeed in one particular. Why not? the reason is obvious; a guardian angel was round about them. 'Twas a meeting of wonders, of wonders. Providence was visible, conspicuous. You were completely and powerfully discomfited; though you may think otherwise, time will determine, to the shame and confusion of many. Praise and thanks be to his exalted name for his unmerited benefits, he has not forgotten Zion in her forlorn abject state.

I would remark, that since being at the above Association, I have frequently thought of the Revolutionary conflict, that it was a war of miracles and how gloriously it terminated. Is it not a presage affording a pleasing consoling reflection, that the present contest will ultimately terminate for good. Respecting my promise relative to the Union and Pilgrim's Rest Associations, I shall omit, leaving the relation to some other more becoming pen. I hope it will be noticed, but must however say, in accordance with former and present feelings of Pilgrim's Rest Association, I was there, and 'twas a feast indeed to hear the repeated harmonious sound of the golden bells; no discord like it formerly was. All peace, love and harmony. I was made to rejoice, 'twas a foretaste of heaven, as it were; was loth to part indeed 'twas so delightful, oft-

en in amaze and pleasing wonder. O my soul, praise the Lord for his unspeakable goodness to poor afflicted Zion. O what a different scene this, and was here displayed from that of the poor distressed Choctaw Association; but a momentary time before, love and good will were reciprocal, rolling from breast to breast. O what a different scene was now to be discovered, the Almighty had condescended to and had descended from his lofty imperial abode, filling the occupied the peculiar place with his royal presence. Several of the faithful Choctaw heralds and many of her laity participated with them; 'twas a feast indeed; may the like often be renewed. This is the happy the glorious effect of the separation from the Union Association, &c. &c.

A. KEATON.

Mr. HOWARD: Dear friend, in connection with many in this section, I am peculiarly gratified to hear of the continuation of the little, despised, calumniated "Prim." Its being despised by whom it is, 'tis a good omen, a favorable indication indeed of its merit; I should be distrustful of its worth, if all and every one spoke well in commendation, &c. From my long acquaintance with your character, and the recommendations of peculiar noted ones of long standing in the field of tried repute, some of which I am personally and well acquainted with, from such testimony, &c. adduced, I have the greatest confidence in your rectitude, probity and adequate ability. May you be blessed in the pious laudable undertaking and be amply remunerated, in connection the good wishes and prayers of your numerous correspondents. The Lord bless you. Adieu.

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county, }
Feb'y 6th, 1839. }

BRETHREN EDITORS: I see through the Primitive Baptist that bro. Bennett is no longer Editor, which I was sorry to hear; but I see it is to be continued upon the same terms as heretofore. I hope it will lose nothing on that ground, as I see the Old School Baptist ministers and laity are the Editors of the little Primitive. Brethren, I hope it will not fall to the ground, for I wish to take it as long as I live, or so long as it advocates the doctrine it has heretofore. For I would split rails of nights, if I was not able to pay the trifling

sum of one dollar without doing so; for I do esteem it very much for the doctrine it propagates. For I have spent many social minutes in reading letters from my precious brethren in different parts of the United States, and it is a medium by which we can speak often one to another.

Dear brethren, I see in the Christian Index, 6 vol. No. 43, page 678, the preamble and resolutions of the Columbus Association, to which I wish to make a few remarks; as I see they have laid great stress upon the Old School Baptists, and have told it in Gath, and published it in the streets of Askalon, and caused the daughters of the Philistines, the uncircumcised, to rejoice. And as I deem it public property, I wish to give it publicity, from Dan to Beersheba, (that is; from Maine to Louisiana;) that you may see the fallacy of them Arminians composing the aforesaid Association. The preamble and resolutions are as follows:

"Whereas a few who bear the name of Baptists have declared non-fellowship with all benevolent institutions, such as temperance, Sunday school, missionary, Bible, tract, &c. and persons friendly to them, and have made new requisitions to church membership heretofore unknown to the denomination, Be it resolved, that we recommend to the denomination to hold all such churches and individuals to be in disorder, having set up a new standard of fellowship alike opposed to the word of God and the long established principles and practice of the Baptist denomination. And be it further resolved, that while they maintain their present position and persist in the enforcement of this new requisition to fellowship, we disclaim all connection with them and would thus notify the public, that we are not identified with nor do we wish to be held accountable for or have our principles or characters determined by their strange course. And be it further resolved, that we recommend to our brethren not to invite in their pulpits such men as are engaged in preaching against all benevolent institutions, promoting divisions in the churches, and who favor a declaration of non-fellowship upon principles above mentioned."

Brethren Editors, the above is a true copy of their morbid resolutions against the O. S. Baptists, because they cannot be priest-ridden and be made to fall down and worship Baal, and be made to cry, Great is Diana of the Ephesians. No,

brethren Editors, the Old School Baptists will not worship their calves (the institutions of the day,) which were brooded by that arrant whore of Rome, which have been fostered and cherished by false teachers to make money, in all ages of the world. For Peter says, there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. So, dear brethren Editors, you see the way of truth is evil spoken of by the great, the learned of this world, who are loading O. S. Baptists with all the odious epithets that they possibly can; such as, departing from original principles and have set up a new standard of fellowship, such as is opposed to the word of God--which they know to be lies, for they have been often challenged to support the schemes of the day by the word of God, which they cannot do, nor are they by the word of God. For they must have been invented by false teachers, in order to make merchandize of the dear children of God; and have been the cause of all the distress now in the Baptist churches in the United States. And we are commanded to touch not, handle not the unclean thing. And further, we are commanded to COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, that ye receive not of her plagues. And we have obeyed the voice, and have come out of her, Mystery Babylon, the great, the mother of harlots; and established ourselves upon original principles, upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

And now, brethren, let us stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. And now let us notice those morbid resolutions, and see if they are not sorely diseased. They have accused us of new requisitions to church membership, and of having acted against the long standing principles of the Baptist denomination in declaring a non-fellowship with the aforesaid institutions. Now, brethren, let us see how old this long standing principle of theirs is, relative to the institutions of the day. And in proof of their old standing principles, I see they have given a chronology of missions, and

have given a catalogue of societies in eighty items, commencing at the Roman Catholic church A. D. 1539, and then coming down step by step showing the formation of each society by the Presbyterians and Episcopals, down to date 1792; and showing a Baptist Home Missionary Society in England, which is the first Baptist missionary society I see in the catalogue; which they say are of such ancient date, being a long standing principle. Then again, Baptist Board of Commissioners for Foreign Missions, 1814; Temperance Society, 1811; Sunday School Union, A. D. 1826. Now, Messrs. Arminians, those are your long standing principles, and you have reached three centuries back to get them, and have got the remains of an harlot or part of them; and I think you would receive the whole of them if you had law power. Now, sirs, are not those societies above mentioned new requisitions according to your own declaration? I think you must answer yea. And, sirs, you have charged us of departing from original principles, when you are trying to make church traffic of the dear saints of God. And we protested to such traffic, as yours are new requisitions in the apostolic day, such as was practised in the harlot church of Rome, and is practised at this present time. Now, sirs, you cannot find no such precepts or examples in the whole tenor of the Bible, and that should be the Christian's guide. For Paul says, all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Now, sirs, what caused the great reformation of the sect called the Waldenses? Why, sirs, because the church of Rome had departed from the written word of God, and turned truth into fables, and had gone astray following the way of Balaam, who loved the wages of unrighteousness. This poor persecuted sect protested against such a course, as all Christians should, and they were called heretics. And now, brethren, may we do as that poor persecuted sect done, abhor that arrant whore of Rome and all her blasphemy; drink not of her cursed cup, obey not her decrees. Now, missionaries, yours are new measures and inventions of men, and if fostered they will bring back the old tobacco worm and whipping post destroyed by our forefathers in 1776.

Dear brethren, forgive me in writing as much as I have, for I am afraid I shall be

in the way of those that are able to write. I will try to make amends for the future. My mind was crowded, and I wanted to say something after perusing the aforesaid preamble and resolutions. I hope you will forgive. I now subscribe myself your bro. in tribulation.

EDMUND DUMAS.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Greenville district, }
April 18, 1839. }*

BRETHREN EDITORS: I drop you a few lines to let you know how we are doing in this section of country. We have been plagued with the missionary spirit, but we, a small church at Mush Creek, have declared a non-fellowship with all the new schemes of the day. For I believe that they are wrong, for Christ says, that he is the way, the truth, and the life. John, 14 and 6.

Brethren, I believe that there is no way right but what we find written in the Holy Scriptures; though the missionaries are some little like Goliath of Gath. He defied the armies of the living God, but when little David faced him with his sling and stone, the giant fell to the ground like Dagon before the ark. And when the true preachers of God come with the sling of truth, the missionaries will be like the giants that Bunyan speaks of, Pope and Pagan, they can do nothing but grin at poor pilgrims as they pass along. Something like this has been done already, but I feel determined through grace divine to stand on the rock of eternal ages if I be there at all. So I close this epistle by subscribing myself your brother in tribulation.

MATTHEW CAPPS.

FOR THE PRIMITIVE BAPTIST.

*Sellersburg, Indiana, }
Dec. 1st, 1838. }*

BRO. BENNETT: I have been taking your valuable paper these two years past, with some of my brethren. May the Lord enable you and your correspondents to earnestly contend for the faith which was once delivered to the saints, and all to speak the same language and advance one doctrine in order to be uniform in one sentiment; for, united we stand, divided we fall.

Oh, that God would visit Zion and awaken them that sleep. The time has come

that we that are Regular Baptists ought to be strongly united in both faith and practice, and engaged with the Lord in fervent prayer; for the Lord has called us to activity. For his saints should be lively stones, not prayerless, not careless, but to let our lights so shine before men that they may behold our good works that God may be glorified. We should not neglect the assembling of ourselves together as the manner of some is, because iniquity abounds the love of many waxes cold.

I have travelled about sixteen hundred miles this year, and have preached upwards of one hundred sermons; and in some places the cause of Christ is prospering, but in some others it is on the decline. And here is one mystery to me: why will any one that has tasted that the Lord is gracious, had their sins forgiven, the love of God shed abroad in their souls by the Holy Ghost, should be careless, neglectful in the cause and business of the Lord, almost or quite forget the day of meeting. Oh, bro., can a child of God forget the precious Saviour? Can they lose that relish for Christ? Can they forget his sorrows, his pains, his groans, and even his death? No, no; this cannot be, unless the Lord should give them up to the buffetings of satan, for some misconduct or some cause on the saints' part. For the Lord will chastise his disobedient children, and the greatest chastisement is, the withdrawing the presence of Christ.

Has the time come that the fulness of the Gentiles has come, and they are to be cut off as the Jews were, and the true spiritual Israel are to be grafted in, that the true church is to have all the presence of Christ, and none other society to prosper but God's church that he has purchased with his blood, that the power of God will be so fully manifest that all shall know the Lord from the least to the greatest, that is, all of God's children—that Zion shall rest quietly from her enemies, that is, the false societies for they are her enemies? But the brightness of Christ's coming will destroy error and falsehood; if they abide not still in unbelief they shall be grafted in, for God is able to graft them in again.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit. That blindness in part has happened to Israel until the fulness of the Gentiles be come in. So all Israel shall be saved, for they are beloved for the Father's sake. Oh, the depth

of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory for ever. Amen.

Remember me in your prayers. Your brother in Christ, and servant of the Lord.

M. W. SELLERS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Troup county, }
Jun. 12th, 1839. }*

BRETHREN EDITORS: I send you an extract 8 volume and 4 number of the Home Missionary American Pastor's Journal, in which the rights of freemen are invaded. Through which publication the free born sons of America can discover the mark of the beast that John saw, which rose up out of the earth having two horns like a lamb; which I believe is the institution system of religion.

ISRAEL HENDON.

TO EDITORS PRIMITIVE BAPTIST.

*Halifax county, Virginia, }
April 16th, 1839. }*

DEAR BRETHREN IN CHRIST: I wish to communicate to you through the Primitive Baptist, the state of things in this part of God's vineyard. As it respects religion we are in a cold state, but we are united as a church in faith and practice, and are endeavoring to contend for the faith once delivered to the saints; which faith we believe to be the faith of God's elect. But we have enemies to encounter with amongst those who profess to be followers of Christ, but they speak a different language and preach doctrine different from the apostles' doctrine.

We are glad, if not deceived, to hear from various parts of the country that there are so many of the Regular or Old School brethren engaged in the same good cause, who believe as we believe and preach as we preach. It would be cheering to our poor hearts to see some of our brethren from a distance, and to hear them preach; for the nominal professors in our country say we preach such hard doctrine and run against the moneyed schemes of the day and the inventions of men. We indulge a hope the time is not far distant when

there will be a final separation from the institutionists or as they call themselves effort Baptists. Their doctrine is so congenial with human nature and so pleasing to the flesh, that the doctrine of eternal and particular election is so mortifying to the pride of the heart they cannot stand it; and they try to throw contempt upon us for holding and contending for the doctrine of election and the final perseverance of the saints, and immersion to be baptism only, and will not go with them in their notions and human traditions and inventions of men; which things are inimical to the plain word of God. But the apostle in his 2 epistle to Timothy, 2 ch. 19 ver. said: Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And the Saviour said: All that the Father giveth me, shall come to me. The people of God are a given people, and a chosen people. Eph. 1. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy, without blame before him in love. 5 verse: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, they have the spirit of Christ. Now if any man have not the spirit of Christ, he is none of his. Romans, 8. 9: And they are led by the spirit of God, and they have the promise of the adorable Jesus that as he lives they shall live also. It would be inconsistent to say a man was drowned, while his head was living. Christ is said to be the head of his church; see Eph. 4 ch. And the members of his mystical body are as essentially united to Christ, as Christ is to his heavenly Father. John, 17. 21. We are told in scripture, Isaiah, 54. 13: And all thy children shall be taught of the Lord, and great is the peace of thy children.

Again, the adorable Jesus said: It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and learned of the Father, cometh unto me. John, 6. 45. This teaching and hearing will not apply to human teaching, nor hearing externally; but to the teaching of the Holy Spirit, and hearing internally. He that hath ears to hear, let him hear. Mat. 11. 15. It is not in the power of all the effort men in the world to give the hearing ear, nor feeling heart. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4. 6.

So I believe that the effort party are a misguided people that are charmed with sparks of their own kindling, and offering to God a strange fire; but they will have to be taught by the Spirit of God, or they will still pursue that way that seems right to them. For the wise man Solomon said: There is a way which seemeth right unto a man, but the end thereof are the ways of death. *Proy. 14. 12.* So it is no strange thing to us, that they should follow human traditions or the inventions of men, under the cloak of benevolence, (falsely so called,) which some professing, have erred concerning the faith. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. *2 Tim. 2. 7.*

I must now come to a close by subscribing myself your brother in bonds of the gospel. *WILSON DAVENPORT.*

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Randolph county, }
January 10th, 1839. }*

DEAR BRETHREN: I have taken my pen in hand for the first time to write for any periodical of the day, being an old soldier if one at all. But through the mercies of God I can say with Paul, I am what I am.

Dear brethren, I am well pleased with the Primitive paper; it is the only plan that could have been adopted for God's people to converse with each other in this our day. I had understood that all the Baptists were missionaries, only those in my acquaintance; but the Primitive paper tells me it is not so, and now I am very certain it was nothing more than a missionary tale, &c.

Dear brethren, I have been a Baptist for twenty-three years. The Old School Baptists in North Carolina, at New Hope church in Iredell county, received me a poor sinner by experience into their fellowship; and I am no better yet, though I have tried to pray many times since and often tried to preach. But what can a poor sinner do? why nothing. But that great Almighty God can do wonders, he can speak through the organ of clay unto his people. This is the only way the gospel is preached unto a dying world. It is impossible for a man to preach the gospel, unless he has grace in his soul; though he may have all the book learning in the world and void of grace, he is none of God's preachers.

Well now I want to inform my loving brethren throughout the world, that in this county there are a few that have not worshipped any calf or calves yet, viz: the benevolent societies as they are so called. As long as I have been acquainted with calves, I never knew one to have as many names as that little bleating calf that the State Convention made some years back. The gentlemen in many parts of the world are going almost every where, trying to get God's people to worship them. Sometime back somebody brought one in this neighborhood. I was told they called it Temperance Society. Whoever heard such a name for a calf before, and not see it nor the owner neither? Are we willing for other people to bring their stock into our range, especially little calves and no cow to give them milk? But I was told that these calves could not suck, that the owners would beg money for them. I once asked, who owns these little calves? I was told that they belong to preachers. Well, I did not say much about them no way, nor did not intend to hurt the little mangy things; but being closely at my master's work one time, they the calves were all brought in full view right before me. And my master bid me not go round them, and I obeyed my master and went on them sword in hand, cutting on every side and not one escaped. So the slaughter was great, so great that the owners thought I ought to make some recompense. I told them to go on my master, the work was his, &c.

Dear brethren, I have been one of the Old School boys ever since I have been a member of God's church, and expect to die one for this reason, I have the same Old School book the Bible, and it the Bible has taught me not to covet no man's gold, nor silver, nor apparel. And this is not all, for it the Bible has taught me to know that God is God Almighty, a God of all power and wisdom; one that will do right and is able to carry on his own work, and will carry it on over the head of every opposition, and that without money; though the missionaries say he the great Almighty God cannot, for the want of money. It is a wonder that they do not declare an unfellowship with Jesus, for oversetting the table of the money changers, and hold Judas as their beloved brother.

Dear brethren, I have had many combats with the New School fellows, who can get on a good horse with their foretop

brushed up and unnecessary apparel on, something I do not know what to call it; they put it on after they put their shirt on, and it hides their shirt collar. My wife says they call it a shirt tie. Having many things to say, but I shall conclude by subscribing myself yours in best of love.

JAMES MAYS.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 25, 1839.

We are unable to furnish new subscribers with the back numbers of this volume. They can receive the first numbers of the next volume to make up their subscription year, or they can pay in proportion for what they receive of this volume, as they may choose.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Ga. April 17th, 1839.

BRETHREN EDITORS: I learn from reading the word of the Lord, both in the Old Testament as regards its figurative priesthood, and in the New, that all true ministers of Christ are called of God, and through the influence of his Spirit operating upon the hearts of his people, in accordance with the direction found in his word, are set apart to the work of the ministry. For, says the word, no man taketh this honor to himself, but he that is called of God as was Aaron. Paul, called to be an apostle of Jesus Christ, not by man, nor the will of man, but of God. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. Again: Paul, called to be an apostle of Jesus Christ, through the will of God. Again: Paul, an apostle of Jesus Christ, by the will of God.

These, with many more corresponding passages, prove beyond a doubt, that the Almighty calls men first to be servants, and then ministers, and qualifies for the work; whether they be a learned Paul, an ignorant Peter, or an unlearned John. And hence one said, our sufficiency is of God. All these things considered, why is it that there is such a difference of sentiment and practice amongst them, and even among those of the same order? To which I answer, there are several reasons, viz: 1st. All are not Israel that are of Israel, and all are not ministers that profess to be and are set apart to the work; as you may see 2 Pet. 2 chap. 1 ver.: But there were false prophets among the people, even as there shall be false teachers among you.

Now, my brethren, the gospel of our Lord is nothing more nor less than an exhibition of Jesus Christ as regards his eternal godhead, his human-

ity which was the great sacrificial offering, his sinless perfection which rendered it acceptable to God, his active and passive obedience by which he magnified and made honorable the law of his heavenly Father, his resurrection by the power of the eternal God, and ascension and intercession to and at the right hand of his heavenly Father, by which sinners are justified before God, as you may see 1 Pet. 1 ch. 3. v. Together with the everlasting love of God the Father, treasured up in the covenant of redemption from all eternity, and thus manifest through Christ the Son or mediator, and made known to sinners through the gospel which is the power of God; thus effecting regeneration and implanting in them eternal life. And hence it is said: And this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.

Now as the gospel is rooted in springs from, and is an exhibition of our Lord Jesus Christ, no marvel that an individual destitute of the knowledge of Christ and influenced by sinister motives, comes forward with something that is a perfect jargon. For as their motives are not sincere and self-aggrandisement their aim, you will see them always changing and catching at every new thing that they think will please the fancy of fools and tickle those that have itching ears. And great God! how many are there in these days who be blind leaders of the blind.

2nd. There are some that are deceived in the matter and yet may be Christians, that from the power of deception must run any how, tidings or no tidings; whom the spiritual Captain of the hosts, for some cause known to himself, permits to run. And these not being separated unto the gospel of God, the whole is a tumult from first to last. There is nothing in all he says consoling to the saint, or alarming to the sinner; but every time and on all occasions, when they make an attempt the time goes heavily on.

3rdly. There are others that no doubt are Christians and gifted men, and if they were only occupied in their proper spheres would be useful; but for the want of observation on their part, and perhaps having a little more zeal than knowledge, and for want of searching the scriptures and a spirit of faithfulness on the part of the church, they are occupying where they ought not. For I learn in the word, God has given the gift of exhortation; but, brethren, where is the man with that gift who is exercising in that sphere alone in this day? All must preach, all must be ordained; and when some attempt to advance doctrine all are confounded, and instead of the advancement of the Redeemer's kingdom the rather an injury is done.

4th. It arises in many who are Christians and called to and separated unto the gospel of Christ,

from the imperfection of human nature and pride, that enemy of all righteousness. For, says St. Paul: Sirs, we are men with like passions with yourselves. Hence not gods, but poor frail men; when left to ourselves subject to err. And hence, however beautiful and sublime the idea may seem to us, we may be deceived; and if we do not test well by the infallible standard, we may offer it to the people and it be as erroneous as the doctrine of Mahomet; for that, (that is of the flesh is flesh,) and as such opposed to the Spirit. And I am far from believing, that all that the best of ministers say, comes blazing right down from heaven; for if so, we would be far ahead of old Paul, for says he: I speak this as a man—and again: I do not say that I have the Spirit, &c. But, brethren, having once taken the ground and being thus imperfect, if we do not watch and pray, in will step pride and say, do not give it up it will argue ignorance in you; and besides, if you acknowledge you are wrong that will place A on higher ground than you, for you know he first cavilled the idea. And thus it frequently happens that a difference arises to the wounding of feeling and the cause of God.

5th. This imperfect nature is the mother of pride and they always go together, and this is the cause that young preachers are so afraid of, and to preach before old ones, whom they say they believe are faithful ministers of the cross. For, says pride, (being instructed of her mother like the daughter of Herodias,) if you preach before bro. B. you know if you make one misquotation or offer a wrong idea, he will know it and tell you of it. And thus bro. C. chooses to keep to himself until he thinks he is fully grown, and perhaps well grown in error too; all the while forgetting that if bro. B. be thus strong, he is the better able to bear the infirmities of the weak, and should he reprove if he is a man of God it will be administered in love and designed for your good, in the removing of error that truth may shine. And that it takes the same grace to instruct and keep him right as a frail man, that it does you; and last but not least, that his object is your good, the glory of God, and the good of souls. Hence, young brethren, (if I may class myself unworthy as I am there,) handle us and see that we are not spirits, for spirits have not flesh and bones as you see us have.

Brethren, ministers of the Old School, let us individually examine ourselves and our doctrine by the telescope of eternal truth, and long for the crucifixion of our imperfect nature; and by the help of God with sword of the Spirit and armor of all prayer endeavor to slay pride. Churches of the Old School Baptists, whom I love in truth, WAKE UP and in the strength of Elijah's God

endeavor without favor or affection to any, to discharge your duties and see that every man stands in his place and looks upon our spiritual Gideon and does as he does, having your lamps trimmed and your lights burning, having on the breast-plate of righteousness, taking the shield of faith and the sword of the Spirit which is the word of God, having your feet shod with the preparation of the gospel of peace, and having done all things to stand—stand therefore. Adieu, till next time.

WM. MOSELEY.

TO EDITORS PRIMITIVE BAPTIST.

Cambridge, So. Carolina, }
April 20th, 1839. }

DEAR EDITORS: Your paper is very unpopular at this place, but it has done a great deal of good in exposing the schemes of the day. Its influence is to be seen by an observing mind, in them that pretend to condemn it. There are few, very few, that are willing to oppose a large majority least they should become unpopular themselves. Persevere—if you are right you will stand when your persecutors shall be no more—so says the word.

Nothing more, but I remain yours, as usual.

FREDERICK ROSS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county, }
April 13th, 1839. }

DEAR BRETHREN: I see the columns of your paper are opened for a defence where Associations, churches, or individuals, may have been slandered by the missionary. I feel that the design of your paper invites my pen, for it embraces my case. I want to write of the fall of an Association, and of matters and things pertaining to the same; of what slanders went off from under its authority before its death, which may stand as valid abroad, the public having never been better informed. There are churches and individuals that have been slandered by that Association, myself amongst the rest. Besides throwing the calumny off of myself and others and the churches, to where it justly belongs, there is one more thing compels me to write—that is, the churches heretofore belonging to said Association have it in mind to be re-constituted. I cannot see the use of that—another thing—unless they had given satisfaction to the religious part of our community the causes for which she (the Association) died. I say she the new-

ly constituted has no right, neither could she expect in justice a correspondence with other Associations. And this fact I will clearly defend. I fain would that some abler pen had undertaken this subject; but none comes forward, so I in much weakness take it up.

In the Minutes of the Chattahoochy River Association for the year 1833, Jeremiah Kimbill and James F. Watson, together with two churches, (viz:) the Dependence and New Hope, stand as withdrawn from, by said Association. So be it. I wonder if you will have faith sufficient to believe me when I inform you, that the Moderator at that Association was an excommunicate, and that he had the impudence to represent himself as a delegate to that Association from the very church that held him on their dockets as an excommunicate? Notice—delegated by the church, bearing her letter, and she knew nothing of it; but sent up her own delegation, bearing her letter of love to the Association. By such a man was the Association moderated at that time.

I want to give a fuller explanation on this matter, for the satisfaction of all that it may concern, that they may judge of the uprightness of the course pursued by that Association in her publications; but I leave it for a future time, fearing I have already been too lengthy in my introduction. The matter is important, as character has been unjustly slandered.

I hope you will feel for me, dear brethren, and pray God to give me wisdom, fortitude, and love to God and my fellow man, to walk as a Christian ought. Farewell for the present.

JAMES F. WATSON.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania, Va. Jan. 23, 1839.

DEAR BRETHREN: I here will say to you, that I much regret the loss of brother Bennett as our Editor, when consulting the flesh; for he has discharged his duty as Editor to my satisfaction, for which I thank him and my God. But when I think of my God and his power, I think he can carry on his own work and believe he will. So I again through much weakness, do by the kind permission of God, wish to let you hear from me on the all-important subject of religion.

And for this subject I will give you some thoughts on the 8th chapter of the Acts.

Now from reading this chapter, we find that Philip planted the church in Samaria, and I will say he was not hired to go there, nor hired to raise a church when he did get there. No, brethren, he was not like the hirelings that are in this day of darkness and error; no, Philip was not, for he went without money. And it was by and through the wickedness of Saul that Philip did go to Samaria, and I believe that God's eternal purpose was to be fulfilled in this way. See 3rd verse says: As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison. Now, brethren, read the 4th and 5th verses, and you can see that the persecution by Saul was the cause of the saints being scattered abroad, and the cause of their preaching every where. And this was the way it pleased God to send Philip to Samaria, and he was not sent with money but was sent by the will of God and his power and purpose. So it pleased him by the persecution of Saul to fulfil his eternal purpose.

So we ought not, my brethren, to think hard of persecution or rail out against those who persecute us or speak evil of us; but let us try to pray for them, and pray the Lord to sanctify it to their and our good and his glory. And let us take courage at such things, seeing that such things have been for the good of Zion. So let us glory in tribulation and persecution, believing that all things work together for good to them that love God and are the called according to his purpose.

The 8th verse says: There was great joy in that city. Now the joy was greater than it was when Simon bewitched the people of the same city. Yes, there was then the joy of the religion of Jesus Christ, and so it is great joy; and I hope I have been made a partaker of this joy, and that by the power of God. But I must notice Simon, as he is in the 9th verse, and tell what I think of him. Now it does appear that this man Simon was a great man in Samaria, before time; which I suppose to be, before Philip's time there. So he Simon was a great man and did bewitch the people, and the word says he did from the least to the greatest; so they all thought him to be the great power of God. So all the people were subject to this man before Philip's time there, but when Philip preached the kingdom of God and the things concerning Jesus, they were baptized, both men and women. Now, brethren, I be-

lieve that Philip's preaching was attended with the power and the Spirit of God; and so there was much good done by Philip's preaching, so as to cause both men and women to be baptised. But no children were ever baptised by the apostles; no, not one ever was, and there is no command for it in the scriptures; so it is wrong. But to Simon—you see he did not confess to believe until the people of Samaria had left him, and so he like a Sneak said he believed too; but I say he did not believe from the revelation of God, and was not renewed by grace in his soul. No, he was not; for the 13th verse says: Then Simon himself believed also—which is after all the rest—and when he was baptised he continued with Philip; notice—and wondered, beholding the miracles and signs which were done.

Here you, my readers, may see that Simon was only a professor and not a possessor; for if he had been made by the power of God to believe to the salvation of his soul, he would not have wondered at the things which Philip did. No, I say he would not, for he then would have known that God had power on earth to forgive sins, and would have known that Jesus was to give repentance to Israel: and would not have wondered at the work of God—no, he would not. But he was like the priests in this day, who want to make money by pretending to do that which they know nothing about. For you see that he Simon did bewitch the people before Philip's time, by telling them lies to get their money.

See 18, 19 and 20 verses—here you may see that he did not understand it, for he thought that the gift of God might be purchased with money. Peter tells him that his heart is not right in the sight of God, and that he had no part nor lot in this matter, &c. Now I think he had never been brought to partake of the first resurrection.

Here I will say, that I believe Jesus is the first resurrection, and will say, that blessed and holy is every one that has a part in the first resurrection; because the second death shall not have power over them. And again, I believe that all mankind in nature are dead in trespasses and sin, and they are raised from this death by the power and spirit of God; and then and there they are made partakers of the first resurrection, and then they are blessed and holy because the second death shall not have power over them. So they cannot

fall from grace, as some vainly suppose; no they cannot, for the word of truth says, the second death shall not have any power over them. So you can see that they that have a part in the first resurrection have a part in Jesus, and cannot fall into second death.

Nothing more at present, but as ever your brother in tribulation.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

*North Carolina, Currituck county, }
March 28th, 1839. }*

DEAR EDITORS: You will please to send me six numbers of the Primitive Baptist, commencing with the first number of the fourth volume. I have recently seen some of your Primitives and am well pleased with them, and I think once they come to be read amongst the brethren, there will be more subscribers.

I must inform you, that at the church at Powel's Point there has been a revival in the Old Regular Baptist side; since the first of September last, there has been nine restored and twenty-one baptised.

C. T. SAWYER.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Troup county, }
April 2nd, 1839. }*

DEAR BRETHREN EDITORS: This is the second piece that I ever offered to a press to publish in life, and when I wrote the first piece I thought it would be the last. But in viewing things published in the Primitive, 4 vol. and 4 No. and in the Signs of the Times, 7 vol. and 6 No. which made me think of a circumstance that took place in Georgia, on account of the Governor's election. A young man travelling from the lower part of the State fell in company with an old man in the upper part of the State and asked him, how he thought the election would go, and who he intended to support? and the old man gravely told him who he wished to be elected, and who he intended to support. The young traveller then asked him, if he was not an old revolutionary soldier? and the old man said, yes. The young man being surprised, why, said he, all the old revolutionaries in our country will support the other man. No wonder, said the old man, for your revolutionaries down the country

and ours up the country fought one another in the old war.

And I am fearful, that the Old School Baptists in the North are at war with the Old School in the South; and O, I do feel pained at the heart on account of it, for I cannot fellowship the New School doctrines, for they are truly as Paul said: Let God be true, but every man a liar. But some of them will tell lies, without being asked for them.

Now I will say to Elder Lawrence, that I do love his writings or the greater part of them; for it is in part truth before my own eyes. Nevertheless, my dear old father, I wish you to use as much healing balm as possible after you get the sore well eat out, and use as few harsh words as you can conveniently; for you know Paul had to use a few harsh words in certain cases, but soft words feed lambs the best.

Now I will say to my dear old brother Beebe, though you answer Elder Lawrence in the title of a boy, I will say I have read your paper the Signs, in which you claim the Old School principle and have recommended the Primitive Baptist in it as worthy of the Old School Baptists. And I can say I have been well pleased with both the Signs and the Primitive, in most of the writings that they contained; nevertheless, my dear brother Beebe, you alarmed me in your 6 No. vol. 7, for I really think that you acted too hasty; for Elder Lawrence requested his brethren to keep a watchful eye over him and his writings. Forgive me, brother Beebe, for my thoughts; for I really thought from your statement, that you had not watched over brother Lawrence's writings in the Old School periodicals as you had in the New, or you could not have found so many Old School brethren hurt by the things that were handed about in them. Now, brother Beebe, you will not have your own travels handed about in them, or at least I see you contradict them.

Now, my dear brother Beebe, I will say it is my heart's desire that the Signs of the Times and the Primitive may be sustained from this time clear of error and in peace with each other. And to avoid all controversy, let every brother who wishes any piece published, set down the State and county or place where they live, and their true name at the bottom, or not publish it. And then I think if every brother when he sees any thing in any brother's remarks of a heterodox nature, to first have an un-

derstanding by private letter and offer your views in lieu of his, and perhaps he might gladly receive them or convince you by private letter that he was right. And in case there cannot a reconciliation take place, then in that case select out between yourselves two or three of the elders who are not prejudiced on either side, to give their views in that particular, and perhaps it might give satisfaction on both sides. And in pursuing some plan like this, the Old School periodicals may live and be read with pleasure when we are dead and gone; but otherwise, I fear.

And now I will say to all the great writers in the Old School periodicals, not to be too ready to answer deep questions, nor too forward to put them to others. Hidden things belong to God, but revealed things to us and our children; and Paul said, not to strive about questions, for they gender strife. And you know it was by plowing Sampson's heifer that they got to find out his riddle, and so it may be again. And I of late have thought, that the religious periodicals were more like Sampson's fire brands at the foxes tails than any thing else, for they burnt up all the corn; and I believe the New and Old School periodicals have nearly put down all the true and genuine religion. And if the Old School periodicals cannot be conducted in peace and love, we had better unite with some of old and bring forward both New and Old, and to the amount of the fifty thousand pieces of silver, and commit them to the flames. But if they can be conducted in brotherly love, I pray heaven's blessings upon them.

So farewell, in the bonds of peace.

JOHN LASSETTER.

TO EDITORS PRIMITIVE BAPTIST.

*Shelby county, Alabama, }
March 24th, 1839. }*

DEAR EDITORS: Myself with five others have been taking your paper the Primitive Baptist for the last twelve months. I wish to continue to take it so long as it is published. The reason I wish to continue to take it is, because it contains that truth that will stand when that sign appears that John saw when the angel set one foot on the land and the other on the sea, and swear by him that liveth for ever and ever that time should be no longer.

There is a great commotion in Alabama about the new schemes of the day, but I see a great many fulfilling the command

of the Saviour, Come ye out from among them and be ye separate—and I hope will continue to do so till the people of God will be able to know one another when they meet. I would write something for publication on this subject, but knowing there are so many able writers that are writing to you daily, and being apprised of my own ignorance and want of language as well as education, it is best for me to remain silent and read the communications of others.

Yours, respectfully,

JAMES W. CAPPS.

TO EDITORS PRIMITIVE BAPTIST.

*Lynchburg, Tennessee, }
April 11th, 1839. }*

DEAR BRETHREN EDITORS: Through the mercies of a kind Redeemer, I am permitted to write you again in relation to your patrons at this place. I have nothing new to communicate. Religion appears to wear its wintry dress. There is great interest taken in the reading of your paper by those who take them at this place.

Yours, &c. in Christian love.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Oglethorpe county, }
March 9th, 1839. }*

BRETHREN EDITORS: I have to inform you that two of the names that I sent you have declined taking your paper, you may continue the balance as heretofore and I send you ten dollars.

I have nothing of importance to write at this time, but hope that God may direct those that do write by the influence of his Holy Spirit. Yours in the bonds of the gospel of Christ.

THOS. AMIS.

TO EDITORS PRIMITIVE BAPTIST.

*Chambers county, Alabama, }
April 9th, 1839. }*

DEAR BRETHREN: I have sent you a preamble and resolutions, entered into at a meeting of ministers and deacons from several Associations in Georgia and Alabama, of the New School Baptists, their names and appellations accompanying them, for publication for the use and benefit of the Primitive Baptists and all others who read this paper, &c. Please give it a place. I am anxious for my brethren to know that these things are so.

Dear brethren, the circulation of your valuable paper is increasing in this country, and the blessed cause of our Redeemer gaining ground. And may the Lord influence by his Spirit, till the dear children of God shall get clear of the galling yoke of oppression, and realize that blessed freedom spoken of in the scripture: If the Son shall make you free, you shall be free indeed.

Yours in the best of bonds. &c.

BENJAMIN LLOYD.

CIRCULAR.

During the session of the Columbus Association, some of the churches who had been disturbed by those who are intermeddling with the peace of churches, expressed an anxious wish to know in what light they should be held. It was thought best to refer the subject to a meeting of the ministers and deacons present. Whereupon such a meeting was called, and a number of brethren assembled. Bro. O. Echols was called to the Chair, and bro. J. E. Dawson was requested to act as Secretary.

After much discussion and friendly interchange of sentiments, a committee was appointed consisting of one from each Association represented to embody the views of the meeting and report. After due time the committee reported the following preamble and resolutions, which were unanimously adopted by the meeting and signed by the brethren whose names are affixed.

PREAMBLE AND RESOLUTIONS.

Whereas a few who bear the name of Baptist have declared non-fellowship with all benevolent societies, such as Temperance, Sunday School, Missionary, Bible, Tract, &c. and persons friendly to them, and have made new requisitions to church membership heretofore unknown to the denomination. Be it resolved, that we recommend to the denomination to hold all such churches and individuals to be in disorder. Having set up a new standard of fellowship, alike opposed to the word of God and the long established principles and practice of the Baptist denomination.

And be it further resolved, that while they maintain their present position and persist in the enforcement of this new requisition to fellowship, we disclaim all connection with them and would thus notify the public, that we are not identified with nor do we wish to be held accountable for or have our principles or characters determined by their strange course.

And be it further resolved, that we recommend to our brethren not to invite into their pulpits such men as are engaged in preaching against all benevolent institutions, promoting divisions in the churches, and who favor a declaration of non-fellowship upon the principles above mentioned.

Columbus Asso. Ga.—Rev. J. Perryman, G. D. Waldrop, H. Powell, C. C. Willis; S. W. Durham, J. W. David, G. Granberry, J. C. Kendrick, Wm. Henderson, G. W. Key, S. D. Terry, B. B. Buckhanon. Deacon H. Weekly, M. A. George, R. Harris, J. Boykin, T. Smith, J. Nighton, T. A. Thornton, L. Walker, J. Almond, M. Hall, J. Carter, P. W. Holcomb.

Liberty Association, Ala.—Rev. O. Echols, F. Callaway. Deacon B. Stamps.
Western—Rev. J. Whitten. Deacon J. Davenport, J. Hurd.

Sarepta—Rev. W. B. Jones.

Bethel—Rev. J. Davis; J. M. Davis.

Rehoboth—Rev. J. King.

Central—Rev. J. E. Dawson.

November, 1838.

TO EDITORS PRIMITIVE BAPTIST.

*Sumter county, Alabama, }
April 15th, 1839. }*

BRETHREN EDITORS: I have been taking your valuable paper some length of time, and as I do esteem the Primitive Baptist highly for the principles it supports, I wish to continue taking it while it supports the principles it now does. Brethren, stand firm without wavering; let us contend earnestly for the faith once delivered to the saints. So I must conclude. May the Lord be with you in your undertaking, is my prayer for Christ's sake.

RUFUS DANIEL.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Carroll county, }
April 8th, 1839. }*

BRETHREN EDITORS: I was a subscriber for your valuable paper, and when I was about to move I was loth to give up the privilege of reading them; and after turning the matter every way I could, I thought best to stop until I could get settled, not knowing what sort of people my lot would fall among. I came from the midst of the new isms, and I have fallen in the midst of those sort of people that say

they have no fellowship for the missionaries, yet this Tallapoosa Association has agreed not to correspond with no Association at all. Now, brethren, this is a bad way for brotherly love to continue: They that feared the Lord spake often one to the other, &c.

Brethren Editors, since I have been here while hearing Baptists talking I have been working, and have got a few to take your paper as I did believe it was calculated to cause them to see where they were.

Hoping you will send the papers, and oblige yours.
R. S. HAMRICK.

TO EDITORS PRIMITIVE BAPTIST.

*Moultrie County, Alabama, }
April 23rd, 1839. }*

DEAR BRETHREN EDITORS: I hereby acknowledge the receipt of six copies of the Primitive Baptist, in accordance with my request, and I want you to continue sending them until you are directed otherwise; and according to my promise, I send you five dollars for the papers above mentioned.

I conclude by subscribing myself your brother in gospel bonds, praying the Lord to continue your usefulness to the poor Old Fashioned Baptists.

DAVID TREADWELL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roanboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parliam Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Charles Carter, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bald Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*.

GEORGIA.—William Moseley, *Bear Creek*. Allen Cleveland, *McDonough*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. P. M. Cal-

houn, *Knoxville*. J. M. Rockmore, *Mountain Creek*. R. Reese, *Eatonton*. Tho's Amis, *Lexington*. Jona. Neel, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. Joshua Bowdoin, *Adairsville*. R. Toler, *Upatioe*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomaston*. Wm. Bowden, *Union Valley*. Ezra McCrory, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Cussville*. Yachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*. J. G. Wintingham, *Halloca*. Wm. M. Amos, *Greenville*. Randolph Arnold, *Lalimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulugus*. Furna Ivey, *Milledgeville*. William Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann, *Chestnut Grove*. William Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lanhon, *Chenuba*. Thomas C. Price, *Hillsboro'*. John Herington, *Welborn's Mills*. John McCorquodale, *Parchitola*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chestnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Cloy*. Daniel O'Neel, *Foulton*. John Applewhite, *Waynesboro'*. J. B. Morgan, *Friendship*. Samuel Williams, *Fair Play*. John Wayne, *Cain's*. Edmund Stewart, *Hootensville*. R. S. Hamrick, *Carrollton*. Abner Tison and David Smith, *Cool Spring*.

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TERMS.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
December 17th, 1838. }*

BROTHER BENNETT: I have just received from my beloved bro. J. Johnston, of Monroe county, Ga. (a small pamphlet, styled *A Plain and Friendly Talk* for those who profess to love Christ, and the souls of men, but oppose the spread of religious knowledge;) with a request to bear from me through the Primitive Baptist on that subject. Said Talk, tract, or pamphlet, came into my hand since our brethren R. Rorer and E. Dumas's pieces wrote on it have been published, consequently I tho't it almost unnecessary for me to write any thing therefrom; but recollecting that the great inspired penman Solomon said, that two was better than one, and a threefold cord was not quickly broken, I concluded to write. So I hope my brethren will excuse me if I tread in the same path that they have trod, and will consider me to be a yoke fellow laborer in the same blessed cause with themselves.

While meditating on these things, these words of sacred writ occurred to my mind: Gather up the fragments that remain, that nothing be lost. The great Head of the church gave this command to his disciples, after he had fed the five thousand with the five barley loaves and two small fishes, and all were filled; and they (the disciples) gathered up twelve baskets full of the fragments of the five barley loaves, which remained over and above unto them that had eaten. We should learn something from this. I think that these fragments were gathered up that the disciples might eat al-

so; for we have no account that they had eaten any. For you recollect, that Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. And may be while my brethren Rorer and Dumas, have been feeding others upon the truths of the gospel, that they have eaten nothing themselves. So I will try to gather up some of the broken fragments, for I sometimes think that God has called me, (poor and ignorant as I am,) to feed some of the lame of the flock, and to be a son of consolation to some poor desponding disciple of our Lord Jesus.

Without further remarks I will come to the *Friendly Talk*, answer my part, and show mine opinion. I shall take it slowly, like a faithful old hound on the cold trail of a fox; and if you will watch me minutely, I will, by and by, find out the little foxes that spoil our vines. The *Friendly Talk* is a mess of wild Arminianism, and the talker a rotten Arminian; therefore he was ashamed to assign his name to his mess of wild unscriptural notions. He commences thus: "Allow me, my neighbors and fellow travellers to the judgment day, to enquire what is the ground of your hope of salvation? You are ready to answer, my faith in Jesus Christ. But what was the cause of your faith in the Son of God? Surely the preaching of the gospel by the ministers sent to tell of the way to heaven."

I would here remark, that Old School Baptists (whom I suppose this *Friendly Talk* was wrote for) are taught that faith is the gift of God. Yes, sir, the free gift of that God who holds the seven stars in his right hand, who is from everlasting to everlasting and changes not, with whom

there is neither variableness nor shadow of turning, and known unto him are all his works from the beginning. But faith is the free gift of God. For by grace ye are saved thro' faith, and that not of yourselves, it is the gift of God; not of works, lest any man boast. So works are excluded. So I set it down as a given up point, that true genuine and living faith is the free unmerited gift of God; thus living faith implanted in the heart the hope of glory, begets a living hope. (See faith is the substance of things hoped for.) And a living hope begets a living love. Thus you see implanted in the Christian's heart three abiding principles, faith, hope, and love, or in other words: Now abideth (in the Christian's heart) faith, hope, charity; these three, but the greatest is charity. This looks a little like the final perseverance of the saints through grace to glory.

Our True Friend, for so he assigned his name, goes on enquiring: How shall they hear without a preacher? and then stopped and did not or would not carry out the whole sentence as it stands connected together. How shall they hear without a preacher, and how shall they preach except they be sent? That is, how shall they preach to profit church or people, except they be first called of God, and sent of God?

Our True Friend says: "Jesus commanded his disciples, go ye into all the world, and preach the gospel to every creature." Yes, sir, our blessed Jesus did command his disciples to go into all the world; and not only that, but he also commanded them what to do, where, and how to go, and what they should not do. And now to prove the fact to the Old Book we come. Read Matt. x. commence at the fifth verse, and so on: These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (So you see they were not to sell their preaching, as missionaries do.) Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.) Again, the farewell command which he gave to his disciples just before he was received up into glory, was: Go ye

therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.

But to return to our Friendly Talker. He says: "It is clear that Christ wishes every sinner on earth to know what he done to save them." Is this truth? Is it a Bible doctrine? Nay, I have not so learned Christ. The old Book teaches me, that few will be saved, and that too a definite elect number in Christ: For thy people shall be willing, in the day of thy power. Yes, sir, in his own appointed time he will reveal himself to them, the chiefest among ten thousand and altogether lovely. He said: Those that my Father gave unto me shall come unto me; and as many as are the sons of God are led by the Spirit of God.

Our Friendly Talker says: "I would have you think about those fellow men of yours, who have no Bible, no preacher, no Sabbath, no expectation of resting with saints in the kingdom of God. I would have you think how they are to become acquainted with the Lord, who is the life, the truth, and the way; and what you are to do to save them from their present miserable degraded condition, and make them heirs of eternal glory." Here our Talker brings men to view as possessing some ample power of saving sinners and making them heirs of eternal glory. Abominable falsehood! rotten Arminianism. We are constrained to say with one of old: O Lord, what is man? let us search him out, and see if he can save himself or others. We will listen to David, saying in bitterness and anguish of soul: Behold, I was shapen in iniquity, and in sin did my mother conceive me. Psal. li. 5. Every imagination of the thought of man's heart is evil continually. The heart is deceitful above all things, and desperately wicked; who can know it? Jer. xvii. 9. Thus we see poor frail man is corrupt, impure, degenerate, full of wounds, and bruises, and putrifying sores, from the crown of his head to the sole of his foot, and is utterly unable to extricate himself from this awful dilemma; dead in trespasses and sins, dead to the love of God and holiness, but alive to the love of sin and wickedness. Aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world. Awful condition, alas! Oh, sinful men, what

doing power do you possess? None, none. All are gone out of the way: their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness, and no fear of God before their eyes. Rom. Who drink down iniquity as the ox doth the water brook. This is but a faint glimpse of man, of the depraved and fallen state he is in, prone to sin as the sparks are to fly upwards, having neither will nor power to do any thing to bring him into the favor of his creator. This I will prove by scripture. For we know that the law is spiritual, but I am carnal; sold under sin, and to be carnally minded is death. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them; because they are spiritually discerned. Again: the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God; consequently can do nothing that will merit salvation. Neither is God under any obligation, (if I may be suffered to use the expression,) to meet them on the half way ground; and bless them for any of their efforts to do good.

But our True Friend would have us think, what we are to do as instruments to save them from their miserable condition, that we should unite our talents, influence, and purses; as means of saving them, &c. &c. Let me tell you, my brethren, that our glorious Lord has provided, or devised means, whereby his banished children be not expelled from him. And I say that Jesus Christ is the means of man's salvation; for in the fulness of the time, God's appointed time, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law. Rom. iv. 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Rom. viii. 3. This is a faithful saying and worthy of all acceptation, that Christ Jesus should come into the world to save sinners. i Tim. i. 15. He was made sin for us, who knew no sin, that we might receive the righteousness of God in him. Yea, my brethren, he bore our sins in his own body on the tree, and just before he gave up the ghost, he said unto his Father, I have finished the work thou gavest me to do. And again: It is finished—and bow-

ed his head and gave up the ghost. John; xvii. He had finished the work of redemption; the great, the glorious, the stupendous plan of salvation was finished, fully completed and done. Nothing left for man to effect by his address. Jesus had paid their ransom price, suffered the penalty which was due to sinners; paid their debt immense. Law said, I ask no more. Justice said; I am satisfied.

Our Friendly Talker asks: "How are they (that is, sinners,) to become acquainted with the Lord, brought to the knowledge of the truth?" I answer, precisely according to the purpose and grace of God; which was given us in Christ Jesus before the world began. For he worketh in us both to will and to do of his own good pleasure; that is gives the will and also the power to perform. Yes, sir, he is the fountain from whence flows every good and perfect gift; and where he begins a good work on the heart, he will carry it on and perfect it to the day of Jesus Christ. So I set it down as a given up point, that salvation is of the Lord, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved, (if saved at all.)

Our True Friend, for so he calls himself—but you are a missionary; you are ready to tell me. Well, neighbors, it has been said, you are hostile to the missionaries, and the great work and labor of love in which they are employed. As to hostilities within the circle of my acquaintance, there is no one amongst professors of religion, as full of almost open hostilities as the missionaries themselves. He says: "It has been said you were hostile." Who said it? It was some liar and the father of a lie. The great work and labor of love in which they are employed, must (from their repeated and pressing petitions for the sparkling metal) be the love of money. He again asks: "How are those to hear where there are no Bibles, and no preachers to explain God's word." He now is speaking of heathens. If we are to judge of this matter from past events, we shall answer, that persecution will be the means of their hearing the true; genuine, unadulterated gospel of the Son of God. For persecution has been instrumental in sending the true evangelical gospel to the destitute Gentile nations of the earth, from the days of John the Baptist until now. Jesus said unto his disciples, when they persecute you in one city flee into another. Peter had obeyed this command, when called

from Joppa to go and preach to the Gentiles. Philip had fled from persecution when he baptised the Ethiopian Eunuch. And what but persecution sent the gospel to these United States.

Our Friendly Talker next commences taking up objections to missions, and says: "You are opposed to missions because you find no such word in your Bible." And goes on: "Your reasoning is not good, for if you allow nothing to be done in religion which is not directly according to what is found in the Bible, you will not allow any female to commune at the Lord's Supper; for there is not a word in your Bible about female communion. But further, there is no where in your Bible the word immerse; and yet you talk much about immersion, and think that a man must be plunged in the water, if he is baptised. If you oppose missions because such a word is not in your Bible, you must also rise up against your female church members, your mothers, sisters and wives, and keep them from the communion table, and put away immersion from you, for neither the one nor the other is found in the Bible." Well, brother Johnston, what think you of all this! I will tell you the truth, which I feel bound to do on all occasions. It never before now entered my skull to write on the principle of baptism; for I had concluded that, that Baptist ordinance was so well authenticated by the New Testament, that no one would have the hardihood to deny it. I mean apostolic baptism, immersion, not sprinkling; and as I have taken hold of it, I will with the help of God, prove baptism by immersion and female communion to be of apostolic origin. In pursuing this subject, my motto shall be, stick to the scripture.

Read Matt. iii. 13: Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him; but John forbade him, saying, I have need to be baptised of thee, and cometh thou to me? And Jesus answering said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he (John) suffered him. And Jesus when he was baptised, went up straightway out of the water. Read Mark, i. 9 and 10: And it came to pass in these days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan; and straightway coming up out of the water, &c. &c. So you see, that the apostolic mode of baptising was in Jordan, not by Jordan; in the water, and

not by the water; nor in a meeting, but in some river, or certain water course. And as they were baptised in the water, I think it no robbery to call it baptism by immersion. Their coming up straightway out of the water, proves that they first went into it. Acts, viii.—read the chapter for yourselves. And as they went on their way, (that is, Philip and the Eunuch,) they came unto a certain water, and the Eunuch said, see here is water, what doth hinder me to be baptised? And Philip said, if thou believeth with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he (Philip) baptised him. And when they were come up out of the water, &c. This text clearly proves, that both went down into the water and both came up out of the water. This looks just like an Old School Baptist baptising believers in the water, by immersion. John also was baptising in Ænon, near Salim, (why, John, why baptise there?) because there was much water. So, by the by, they were much water Baptists. This proves the apostolic mode or plan to be immersion, for much water was required to baptise a person in; and believers were the only subjects admitted to this baptism. See the case of the Eunuch, and many others.

I shall now proceed to show, and prove also by scripture, that female fellowship, I mean church or Christian fellowship; and if fellowship did abound, (which I will prove,) it of course was the leading spring to the communion table. But you will recollect, by the by, that I am not exactly done with baptism yet. Acts, viii. 12: But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised both men and women. Here, sir, were female believers received into the church by the apostles, and baptised into the fellowship of the saints. xvi. 13, 14, 15: And on the Sabbath, we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptised, &c.

This woman was a worshipper of God, and she was also baptised. Read Matt. xii. 49, 50: Jesus stretched forth his hand toward his disciples and said, behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. You will also remember the woman that came unto Jesus, and poured the alabaster box of precious ointment upon his head; that he said, she hath wrought a good work on me, for in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

We read of a certain disciple named Tabitha. This woman was full of good works and alms-deeds, which she did. Again: Believers were the more added to the Lord, multitudes, both men & women.

Thus I have showed you female believers baptised, and received into fellowship in the apostolic day; and have also showed, that as many as do the will of God the Father, Jesus claimed as brother, sister, and mother. When he had taken bread, given thanks and broken, he gave unto them, saying, this is my body, broken for you; this do in remembrance of me; as oft as ye do it, ye show forth my death till I come. So I shall set it down as a fact, which cannot be surmounted, undermined, rooted up, nor overturned, by wicked men, nor devils, that baptism by immersion and female communion, are of apostolic origin, and are a New Testament doctrine, & were practiced by the apostles.

Our True Friend, while speaking of immersion and female communion says; "You believe that both are scriptural, and so are missionary operations scriptural." This is a barefaced falsehood, and the writer knew it and consequently would not assign his name. There was about as much truth in the lying spirits that were in the mouth of Ahab's prophets, as there is in this last quotation from our Friendly Talker. He says: "Christians are commande to let their light shine before men, and are taught to do good to all." Remark. But especially to the household of faith.

Our True Friend now makes a bold assertion, by saying that Jesus Christ was the great head and founder of missions, and Paul was an illustrious missionary, and the Bible furnishes the strongest evidence in favor of the missionary cause. What a

pity, what a pity, that our hero of New Schoolism did not refer to that part of the New Testament, where Jesus laid the foundation stone of missions; where he first instructed his disciples to go and plant missionary societies, collect funds for the support of missions, to educate young men for the ministry, send them forth to labor in the Lord's vineyard with the field of their labors appointed (by a board of directors,) salaries fixed, &c. &c. If Paul was an illustrious missionary, he differed greatly from modern missionaries; for we hear him declaring how he labored with his own hands for the support of himself and those that were with him, that he might not become chargeable to any church; labored by day and by night, was in peril oft, on the sea, among robbers, among false brethren; and let me tell you, that persecution was the wages that he received.

Our Friendly Talker says: "Whether the first Christians formed missionary societies for spreading the gospel or not, you will find something in the fourth chapter of Acts, commencing at the thirty-second verse, which very much resembles a modern missionary meeting." So I will examine that transaction, and look for the existing similarity. It is recorded thus: And the multitude of them that believed were of one heart, and of one soul, (so you see that they were all believers,) and had all things common. But to search out the similarity between that and a modern missionary meeting is the object. I have told you that the multitude of them that believed were of one heart, and of one soul; neither said any of them, that aught of things which he possessed was his own; but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus. Neither was there any among them that lacked, for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need. So you see the whole transaction, and where is the resemblance? the former were a multitude of believers, all filled with the Holy Ghost, (administering of their substance to the poor;) all believers, all had been baptised. There was no selling of memberships, (by nor among them,) life memberships, nor offices, such as President, Vice President, Secretary, Director, titles of honor, &c. No, sir, there was none of this among them; nor

does the whole volume of God's book, directly nor indirectly, countenance these modern missionary proceedings. And that of buying or selling titles of honor is a direct breach of the Constitution of the United States, you will think of that by the by as we pass on. But we will examine that assemblage of saints a little further, and see if we can find out the intention of that meeting. If I am not mistaken, their object was to administer to the actual necessities of the poor saints at Jerusalem. Compare the 29 verse of the xi. chapter of Acts, with the circumstances already quoted, and you will agree that I am right. So I conclude, and so I write, that there is no similitude or resemblance whatever.

Mr. Talker in the next place tells us: "You are called upon by the great Eternal to give your talents, influence and money, for the conversion of your benighted and ruined fellow travellers to the day of judgment." Thus you see our True Friend makes our talents, influence and money, the means of converting the dark benighted minds of sinners. Our Bible teaches, yea Christian experience teaches, that nothing short of the Almighty power of God can effect the great work of illuminating, quickening, and converting the dark benighted minds of sinners; but our Friendly Talker makes talents, influence, and money's combined power equivalent with God; makes them means of conversion. This is what I would call a Christ denying, and a God dishonoring doctrine; it is a doctrine of devils. Our Talker is like a certain young missionary preacher of the Western Association; some two or three years ago while preaching an introductory he remarked, that he often did illustrate his views by figures, and he would draw them a figure. He presented to view three men, one standing upright, the two other were to be of equal size and strength, one by the right hand and the other by the left, (of him standing erect.) He said they might pull and tug, heave and set, with all the power they possessed, and neither could prevail; but let him standing in the midst lean his weight to the right and he would prevail, or to the left and he would prevail. This he said was the condition of sinners, standing right betwixt God and the devil; God striving to get them to heaven, and the devil pulling them with all his might to get them to hell; and if the sinner gave his weight to God, God would prevail; or if he gave it to the devil, he

would prevail. Mighty God, mighty devil, but almighty man; for if he throws his weight to God, he will prevail; or if he gives his strength to the devil, he will prevail. This is missionary doctrine, what think you of it, brother Johnston?

But to return to our True Friend. He says: "You are ready to contend, that too much money is called for by the missionaries. It is manifest that too much money has not yet been asked for, nor too much given, unless more has been asked than what would be required in converting the whole world to Christianity; but in this matter we have seen no surplus. Too much then has not been asked, too much has not been given in the cause of man's salvation." Our Talker should have told us how much money it would take to convert the whole world to Christianity. He says too much has not been given in the cause of man's salvation. I have once, and again said, that salvation is of the Lord, and now I will prove it. So to the law and to the testimony we come. Read Psa. iii. 8: Salvation belongeth unto the Lord. xxxvii. 39: But the salvation of the righteous is of the Lord. He is their strength in time of trouble, and will help them, and deliver them, and save them. Isa. xlv. 17: But Israel shall be saved in the Lord, with an everlasting salvation. One more text, which will cap the climax. Jer. iii. 23: Truly in vain is salvation hoped for from the hills, and from the mountains; truly in the Lord our God, is the salvation of Israel. So we need not look to the high hills nor lofty mountains, to hills of gold nor mountains of silver for salvation; they cannot save. So we should both hope and quietly wait for the salvation of the Lord. Lam. iii. 26: Salvation is of the Lord. Jonah, ii. 9: Neither is their salvation in any other. Acts, iv. 12. So I shall set it down as a given up point, that salvation is of God, and none other; unconnected with efforts, talents, influence, or money. Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold; but with the precious blood of Christ. i. Pet. i. 19.

Our True Friend's next inquiry is: "Where then is the speculation of the humble missionary, who gives up every prospect, and contents himself with bread and water, and scanty clothing, that he may win souls to Christ?" Is this truth? I leave you to answer for yourself. The prodigal young missionaries of Georgia go in pomp

and splendor, dressed as fine as superfine broad cloth can make them; roll in all the luxuries that a rich, fertile, cotton making country can afford. You will see them sneaking and creeping in among the rich, and because he has the name of a preacher, their bounteous tables are spread, and they fed on the best the house can afford. And yet they will tell you that they are content with bread and water, and scanty clothing. These humble missionaries will sail by a poor traveller, in their fine pleasure carriages, and not speak to him, with necks like iron sinews, looking as though they disdained the earth. I will here remark, that I was at a camp meeting last summer in Pike county. On Sabbath, a young missionary preacher rose up in the stand, (the young chap was rigged out as fine as broad cloth could make him,) and called out for money; he said, for the support of home missions; and said, that that there was not enough given to the circuit riders, to pay their expense of travelling and clothe them. (I relate this circumstance because our Friendly Talker is a Methodist preacher.) So the hats started round, one to the sisters, another to the brothers, and a third to the worldlians. And when they were done begging the whites, they went to the negroes, and dunned a few pennies from them. So I said, if that was a true missionary spirit, great God, keep me from it.

Our True Friend, while speaking of contenting themselves with bread and water, and scanty clothing, asks: "Do they do it for worldly gain? Nay, he foregoes every hope of worldly honor or wealth; in the very act of consenting to become a missionary, he looks to a life of privation, of reproach, of peril, of persecution, and suffering, as his only portion on earth." What a fine gloss our Friendly Talker has thrown over the outside of his pernicious principles. It is like unto the whited sepulchre, which indeed appears beautiful outward, but within is full of extortion, excess, and lying hypocrisy. They look to the churches that have hired them for their wages, the forty and fifty dollars per month; or to some mission board, for their wages they must have, Isaiah spoke of such as being blind watchmen, dumb dogs that cannot bark. (No, sir, these missionary dogs cannot nor will not bark without money.) Yea, they are greedy dogs which can never have enough; shepherds that cannot understand; they all look to

their own way, every one for his gain from his quarter.

Mr. Talker says: "The Bible, reason, and religion, call upon you to unite your purse and your plenty into the Lord's treasury; (and adds,) I fear that such is your love for the bag, that you would sooner see your sons die, and daughters burn, and hear sinners weep for ever, than you would part with it to save a soul." The Book of divine inspiration emphatically teaches, that Jesus Christ is the Saviour of sinners; (and not purses of fine gold, nor bags of shining silver.) I have told you that God has provided means, and that Jesus was the means, for that was the great and the blessed errand upon which he came into the world; not to call the (self-righteous pharisee,) but sinners to repentance. He came to seek and to save them that were lost, to save his people from their sins, (not in their sins.)

Our True Friend, in his talk hath spoke of money twenty odd times; and in the general, was making or using it as means of saving sinners, converting heathen, or evangelizing the whole world to Christianity. He thinks, it seems, that God hath done a part of the work of man's salvation, but not quite enough to save them; so he would have missionaries and money to do the balance and finish the work. To such a God as that, Whatley never bowed the knee. As I have far superceded by limits already, I must begin to draw to a close. But let us hear the conclusion and fact of the whole matter, touching the origin and effects of missionary operations. I will give it in plain English.

Mr. Talker has said, that Jesus laid the foundation stone of missions, and I have taken the liberty to dispute his word; for he did not, nor could not, prove it by the golden standard of eternal truth. The Romish church was the founder, origin, and mother of missions; and if my memory serves me right, old Miss Catholicism's first daughter, (missionism,) was born in the fifteenth century. She (missionism,) has been very fruitful and has multiplied abundantly; from her have sprung the numerous train of little foxes, Bible, tract and temperance societies, theological seminaries, Sunday school unions, conventions, &c. &c. These with many others are the illegitimate offspring of the mother of harlots. These little foxes have crept into our churches, and spoiled our vines (churches.) Great God, how many vines have

been spoiled by the little foxes. I ask you, whose heads have grown gray in the service of God, who discern both time and judgment; you that have been eye witnesses, yea, you that have felt and realized the heart-rending spoilings of these cunning little foxes. They have sowed discord among brethren, spoiled churches, rent asunder Associations, spoiled the tender ties of brotherly love, spoiled the peace and harmony of hundreds of vines (churches) in the United States. So, my brethren, I am ready to adopt the language of the spouse of old and say: Take us the foxes, the little foxes, that spoiled our vines; for our vines have tender grapes. Be on the look out. Take us the foxes, the little foxes, (say you; well, Whatley, what shall we do with them after we take them?) Make you a scourge of small cords, and cast them out of your churches; overthrow the tables of the money changers, and the seats of them that sell doves; (that sell poor little innocent harmless foxes, memberships, offices, titles of honor.) I say cast these little foxes out of the synagogue. Cast out this bondwoman and her (illegitimate offspring of foxes,) for the son of this bondwoman shall not be heir with my son, even Isaac.

I now shall leave our Friendly Talker, but with this piece of hearty counsel; that is, when he again gets in a talkative humor, to be sure to talk about Jesus and him crucified; talk of his making his advent into the world, of the errand upon which he came, of his being a man of sorrow and acquainted with grief, and of his going a mourner all his days; of his dying the ignominious death of the cross, of his burial and resurrection, rising a mighty conqueror over death, hell, and the grave; and of his ascending to the right hand of the majesty on high, where he is interceding before his and our Father, for all the elect sons of Adam who shall in the day of power be made willing to accept his promised grace upon the terms of the gospel.

Brother Bennett, these lines are at your disposal. Yours in full fellowship.

VACIAL D. WHITLEY.

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Mississippi, }
May 5th, 1839. }*

DEAR BRETHREN EDITORS: Though we are unknown to each other, neither is it likely that we ever shall see each others

face, yet I have lifted my pen for the express purpose of having some correspondence with you by your consent.

There are a few Primitive Baptists in this part of the country. Last week we had an Association constituted with four churches, in which are four preachers. Churches and preachers were of one mind. We did not constitute because there was no Association near enough for us to join, no; neither was it because we were fond of a small body; but because we were not of the same faith and order of the Associations round about us. We cannot go with what is called the benevolence of the day; and if this were all I would stop here, but alas! I am sorry to have it to say, that the Baptists here that call themselves the New School, are so corrupt in doctrine that we cannot have fellowship with them. Here they contend for the general atonement but special application, and when they carry it out, the speciality thereof is given to the human will. They also tell us that the heathen are going to hell for the want of preachers and more Bibles; and that three or four thousand dollars more would do a great deal of good in the redeemer's kingdom.

Good Lord, my brethren, what better is this than for a Roman Catholic priest to tell the people, that for money he will forgive their sins, and pray their dead out of purgatory? or, will it not soon come to that? Do they conclude that God has forgotten the ark, and that men must put their feeble arm to it, (Uzzah like?) Their church order is equally corrupt as their doctrine. In this State the law permits men to be divorced from their wives, and then to marry again; and such characters are admitted into their churches, into their pulpits; their communion tables surrounded with what the word of God calls adulterers. Shocking state of affairs.

Our newly constituted Association is to be known by the name of the Primitive Baptist Association. And as you may know the better who I am, I was baptized (A. D.) 1801, in the 21st year of my age, by William Bennet, pastor of the Baptist church Buty Spot, Marlborough district, South Carolina. I was ordained to the ministry in 1810. I have been trying to preach Jesus Christ and him crucified, ever since.

Our Association has ordered, that our first circular shall give a fair showing of the particulars that have destroyed our fellowship with the New School Baptists;

and I intend sending you a copy of our first minutes, as soon as practicable.

Before I drop my pen, I feel a disposition to inform you, that I greatly rejoice to hear that there are some that are obedient to our Lord's commands, that is, to hold fast until he comes the second time without sin unto salvation.

May the great head of the church be with you in all your laudable undertakings, is my prayer. Amen.

NATHAN MORRIS.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 8, 1839.

TO EDITORS PRIMITIVE BAPTIST.

*Jefferson county, East Tennessee, 7
May 18th, 1839. S*

BRETHREN EDITORS: It is with pleasure that I have the opportunity of corresponding with you, through the columns of the Primitive Baptist. The local situation that a number of us is placed in, forbids us and says to us, that we never will see each others faces in the flesh; but I rejoice that we can converse together on subjects of importance, such as faith and practice, and inform each other, how we are getting along in the cause of our great master Jesus.

Brethren, the few humble followers of the Lamb of God have hard struggles in this part of the earth, for there are some gentlemen preachers among us, that belong to every branch of missionism, and labor as hard and appear to be as zealous in the cause of their master, money and self, as much or more than the humble servant of Jesus. And why? Because it is fashionable now-a-days for gentlemen to live without work. And more, because it is so gratifying to fallen, sinful nature, to dress fine and live easy, and feast high, and float along the current of public opinion, than to work. Thus money, money, is the stimulating object to make a living; to be honored and caressed, and to live an easy idle life. Ever since preaching has become a machinery employment and money making business, there has been no lack of a plentiful supply of wolves in sheep skin, undertaking to feed the flock of Christ. Nor will their numbers be diminished, while the people are stupid enough to be fleeced and priest ridden; for if a man has no religion he has no more right in the church as a preacher, than a lion or a bear has in a sheepfold. Not all the learning that this world has, can qualify a man to be a minister of Christ, either with or without religion.

Brethren, if these wolves are not shut out

of the sheepfold, they will always keep up a fuss among the sheep about a well educated ministry, and money to qualify men to preach to the heathen; and in fact, if they had all the gold and silver in the world, they would not be satisfied; neither could they convert one soul to God. But we are awfully afraid, that is not their desire; money and an easy life is what the most of them are after, &c. But all the heaven-born souls do know they were not redeemed with corruptible things, as silver and gold, from their vain conversation, received by tradition from their fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. 1 Peter, 1 ch. 18 and 19 v. Then mark such as cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. Romans, 14. 17.

Dear brethren, when I first embarked in the cause and entered the field of the gospel, the churches were all of one soul and of one language; but corruption has crept into the church by degrees, both in doctrine and practice, for designing men with their Arminian stuff have got into the church with their missions, and take them with them to all the big meetings they go to, and with their flaming zeal (fox fire) till the sinners natural feelings are tendered; then they are invited to the anxious benches, and when they have got all to take a seat that will, they then go round with their missions and make as many proselytes (or men-made Christians,) as they can. And when they are made, they are two-fold more a child of hell than themselves. Matthew, 23. 15.

Brethren, the leading characters in the missionary cause put me in mind of the time when the Saviour went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these things hence; make not my Father's house a house of merchandize. St. John, 2. 14, 15, and 16.

Then, brethren, if we act faithful according to the directions given by the Lord of life and glory, in the above passage, by turning them all out of the church we may look for a blessing from God, &c. And as Jeremiah saith, 15. 19; If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee, but return not thou unto them. And Ezekiel, 13. 21 and 22: Thus saith the Lord, I will tear and deliver my people out of your hand, and they shall be no more in your hand to be hunted, and ye shall know that I am

the Lord. Because with lies ye (missionaries) have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life—which you know, dear brethren. The whole breed of the missionaries are Arminians, who hold to universal atonement, and that every body can get religion if they will set about the work in earnest; which every Christian in the world knows to be false, and a devil and men-made lie; and that to make out Jesus worse than no Saviour.

Dear brethren, when the divine Saviour came into the world, pomp, splendor, and human parade, made no part of a missionary. He took upon himself the form of a servant, led a life of poverty, humility, and self-denial, and had not where to lay his head; leaving an example of humility to all his humble followers as a pattern. And in all his heavenly doctrines, he set at nought the pomps and splendors of this world, and taught his followers to live in a state of crucifixion to them. He pointedly commanded them not to lay up treasures on earth, see that where the treasure is, there will the heart be also, and that such shall hardly enter into the kingdom of heaven.

But those professed disciples (or missionaries) love to appear in the grandest style; with the finest coat on and ride the best horse and saddle, and eat of the best of the loaves and fishes, and beg and get the most money, so they may be called the smartest agent. It is my opinion he would as soon beg it from the poorest object of charity, as he would from those who are rich, with this difference, he would expect a larger sum from the rich, and that is what they love, you know. But how many of the effort men, but what are grasping after the idol god (money,) and are teaching for hire, and are prophesying for money; and appear to be straining every nerve to accumulate the desired object if they possibly can, even at the expense of truth, and the peace and happiness of God's dear children.

It is a stubborn fact, that the devil offered the Son of God, the kingdoms of the world and the glory of them; and said unto him, all these things will I give thee, if thou wilt fall down and worship me. But Jesus would not do it. It appears from the present movements of the missionaries, that the devil has given them the whole world to save from hell, if they can get money enough to enable them to do it. So they have a higher seat than Jesus, and run foremost in the race. But, brethren, the blind are leading the blind, and unless grace prevents, they will all land in hell together.

Brethren, I am an old fashioned predestinarian Baptist. I claim kindred with all the brethren

that write for the Primitive Baptist, especially with brother Joshua Lawrence, and would be glad to see him in Tennessee, at the Nolachucky Association, commencing the 4th Friday of September next, at Concord meeting house, Green county. I must hasten to a close, as my sheet is filled up. I take a great deal of pleasure in reading your epistles, and finding so many on the Lord's side with the Bible in their hand. I send you this scribble as your unworthy brother in affection and love.

HENRY RANDOLPH.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Wilkinson county, }
April 30th, 1839. }*

BRETHREN EDITORS: I write you a few lines to inform you, that there a few Primitive Baptists in this county that have not begun to peddle on Bibles and tracts yet. I am a member of Cool Spring church. This church has closed her doors against all Bible and tract pedlers, and is in peace and love; and labor, working with their hands, that they may have to give to the poor according to Paul's direction; but not to the rich, the Bible and tract pedlers.

These pedlers are not like the pedlers that were in North Carolina. They peddled on cloth when I was a little boy, but these peddle on the word of God; and that is not the worst, for they sometimes peddle on untruth; for they sell tracts, and a tract is a fable, is false, is untruth. These new pedlers tell us to give them our money, and it will be a means of converting the heathen. If so, we are saved by money; but my good old Book does not tell me so. It tells me that we are saved, not with corruptible things, such as silver and gold, but by the precious blood of Jesus Christ. For by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God; not of works, least any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. And not only this, but it tells me that he God hath chosen us in him Christ, before the foundation of the world; that we the church of Christ, should be holy and without blame before him in love. It is the Spirit of God that changes the heart of man, and the blood of Christ that makes man clean.

These new ministers remind me of Paul's 2d letter to Timothy, 4th ch. 3 and 4 verses: For the time will come when they

will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Dear brethren, you see that this scripture is fulfilling, for the New School have heaped to themselves many teachers, and they teach for pay at one dollar per day and all they can beg by flattering words. But we have no need of such teachers and hirelings, for the command in the word of God is: Pray ye the Lord that he would send forth more laborers.

Dear brethren Editors, your paper is much beloved by the Primitive Baptists at this place. I must conclude by subscribing myself yours in love.

DAVID SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Pickens county, Alabama, }
May 4th, 1859. }

*Curious movements and queer doings,
by our good Christians.*

DEAR BRETHREN: I now take up my pen, in order to give you some of my thoughts on some of the movements of what I call our good Christians; though they query me so bad, that I hardly know what to say or do with them, and I think to have the least to do with them is the best. But to what I intend.

Now there was a church in the Union Association known as the Pilgrim's Rest church, in which the Rev. Henry Petty had his membership. He is an able minister of the gospel, and has always been an opposer of the mission schemes; and finding that none of these new fanglers were able to stand him when coming to the Book, which is the infallible standard, and seeing that bro. Petty was so much in their way, they (the missionaries) then thought to exclude him, thinking that they would then be able to deceive the people and carry their point. And in order to do this, they made an accusation against him (the said Petty) of being drunk in Mobile; which I believe to be a groundless report. And the man it was sent to, being at that time a candidate for representative, and thinking it not the best to bring up the charge till after the election, so it was stayed, until after the Association, and their isms spirit run so high that the Association could stay together no longer; we,

the Old School, came out from amongst them.

The delegates then returning to their respective churches and acquainting them with the matter, the churches then had to take their stand. Among others, the Pilgrim's Rest church had missionary folks in it, and consequently it split; the Old School having a majority of 65 to 20. The New School folks badly spited, and what is the next resort? Petty is away from us, and what shall we now do? Why we (the 20 missionaries) will exert our power, we will expose the old fellow. So they cite Petty to attend a meeting of their own appointing and answer the said charge. (Now this was all done after the final separation. And now, brethren, who are the church; the 65 majority, or the 20 minority? I affirm that the 65 are the church; and the 20 a slabb'd off part, that could not with all the power that they had in possession, have reached Petty with a ten foot pole. And here is the way our good Christians query me.) And pronounced an exclusion against him, (the said Petty,) together with 70 others, as appears from their Minutes.

And now, brethren, if I was to say that I had turned my horse out of the President's stable, I should tell a lie. And why? Because he never was in it. And now if the Old School Baptists had have acted as my good Christians (the 20) did, we would not have told the truth. And why? Because Petty never was in their church to turn out. For while they were together, the 20 were not the church, but only a part; and a majority is always the church, or the ruling power of any church.

And now to their Association. A committee, to wit, Manning, Willingham, Stansel, Smith, and Hudson, to examine the letter sent up from Pilgrim's rest, and obtain such information relative to the condition thereof, as the delegation from that church may be able to give, and report as soon as possible. Report—we your committee find sufficient cause to justify the act of the Pilgrim's Rest church, in the exclusion of Elder Henry Petty, for drunkenness.

Now, brethren of the Old School order, I assert to you and to all whom it may concern, that the above named Henry Petty is in fair standing in the Pilgrim's Rest church, and has the pastoral care of the church at this time, and has had ever since it existed as a church. Brother Petty

stands as fair in the bounds of his acquaintance, which is not limited, as any money-hunter or new-fangler in the State, among all classes of mankind, both church and non-professors—excepting the New School folks, and they I reckon would rejoice more at his death, than any other one thing that could be thought of.

And now, brethren, you may judge of my good Christians as you may think fit, from the above statements. And now to leave off that subject I would say in the conclusion, let us still hold close to the good old Book, speaking the truth in soberness; for notwithstanding all the veil of falsehood that they (the ismists) can with all their lies in hypocrisy throw over the truth, yet truth will after a while burst out and will show; then shall all see who are right, and who are wrong.

Brethren, I crave an interest in your prayers, that I may finish my course with joy, and that we may always be found in the king's high way. At the old corner post, as ever. Yours in gospel bonds.

SAML. C. JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

*Dekalb county, Georgia, }
March 9th, 1839. }*

DEAR BRETHREN: By reading the Primitive Baptist, I find that there are still in these United States a few names that are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye are all builded together, for a habitation of God through the Spirit. Ephesians, 2d. 20, 21, 22, inclusive.

Now I beseech you, brethren, mark them that cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple. How often do we see this verified in this our day. It is power they are seeking, for, give them power then O. S. Baptists may look out for persecution.

Brethren, all the missionary schemes in the way they are carried on in this our day, can never make me an Arminian. God is able to do it, but man cannot. Brethren, I am sometimes led to believe Arminianism and missionism twin brother and sis-

ter; and if I might so use the expression, they have been guilty of incest. And what have they brought forth? I answer, wind, as tempestuous as the northeast wind, that shipwrecked old Paul and his company while on their voyage to Rome. We all know a northeast wind is the most disagreeable of winds; we have winter or summer. Now all these new schemes come from the northeast, and they are so complicated it would take some time to enumerate them all; let it suffice to say, they are all founded on money.

Dear brethren, when I look back to the days of old, about 55 or 60 years ago, when old Samuel Harris, James Read, John Waller, and others, that I was well acquainted with, and contrast the two periods then and now, it would seem that God's word had changed from what it was then; but I say it has not changed. But the time having come when the churches will not endure sound doctrine, after their own lust shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. And now to my ministering brethren throughout these United States: But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry.

Dear brethren, since I wrote to you with respect to the resolution that was passed in the Yellow River Association, there has been much electioneering by the fence-riders and go-betweens. They will go from house to house and tell the poor weak sisters, oh, if you stay with the Old Baptists you will not be allowed to go to hear a missionary preach; you will not be allowed to send your children to a Sunday School, you will not be allowed to give your money to no charitable object whatever. Now, brethren Editors, if this is religion, may the good Lord deliver me from all such; for I have not so learned God's word. And further, if you go to argue with them it is all human reason, as though they had read Thomas Paine all their lifetime.

Brethren, God forbid that I should judge any man wrongfully; but when fruit gets ripe I think we may know whether it is good or bad. Now old Paul says: But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Gal. 5. 22. Again: And you hath he quickened who were dead in tres-

passes and sins; wherein in time past ye walked according to the course of this world; according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ; (by grace ye are saved.) Ephesians, 2. 1—5.

Some days past I was at the post office at Decatur. The post master handed me a pamphlet directed to the Elder and deacons of Hardman's Baptist church. I put it in my pocket. After getting home, I found it came from the committee of the New York Tract Society; wherein they state that God in his providence evidently requires, that thirty thousand dollars be raised and remitted with the least possible delay. Going on to state, so much to such a station and so much to another. So you see that money is the main spring at last. I must come to a close, finding so many abler writers than I am; such as old brother Lawrence, who I think has pinned the basket about the tares and two seeds.

Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.

EDWARD JONES.

TO EDITORS PRIMITIVE BAPTIST.

Effingham, Darlington Dis. So. Ca. }
April 28th, 1839. }

DEAR EDITORS: The Old School doctrine is beginning to work among the churches, and produces strange effects. Some are in a cold sweat, some are disposed to vomit, some in a state of torpor, while some of the sheep would jump out of the fold were they not held back by the horns of the goat and the briars of their pasture; yet some reach the top of the fence and there see-saw till some old warrior of a goat gives them a butt and knocks them over.

The little Old School church (New Sa-

lem) seems to remain firm, and would be glad of a visit from any Old School preacher to help them; for the little flock, composed of 16, is surrounded by the enemy.

In haste, respectfully,

B. LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Florida, Gadsden county, }
May 12th, 1839. }

BELoved BRETHREN EDITORS: If I could feel worthy to claim relationship with you in Christ, and had the talents to address myself to you; then it might be, that you would be glad to hear from me. This love which I claim to you, or in you, is one of the braces which keep me up; For by this ye shall know ye are my disciples, if ye have love for the brethren. And when I examine myself, and try the strength of my love to you and for the precious cause of Christ, I must say to you, that it is not a mere form that induces me to call you beloved brethren; for it is not in the power of language to express my love to you, and with much pleasure I hear from you all in the different parts of the United States. I would rejoice to see you in the flesh, but this is not possible in this world; yet I have a small hope of meeting you in a world of rest, where parting will be no more.

It is my faith, that the Lord through the medium of your paper, or rather his, by which he is doing much good in strengthening his dear children, the true Primitive, and the convincing of many that are listening to all the fashions of the day, in crying, lo here, or lo there. But we are commanded to follow not after them, but to look at the way marks given in the good Book. But new missionaries will say, they can support their point by the word of God, and will work all their argument to proselyte and draw all the world after them; for the name of benevolence to sweep crowds of people and a number of provinces not resigned to the will of the all-wise Lord and Saviour of the predestinated from all eternity. For Christ said: Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Beware of false prophets, ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? And can men make Christians or save souls by the power of man and money for the Lord? I answer, no; for the love of money is the

root of all evil, and this seems to be the cry, money, money, and give, give, to send the gospel to those that are dying for the want of it. Much might be said on this subject, but I am not able to express my mind fully on this point; I will leave it for the meditation of my superiors, and to set it forth as the Lord may direct their minds. Farewell.

JAMES ALDERMAN.

TO EDITORS PRIMITIVE BAPTIST:

Madison county, Alabama, }
May 4th, 1839. }

DEAR BRETHREN: I send you a short and simple reply to all the mockers of God and the Bible. It is well known, by way of derision, that the Old School Baptists are often called hard heads, iron jackets, &c. which are intended to reproach them as Antinomians, &c. Now the scripture says, we can do nothing against the truth, but for the truth; therefore I remark, that it is a law of universal bearing that none can alter, for heaven made it.

Sheep, one of the first figures in the scriptures to represent Christians, have their entire defence from the hardness of their heads. They will not bite nor kick; and when they fight they will play a fair game; and if the world did know how they assimilated the poor Old Baptists with Jesus Christ and the scriptures, it is likely they would not throw so many stones at them.

From a poor unworthy bankrupt, yet possessing all things, living by the life of him I killed.

May faith and love be increased—grace and peace be multiplied.

WILLIAM CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

Bainbridge, Decatur county, Ga. }
May 20th, 1839. }

VERY DEAR BRETHREN IN THE LORD: This is the first time I have tried to use a pen for the purpose of corresponding with the Old School brethren. Yet I have been blessed with the privilege of reading four numbers of the 2d volume of the Primitive Baptist, to wit, 15, 16, 17, 18. From reading them, we got a taste of the sweets of truth in an acceptable time. Having tasted a little honey, we wanted more, and we still cry, give, give, in this section of country; though we have been

highly favored through the agency of my son, Elias Owen Hawthorn.

Yet, brethren, I feel to be with you in the spirit of your communicating to each other on the glorious privilege of revealed religion, on the God-laid plan suggested by brother Moseley, acceded to by brother Bennett, fostered by brother Lawrence, printed and published by that worthy citizen, Mr. Howard; in Tarborough, in my native State. From whence we can hear from all the churches, in these blood-bought United States of North America, and in a few years from our brethren over the gulf. Brethren, may I not repeat, the God-laid plan. Amen.

The design of these lines is, to form and revive acquaintance. I have read brother Lawrence's general circular, I have read old Dick and his mistress, I have read brother Moseley's experience which caused my eyes to weep from a remembrance of my father, Benjamin Moseley, who preached to me in the time of the revolutionary war; I have read old brother Biggs's, old brother Hembree's, and V. D. Whatley's; and here I lump the communications of every brother, equally valid in my estimation; because I think I know; the meaning of their hearts.

Dear brethren; if you can gather propriety out of these lines to make an introduction for a poor old afflicted man; you will confer a favor on a well wisher to the Primitive Baptist, and one who will try to do better hereafter, if God will. Write in haste. Farewell for the present.

WM. HAWTHORN.

TO EDITORS PRIMITIVE BAPTIST.

Montgomery county, Alabama, }
April 25th, 1839. }

DEAR BRETHREN IN THE LORD: I am favored again with the opportunity of writing you a few lines of correspondence, in my weak and imperfect way. I hope you will bear with me in my manner of address to you.

My dear brethren, it is a great satisfaction to me to read the writings of those who do write in the Primitive Baptist, for it brings to mind the situation of the prophet Elijah, when he thought he was alone; but God made known to him that he had reserved to himself seven thousand that had not bowed the knee to Baal nor kissed his image. And this the reason: They shall come forth as tried gold.

And, brethren, as persecution and tribulation have been beneficial to Christ's dear children anciently, so I believe it will be in the present day. And in the language of the apostle, let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us, looking to Jesus the author and finisher of our faith.

I conclude my letter by subscribing myself your unworthy brother.

G. W. JETER.

TO EDITORS PRIMITIVE BAPTIST.

Fowlton, Ga. 24th April, 1839.

DEAR BRETHREN EDITORS: The way of truth being evil spoken of by some, I must, for the purpose of assisting the faith of others and thereby confirming them in the truth "once delivered to the saints," again ask you to send me six copies of the "Primitive," and I will again comply with your terms.

Yours in Christian fellowship.

DANIEL O'NEEL.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county, }
May 3rd, 1839. }

DEAR BRETHREN EDITORS: I have taken my pen in hand to try to send you some money. Enclosed you will find five dollars for the purpose of defraying the expense of your valuable paper the Primitive Baptist. Why I call it valuable is, because I think it is doing much good in this section of country.

I was the first that ever tried to make a distribution of that valuable paper in this settlement. I got the loan of a few copies of them from my brother Lewis Herring, and after a strict examination of the contents, it seemed to me that I could not feel satisfied not to show my friends and neighbors what a prize I had found, and solicited their attention to take notice of them. And it appeared to strike their attention like mine, that they wanted their friends and neighbors to see and read them. And from what I understand, there are three or four churches come out from the moneyed institutions of the day, and declared non-fellowship with them.

Dear friends, excuse my awkward writing and correct errors, as it is from your

unworthy friend and well wisher. Please continue our papers, as they appear ever new and satisfactory to us, &c.

GRADY HERRING.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Crawford county, }
May 18th, 1839. }

BRETHREN EDITORS: I see the people are wearing out. The churches are generally separated, and the war is over, and the Old Baptists have laid down their arms. But in my opinion there is as much need of them now, as ever there was; for they (the missionaries) are creeping into the Legislature by their institutions, and having their places incorporated by law, and begging donations constantly. And from every political movement in Georgia, should they carry their plans into effect, our liberty in church and state is gone. Finally, none shall buy nor sell without he has the mark of the beast in his head or hand.

Yours in bonds of affection.

P. M. CALHOUN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Riehlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canada, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, *Jun Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*.

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James Alderman, \$5	James Maulden, \$7
M. D. Holsonbake, 1	Wm. Hawthorn, 5
G. W. Jeter, 11	John H. Daniel, 1½
David Johnston, 5	John W. Turner, 5
Moses McSpaden, 1	John Hogins, 1

TERMS.

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THE PRIMITIVE BAPTIST.

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— "Come out of Her, my People."

VOL. 4.

SATURDAY, JUNE 22, 1839.

No. 12.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Stewart county, }
May 2d, 1839. }*

BELOVED BROTHERS EDITORS: In my first communication to brother Bennett I promised, that when matters in things of religion assumed a more stationary character, that I would communicate to him and through him to my brethren abroad, the condition of the denomination in this part of God's moral vineyard; which I do more from necessity than a desire to appear in public, seeing that none of my brethren who formerly belonged to the Bethel Association have undertook to give anything like a general detail of the religious controversy that has for the last three years been going on in that body. And as the statements herein contained are made mostly from recollection, some errors may have crept in, for which I indulge a hope that if it should be the case my brethren will charge it to my forgetfulness, as it is my intention to give the whole truth in the spirit of the gospel.

I will begin with the Constitution of the Association, which took place in the fall 1833, by mutual consent of the Columbus Association, of which the churches that composed her were members. And nothing of importance took place in her deliberations, as I have been informed, except that all her business was done in the utmost degree of harmony and brotherly love until 1836, when I first became connected with her. The institutions of the day had by this time taken considerable hold in the Columbus Association, and it seemed that the time had come that the Bethel brethren

could no longer be left to do their own constitutional business in peace, for at that session without the least expectation of most of the brethren, a noted institutionist namely Jonathan Davis, presented a petition from the Georgia Convention for this Association to open a correspondence with that body. The correspondence was at once opposed upon constitutional grounds, together with a want of fellowship for the operations of that body. And here for the first time I heard it contended that fellowship was not necessary to correspondence; some of the institutionists went so far as to say, that they could correspond with any other denomination. But when they saw that their petition would be lost, they requested that it should be sent to the churches for them to decide, and send up their wishes in relation to it at the next session. But no sooner had that been laid aside, than they made another attack in an attempt to establish a domestic missionary society, under the patronage of the Association; but that was rejected by a large majority, and so the controversy ended at that time only to be renewed with redoubled vigor the next year.

Soon after this, the Columbus Association commenced her session, during which she voted by majority of five, to open correspondence with the Convention; in consequence of which, the delegates of a number of churches went home, leaving the remainder to do any thing they might think proper, as they never expected to return. But little else of importance took place during the year, except the electioneering that might be expected as a matter of course.

So the time rolled on for another session of the Association, at which the churches almost unanimously sent up no correspon-

dence and some of them no fellowship with the Convention. But all this did not stop the contention, for by this time this petition bearer, Mr. Davis, had moved within the bounds of the Association and came with a petition from a newly constituted church, robed with all the institutions for admittance into the Association. This petition was of course objected to by the non-fellowship delegates, and the debate which ensued lasted nearly a whole day; during which some disorder was manifested. And here I heard one of those advocates for liberty of conscience as they call themselves say, that if he was to spend his money to erect an idol in his house, and bring his heifer or bullock and offer it as a sacrifice to the idol, it was his own and he had a right to do what he pleased with it, and that none of his brethren would have a right to call his act in question. And here I will remark, that if this is liberty of conscience I want nothing to do with it. But at length after a considerable cry, which was called by most of the brethren present the Spirit of the Lord, the church was admitted over those who had declared non-fellowship. How far this act agrees with the discipline of the Baptist denomination, I leave the discerning to judge. After this, the Association resolved to drop her correspondence with the Columbus Association, in consequence of her corresponding with the convention, and closed her session without any thing more of importance, except passing a resolution granting the Clerk liberty to grant letters of dismission to as many churches as might desire it during the year, in which time some six or eight churches took letters and united with the dissenting churches of the Columbus Association in constituting a new one.

But the war was not yet over, for what do these disturbers of the peace do, but go to the Columbus Association and solicit her to petition for renewal at the next session; at which place they assigned a circular which appeared in the Christian Index under date the first of Nov. last, disclaiming all connexion with the Old School Baptists, and recommending their brethren not to invite such men as were engaged in preaching against all benevolent institutions and who favor a declaration of non-fellowship, into their pulpits. This piece I should like to see copied in the Primitive, as it has done more good in bringing brethren who were before at a stand, to a discovery of the real character of those men, than any thing that

has appeared in print in this country. For they came from thence to the Bethel Association to meet their brethren, who voted in their presence the last year that a connexion with the institutions ought to amount to a bar to fellowship; and there with as much flattering hypocrisy as the ancient pharisees, professed the utmost love and fellowship for their anti-mission brethren as they called them, disclaimed the idea of parting, and this man J. Davis there in the presence of the whole Association, called on God to forbid that he should ever lay down a gauntlet on that floor for division among his brethren. And at length with this flattering language they obtained a small majority in favor of renewing correspondence with the Columbus, which had unanimously agreed to become a component member of the Convention. And now; in consequence of these acts and to prevent a continual strife, many other churches have withdrawn from them.

The enclosed sheet contains the Circular Letter prepared by brother C. A. Parker; which I send for publication, that the brethren here and elsewhere may know what kind of a spirit prevailed in the body: And so I conclude by subscribing myself yours as ever. *JAMES P. ELLIS.*

CIRCULAR LETTER.

The Bethel Baptist Association to the churches of which she is composed sends Christian love and esteem.

DEAR BRETHREN: Through the indulgence of a kind and ever gracious Providence, we have been permitted to assemble once more in our associate capacity, and in conclusion we send out to you this our Circular Letter, exhorting you as ministers and members to the remembrance of your calling. And as we design this to be the subject matter of our Circular, we will cite you to first Corinthians 1st chap. and 26th verse: For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. Before we take up the subject as it stands before us we shall observe, Christ's manner in calling his first disciples, and his manner in sending them out. But first we shall touch lightly upon the character and life of John the Baptist, that altho' he came of the sacerdotal line, see Luke the 1st and 8th, yet his manner of appearance was by no means gaudy; for he was clothed with camel's hair and a leathern girdle about his loins, and his meat was lo-

custs and wild honey. See Matthew 3d and 4th. Though his ministry proved none the less effectual in the fulfilling of his calling, in consequence of the meanness of his raiment, he was sent of God [not to erect and head a theological seminary, or Baptist college, but*] to preach repentance and baptism in the name of his heavenly master and thus fulfil his calling, and decreased while the kingdom of his Lord was to increase. See John, 3d & 30th.

And as our object is to prove by the text, with many more scriptures, that not many wise men after the flesh, not many mighty, not many noble are called, we shall 2ndly observe, that in calling if it had been the mind of Christ, he possessing all power in heaven and earth, he could easily have called Herod from his throne, or the learned Pharisees, or the members of the Jewish council. But according to the text before us, he passed by all these men who were honorable in their day, mighty in their wisdom, learning and influence, and called a despised publican from the receipt of custom, and the sons of Zebedee, poor fishermen, from their occupation. And the command was, [not that they should go to the seminary of learning to be taught of man, or qualified with that wisdom that man teacheth, but*] follow me, and I will make you fishers of men. And again, when Jesus had called a certain man he begged leave first to go and bury his father; Jes said, follow me, and let the dead bury their dead. Matt. 8th, 22d; which proved that man and proves to us, that the preaching of the gospel is not to be with them that are called a matter of secondary consideration. Thus we see that from all that we can learn in the New Testament of Christ the testator, that the call of Christ was a sufficient qualification to authorize all his disciples to enter upon the great work of preaching the everlasting gospel of the kingdom; and with noticing, that God the Father chose that his Son should be born of parents not mighty, or noble.

We will come to our subject. And 1st, Corinth was a city of Greece, a place where the apostle had previously preached with much success the truth and simplicity of the gospel. We shall here notice, the Greeks were a people of arts and sciences; they possessed some most able statesmen, eloquent orators, and sublime poets, in short, it is admitted on all hands, that they were a learned people. And because the faith of brethren did not stand in their wis-

dom, but in the power of God, see 2d chap. and 5th verse, they were in a great degree ready to cast the gospel from them; and the brethren had become much wavering as at the present day, through the wisdom and influence of men who were wise after the flesh. And although they were a learned people, the apostle did not undertake amongst them to reconcile the plan of redemption by philosophy, but comforts the souls of the brethren in this their day of trial and trouble; refreshing their memory upon the manner of their calling in the language of the text.

He says in the same chapter: We preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 24th verse. Hence we see, that a knowledge of salvation is that which the wisdom of the world never attained; it is a revealed knowledge. If the saints would recollect their calling, they would see that God hath chosen the foolish things of this world to confound the wise, and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised; hath God chosen; yea, and things which are not; to bring to nought things that are, that no flesh should glory in his presence. verses 27th, 28th and 29th. - Again, the apostle asks: Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of the world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believe. 21st verse. And the same apostle tells us that: He taketh the wise in their own craftiness—and again: the Lord knoweth the thoughts of the wise, that they are vain. 3d chap. 19th and 20th verses. St. James tells: Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom. See James, 2d and 5th. And again, we read in the 8th Psalm and 2d verse that: Out of the mouth of babes and sucklings thou hast ordained strength, because of their enemies, that thou mightest still the enemy and the avenger.

We would further have you, brethren, remember the language of Christ himself: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these

things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. By reading and well weighing the above mentioned passages of scripture, we shall clearly see that the manner of Christ's calling ministers was alike effectual when on earth and after his ascension; for it is evident, that after he arose from the dead and enlarged the commission of his disciples from the narrow scope of the land of Israel to go into all the world, that he remained the same and that his manner of calling was the same. For the apostle who wrote the text was converted, commenced preaching and had built up the Corinthian church after the ascension of Christ; and after all this, when the apostle comes to write this epistle he testifies still in the language of our text that: Not many wise men after the flesh, not many mighty, not many noble are called. And we read again that: One day is with the Lord as a thousand years, and a thousand years as one day—and that: Known unto the Lord are all his works from the foundation of the world.

[And as God thro' all ages of the world knew who should be his ministers, if he wished a ministry more mighty, noble, dignified and learned, he could have put the means in operation in their childhood; sufficient to have accomplished in them a thoro' education. We hope that none of our readers will suppose from this, that we as an Association are enemies to learning, or the spread of literature, arts and sciences; we should always encourage literary institutions for literary purposes; but as our bounds are in the scriptures, and Christ and his word and spirit, and the examples of the apostles, are our only sure guides in this our day of grace, and as we have neither precept nor example left to us by them for any religious institution except the church of Christ, and as new institutions attend new dispensations, and as we have no reason to believe that Christ has altered in his purposes in conducting the affairs of his kingdom here on earth, and as he has given us no new dispensation since he took away the first and established the second.*]

Hoping, dear brethren, that the scriptures to which we have called your attention will excite in you a prayerful investigation of the same, and that this our Circular may be instrumental in the hand of God in enabling us to keep the unity of the Spirit in the bonds of peace. Remembering,

that there is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, and one baptism; one God and Father of all, who is above all, and through all, and in you all. And may we remember the language of the blessed apostle, recorded in the text. May the grace of our Lord Jesus Christ be with you all, is the prayer of the Association in behalf of all the churches.

*The portion of this Circular which is enclosed in brackets, is that part which was struck out by a committee appointed by the Association, as being deemed objectionable:
J. P. E.

TO EDITORS PRIMITIVE BAPTIST.

*Chambers county, Alabama, }
20th January, 1839. }*

DEAR BROTHERS: In a postscript to my last communication in Georgia, I promised that you should hear of the times here after my removal to this State; a compliance with which I now attempt.

It was with extreme regret and sorrow that I left my church and brethren in Georgia, not knowing with whom my lot would be cast, and well knowing the general discordant feelings of the opposition, I was made to fear and cry unto the Lord for his guidance and protection in all trials, persecutions and difficulties that awaited me. It pleased the Lord to disappoint my fears and cast my lot in the immediate vicinity of a church and people of our order, who had but just emerged from the yoke of thralldom of the man worship of the day. This church (Enon) was constituted some eight or ten months ago with only six members, who had obeyed the command and come out; but she now numbers upwards of thirty, the acquisition has been by experience as well as by letter.

From what I discover, the Old School Baptists outnumber the missionaries in this county, both in preachers and lay numbers, and are on the gaining hand in numbers and respectability. Brotherly love, peace and unanimity of sentiment seem to abound here in an unusual degree. In November last, delegates from (I think) thirteen churches, convened at Enon, and were constituted into an associate body. I know not the total number, but would guess from my recollection of the number named in each letter that it is not short of four hundred. This Association (Bulah)

was attended by several preachers from Georgia as well as from this State, who seemed filled with the spirit and preaching of Christ's gospel, which was delivered in much clearness and ability to an attentive audience. The business of the Association from first to last, was conducted in such brotherly union of sentiment and action, that surpassed any thing of the kind I have ever witnessed. This delightful prospect caused me to retrospect, and view the contrast between this and Associations held in Georgia a few years past, when all was confusion, and the majority, (society men) with their host of man-made preachers, were laying yokes on those opposed to their idolatry, too heavy to be borne. As respects theological or man-made preachers, I will here give Paul's testimony in his epistle to the Gallatians, 1st chap. 1 verse: "Paul an apostle. (not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead.)" Again, verse the 12th, for "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Read the chapter.

The spirit of Christian meekness and brotherly love that seems throughout to abound among the Old School Baptists, is a source of consolation to my feelings beyond my expression, and convincing to my mind that their separation from the idolatrous society system of the day, and endeavoring to walk in the good old ways marked out by Christ and his apostles, is divinely approbated. Our vast extended community is convulsed, and acrimony, injury, slander, envy and bitter feeling abound! View the change for 20 years! What has done it? Is it not too plain to admit of contradiction, that a departure from the scriptural guide, the society system, the love of filthy lucre, man worship, yea, priestcraft has done it.

To contribute to the relief of the poor and needy is right; but it rather appears to me, that these missionary Arminians have in part done away the primary use of deacons, for instead of making collections for the needy, they will beg and receive of them; and this too for the outfit of their theological students. Micah, the 3d chap. and 11th verse: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us? Thus they speak at and of their protracted

meetings. Again, Isaiah, 1st chap. and 23d verse: "Every one loveth gifts and followeth after rewards; and they judge not the fatherless, neither doth the cause of the widow come up unto them. Verse 5th: Their land is full of idols, they worship the work of their own hands."

The crusade wars commenced about the year 1096, and ended in about the year 1291, without effecting any of their papal designs. They then more insidiously effected that degree of potency to which they subsequently arrived. Teachers were sent in different parts to teach the youths gratuitously, who came out Roman Catholics. "In 1301, Pope Boniface held a Council at Rome, in which he promulgated his constitution of Unam Sanctum, by which he declares the church to be one body, under one head, possessing two swords; one spiritual, to be wielded by the pope himself, the other temporal, to be used by kings and knights, at his will." He concludes another bull thus: "Since such is our pleasure, who, by divine permission, rule the world," &c. Larnard's Universal History, p. 214.

From the same authority we have the following account of missionism, between the years 1763 and 1773: "Europe now reposed from war. This period of tranquility is marked by the suppression of the order of Jesuits. This order was founded by a soldier, Ignatius Loyola, in the time of Charles the 5th. Retaining his military ideas, Ignatius imposed on the members of his new order the strictest obedience. His successors, Lainez and Aquaviva, founded it into an institution. It speedily developed its powers; the Jesuits became directors of the consciences of the great, and teachers of the young; they were the most zealous of missionaries. Forming a body whose soul was the general of the order at Rome, they were the chief stay of papal power, and on them rested the remaining hopes of regaining spiritual dominion. But with all its high aspirations, the order met with no final success, and were suppressed; its assumptions were too high, its moral system too lax, its intrigues too dark and complicated."

About the year 1830, a northern emissary passed through Georgia, on the business of establishing the man institutions of the day, and making collections, as he said, for missionary, and other purposes. The preachers on a Sabbath at a church where I then belonged, (Hunting Shoals,)

at the close of which he endeavored to form a Sunday school, said he had books, or tracts, with him for the commencement, and would send on more as they were needed. Now this was too good. This mendicant did not succeed well, the old members stood aloof. I recollect some observations of my old father, (Littleberry Gresham,) to this amount, on this occasion: "The yoke of Christ is easy, let us not voluntarily take on us this of man's institutions." I have recently been told that, that church stands firm on the old platform.

Now, brethren, retrospect on the past, and compare that with the present aspect of the man-effort system in point of affinity; to me the consanguinity is not doubtful. School books are interspersed with the doctrine of the effort system, and since it is evident what effects such things have and will have on the minds of youth, caution should be exercised in the patronage of such productions; for the whole society system, with its ebony, and all its illegitimate offspring, are bantlings of the same old harlot.

The missionary or Arminian Baptists, and all Arminian sects, have coalesced in the society efforts. In my view of the case, nothing is now wanting to convert the Old School Baptists to the man worship of the day, but further and more full legislative enactments. At all times we have candidates enough for legislative seats, who will vote any way for self aggrandizement, and the support of popularity. Mississippi has incorporated some of the effort churches, granting powers, making donations, &c. Georgia has incorporated its great Sanhedrim, (Baptist State Convention,) granting powers, &c. As a matter of course no teachers are employed in their theological institutions, but such as worship their gods. Our common schools are much trammelled by this power. If Socrates in all his literary bloom and vigor were serving of them, unless he worshipped at their altar, he would by their usual mendacity & calumny, be set at naught and disgraced. At any rate, this I too well know to be the case in many places of my acquaintance.

I now come to a close of this (perhaps my last) communication. I am gradually declining under what is said to be a mortal disease, and am further admonished by a sense of inability, and a diffidence in being a solitary female on your list. So, my dear brethren, I feel to take my leave of you. And may the God of all grace guide

and direct us in the discharge of our duty, and enable us to shun error. I feel the most lively sensations of gratitude to the divine giver of all good and perfect gifts, for the good feeling and union of sentiment that abound among us. Let us avoid altercations, so far as in us lies, holding to the propriety of self defence, and that of defending Christ's gospel, contending "for the faith once delivered to the saints," keeping in view that our denomination, in persecutions, perils and strifes, ever have been in obedience to the laws of their country, and God has supported them to this day, and will until all his chosen are called home to enjoy his presence in endless fruitious of happiness.

I am, dear brethren, yours in the bonds of gospel affection.

CYNTHIA WIMTLEY.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
April 7th, 1839. }

BRETHREN EDITORS: It is by the kind permission of God that I am blessed with the privilege of letting you hear from me on the all important subject of religion. And in so doing, I will ask you, my readers and brethren, to notice the 13th chap. of the Acts; and there you will find that Paul and other disciples were going about and preaching, and in 6 verse they tell us that they found a certain sorcerer, a false prophet, whose name was Bar-jesus.

My brethren, the apostles tell us that there were false teachers in their day, and said there should be among us, and so there are. For a few days ago I went out to hear a circuit rider preach, and I heard him; and he did not preach the truth, so I think he is a false teacher. And as Paul did tell the name of that false teacher he came across, so will I, or as much of his name as I have heard. For I have not learned to squint at things, as some who are more refined in their education; so I will be like the disciples of old in this case and say, his name is Mr. Colbourth. If I have not spelt his name right, I hope he will understand it when he sees it, and hope he will not think hard of what I may say on this subject, as I only shall say what I do think of his doctrine which he did advance when I heard him. For the Methodists say, that all are right if they believe they are right; for what a man does and believes it to be right, it is right to

him. If this is true, then I am sure I am right when I say, Mr. C. did not preach the truth, for I most assuredly believe it so. It is right if their position is right which they use in arguing the case of baptism; but it is not so, for it is written: There is a way that seemeth right to man, and the end thereof is death. So their position is not good even in baptism.

But I will come to the argument, and will show some of Mr. C.'s errors, if God will support me; for of myself I can do nothing good, so I must trust in God and pray to him to work in me both to will and to do of his pleasure such things as are right. So I will say that Mr. C. first said, that Jesus did shed as much of his blood for Judas as he did for Paul; which is not so, for I read that Jesus was a Lamb slain from the foundation of the world for us, which are the church, and for the whole world in a spiritual sense; but it was for the church, and not for a devil as Judas was. So he was not slain for him, but for the church of Christ from the beginning of the world to the last day. So he is a Lamb slain for all the saints that ever have been, or that ever will be. So it is for the saints and not for devils that he shed his blood.

Again, see 1 Cor. 6 ch. 19, 20 verses: What, know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God. So it is of God and not of man. But to the Book. And ye are not your own, why? because ye are bought with a price. Here, Mr. C., you may see Paul with the whole church have their redemption through Jesus Christ; for Paul says: Ye are not your own, for ye are bought with a price. Here Mr. C. may see, that the saints are not their own, for they belong to Jesus for he bought them with his own blood; for it is written: Ye are the purchase of blood. So Jesus did purchase his church with his own blood, and will save them by his own almighty power; for he says: My grace is sufficient for you. So all he shed his blood for he will save, for his power and grace are sufficient for them. So they will not go to hell, as Mr. C. seemed to think Judas did. No, if he is there, then Jesus did not shed as much blood for him as he did for Paul; no, sir, he did not, or he would have thrown him by the way as he did Paul. For I do not read of his consulting Paul, whether he was willing to serve him or not; no, sir, Paul was his by purchase and with his own blood, so Jesus had a right to ar-

rest him when and where he pleased. And he will do so, until he gets all his purchase; and if he purchased all mankind alike, he will save all mankind alike.

But again: Mr. C. used the text where Paul said: We trust in the living God, who is the Saviour of all men. And never once told the people, that God was a special Saviour of those that believe; which you can see is so, 1 Timothy, 4 chap. 10 verse. Here Mr. C. may see, that God is a Saviour of all men; and so he is, for it is in him we live, move and have our being. So he saves all men, and so he did save Judas until his time was out here, and then he had a right to do with him what he pleased. So I will let God say where Judas is. But he did save Judas as he saves all men, but I will say to Mr. C. that he is a special Saviour to the church, for they have the promise of this life and of the life to come.

Again: I wish Mr. C. to read the 1st chapter of 1 Peter, and you will see that Peter was speaking of the elect, though he calls them strangers. See 3 verse says: Which according to his abundant mercy hath begotten us, (which is the church,) again unto a lively hope by the resurrection of Jesus from the dead. Here I believe that every saint can say with Peter, when they are born again, that they are begotten to a lively hope in the resurrection of Jesus Christ from the dead. So Mr. C. can see, that Peter did not say that the saints knew all about it as he did; no, sir, you appeared to make very light of my hope in Jesus, but I find that Peter only had a lively hope, and that God got him to it. So you are wrong, for I must believe Peter before you. So as Peter hoped, I wish to hope.

Again: notice the 4th verse says: To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, (the saints.) Here you may see, sir, that the church though not known then to Peter, have their inheritance reserved in heaven. Now I will ask Mr. C., if all men have an inheritance in heaven and then do not get there, what will become of it? And if Judas had an inheritance in heaven and now is in hell, as you supposed he was, what will become of his part? It must be lost, for God cannot change nor alter his will. Now if this inheritance is not prepared for them until they get to heaven, as some vainly suppose to justify the idea of falling from grace, then Peter could not have said that, he hath begotten us to

this inheritance, which he said was reserved in heaven for you. So it is in a safe place, and I believe that this inheritance was given to the saints from before the foundation of the world, and they will get it. But I want Mr. C. to tell me, if one of the heirs to this inheritance should fall from grace and be lost, as you seem to think Judas did, I say tell me, what will become of his part of it? for it is written: I am God and change not. And again: What the Lord purposeth shall come to pass.

Again, see the 9th chapter of Romans, 11th verser: For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth. 13 verser: As it is written, Jacob have I loved, (but notice the Lord says,) but Esau have I hated. Read on two or three more verses, or the whole chapter, and then let God be true and every man a liar, and say what you think made God love one child and hate the other, neither having done good or evil. Say, Mr. C., it was that the purpose of God might stand according to election. See Acts, 1 chap. 2 verser. Here you see the Lord gave commandments unto the apostles whom he had chosen. Here you find the Lord did choose, which you cannot dispute; and the reason the Lord did choose is, because he had a right to choose and qualify his people for his purpose, and so he has as much right to choose his church as he has to choose his preachers, and one has been with God as long as the other, and he knew them all before the foundation of the world. So he knew who would be saved, and who would not; so he knew who to prepare the inheritance for, and them that it was prepared for will get it, and none else.

Dear brethren, I expect to continue this subject, as there are one or two verses of scripture which Mr. C. did much pervert; which I have not room for on my sheet. And I wish you, my brethren, to examine this letter closely, as I have been much interrupted since I began to write; I have had to throw down my pen three or four times since I began, and attend to something else awhile. May the Lord bless you and his poor feeble saints, with a heart full of sound doctrine.

Nothing more at present. As ever your brother in Christ. Farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Kentucky, Livingston county, }
May 16th, 1839. }

DEAR BRETHREN: Though nearly a thousand miles apart, I oftentimes think of you; sometimes with sorrowful feeling, and sometimes with joyful heart when I see your strength and bravery in the cause of my master. We read the most of your writing, and it revives our poor drooping spirits, though we are in a dreary wilderness where the chilling winds doth blow. It often makes me think of sitting on the banks of the Yakin, when me and my wife were strangers in a strange land: but then we only sought the things of this world, but now our spirits try to climb the ladder Jacob saw, but the schemes of the day cloud up the way with smoke and mists of speculation, and making merchandize of the churches.

My dear brethren, when I say we or our, I mean my wife and my children, and some few poor pilgrims that I believe are my master's servants. When we can get together, we can sit and talk of our lonesomeness. It has caused us to hang our harps upon the willows and mourn in place of rejoicing. It makes me feel willing to cross over Jordan, whenever summoning comes.

I am now in seventy-one years old, and am not able to bear the fatigue of travelling, or I would set out that I might join with my brethren the Old School Baptists. Dear brethren, I love you all, but my tongue and pen would fail to tell how much; for my soul is bound with a three-fold cord.

DEMCEY BURGESS.

TO EDITORS PRIMITIVE BAPTIST.

Chambers county, Alabama, }
April 20th, 1839. }

BRETHREN EDITORS: I take my pen in hand to let you know that I still want to take your papers, and as some of the brethren want me to send on for them, I will give you their names in a list below. And I want to say to you, that I am well pleased with the Primitive, still believing it to advocate Old Baptist principles. And go with me as it may in eternity, I believe that I desire the welfare of all the children of men and the prosperity of God's afflicted Zion in this world; which I believe to be the Old School Baptists.

Therefore, my brethren, I want you to send on your little despised paper until you

hear from me, for I want to read them as long as they possess the same principles.

So I will close by saying, that when it goes well with you, brethren, remember me. So farewell.

R. W. CARLISTE.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 22, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Buncombe county, No. Ca. May 23, 1839.

DEAR BRETHREN: I have just been reading some of your Primitive Baptist papers, which have almost given me a new life in my old age, to hear that there are yet a people that are clothed with a heavenly armor, enlisted under the banner of King Emanuel, all standing on the walls of lower Zion with drawn swords fighting against principalities and the powers of darkness and spiritual wickedness in high places.

O that I had the voice of the Archangel, that I could speak so loud that my dear beloved brethren could hear me, that are scattered over this wilderness world of sin and sorrow, to let them know how happy I feel to hear that the church of my blessed Lord and Saviour Jesus Christ has taken up courage and is coming through the fiery furnace of persecution and leaving all her dress behind her in the furnace, to be burnt up where the devil and his missionaries and all transformed ministers will be waiting and gnashing their teeth forever and forever.

Dear brethren, the missionary system has overrun our country, insomuch that I had got almost to believe that I was left alone. Our Association, that is, the French Broad, has taken up with the new schemes of the day, so that myself and them have declared unfellowship with each other. We have a great many who say they do not like it, nor will not join it, and still hold it in fellowship so far as to invite their preachers into their meeting houses and to preach with them and to take sacrament with them; and in the name of God, what is that but joining them and partaking of their devilment? I would sooner fellowship one who would say he was a full blooded missionary than I would one of those. I can compare our preachers to nothing so much as a weathercock—which ever way the wind blows the weathercock is always facing it, blew from what quarter it may. So it is with our any way preachers—let the devil bring any new tradition, or new commandment, or any new doctrine into the church, and they are ready to face and embrace it.

There are three churches of us that have declared to live and die together, before we will fellowship any of the new schemes of the present day. Dear brethren, the Lord has told us of those times—he says: In the latter days and in the latter years, he will raise Gog and Magog and they shall come from the north quarters and cover the land like a cloud to take cattle and goods, gold and silver. And what is Gog, but the oppressive laws of government? And what is Magog, but the cursed leaven that has filled the world with traditions and doctrines and commandment of men? But we find God is king in Zion, and the victory his own. So hail, thou happy church of the Lord! Long and dismal has been the night of thy affliction; rise and sing, for thy light is breaking forth as the morning. Thanks be to God, that he has spared poor unworthy me to live to hear the wide scattered brethren speaking to one another in the language of heaven, saying, COME OUT OF HER, MY PEOPLE, that you be not partaker of her sins, nor suffer of her plagues.

Dear brethren, I must inform you that I am all the ordained minister in all this mountain country, that totally unfellowships the new schemes of the day. We have a great many what I call hushmen, or in other words, the worshippers of fine cloth and flowery speeches spoken by the wisdom of this world, which is foolishness with God.

As Elijah said, I will shew my opinion concerning those Judson men, who want to alter the scripture. It is my candid opinion, that all such men are more fitting for the pit of hell than the pulpit. Dear brethren, be pleased to excuse me for my rash and harsh speaking; for I speak the sentiments of my heart, both privately and publicly in all such cases; for this is no time to throw gray and soft words, we must throw flint stones of the hardest kind, if we want to drive the devil's ministers out of our churches.

Dear brethren, I must come to a close and say, in the name of Elijah's God go on in what you have undertaken, and circulate your papers as fast as possible. So no more at present, but ever remain a true friend to the friends of the apostolical church.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Bear Creek, Ga. May 22d, 1839.

BRETHREN EDITORS: Grace, mercy and peace be multiplied, through our Lord Jesus Christ; not only unto you, but unto all the Israel of God.

The object of this communication is primely to detect error. Reports have been industriously circulated, that I have come out a missionary. If they will let me define the term to mean, one sent of God to preach the gospel, I will plead guilty to

the charge; but if we take it in its general acceptation to mean one in favor of the society system, it is as false as lucifer. But perhaps the report has originated from the circumstance, of my quitting retailing spiritous liquors. This I have done, and I am ashamed before God that I ever did do it. And if the Lord and my brethren will forgive me, I will try to prove my faith by my works. This and to weep over my folly while I live, is all I can do.

I now proceed to give you my reasons for so doing. 1st, it tends to collect about a man a set of drunken, profane, vulgar persons, that are calculated to vex his righteous soul from day to day with their filthy conversation. 2d, it influences persons to idle away their time, to the injury of their families and disgrace of themselves. 3rd, it is filching from the family of drunkards through the poor drunken husband and father, their already scanty means. 4th, it is indirectly consenting that persons may get drunk, if they will pay you for it. 5th, I did not know how to sell a man spirits to get drunk on, and then reprove him for it. 6th, it will destroy the religious influence of any man on earth. 7th, it is corrupting to the morals of his children. 8th, and also to the youth of the neighborhood. 9th, I saw too many professors of religion drink too much, and I feared that my selling of it encouraged them in it. And last but not least, I felt guilty before God about it.

And, brethren, I have not only desisted from selling of liquor, but from drinking of it also. Not that I have ever drank to excess since I have been a Baptist, but I believe and am sure, that it did me no good and that, that does no good, necessarily does harm. And, brethren, I do not carry my jug or bottle in my saddle bags, nor keep it in the closet, nor under the bed; but I have quit it, and I would to God all the Old School Baptists would do the same, and then the wounds of our Emanuel would no more be opened afresh in the house of his friends, by the shameful sin of drunkenness.

Brethren, just think how you would feel, when meeting comes and in the presenee of the world and all, the brother rises with his eyes cast to the floor, and instead of telling you of the goodness of God, he begins the sad tale, I went to such a place such a day and I did not feel very well, and I took a dram and I thought it helped me; and I took another, and I drank a little too much? (A little too much!) If I have not wanted to creep off under such circumstances, then I am much mistaken, Oh, brethren, for the Lord's sake, let us quit. (Come, I have set the example; who will go with me?) If none will go, I will go by myself.

But because I have quit one bad thing, does it necessarily follow that I must rush into another? God forbid. The church of Jesus Christ will do me, without any of the speculative combinations

of the day. But some one will say, if you do not retail, some one else will. All I have to say in answer is, because my neighbor kills a man that is no reason I should do it. Brethren, this one thing is the most fatal weapon our enemies can wield against us; therefore; let us tear it from their grasp and consign it to oblivion forever.

Brethren, I see or think I see, some omens of better times. I see a flower here, and hear of another yonder. O that God of his mercy would cause the sun of righteousness to arise once more, that his divine rays might warm our poor hearts; and that the Zion of our God that has long lain in the dust, at his command might arise and by divine assistance, shake herself from the dust and put on her beautiful garments of declarative righteousness, and once more look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners, is the prayer of yours in the best of bonds.

WM. MOSELEY,

TO EDITORS PRIMITIVE BAPTIST.

*Four Mile Branch, B. D. So. Ca. }
May 30th, 1839. }*

DEAR BRETHREN: With much delight I have read a paper called the Primitive Baptist, and I do believe it doth correspond with the word of truth; and there are others of my brethren and friends, which say the same, and have authorised me as agent, to write to you for papers. I therefore wish you to send me five papers.

I conclude, subscribing myself yours, in gospel love.

JAMES S. KIRKLAND.

TO EDITORS PRIMITIVE BAPTIST.

*Franklin county, Va. }
March 31, 1839. }*

DEAR BRETHREN: I again feel disposed to send you some of my scribbling. It may please the Lord, for what I know, to cause it to do some good in some way, as he has chosen the weak things of this world to confound the strong.

And I want to let you know, dear brethren, why I am an Old School Baptist. And the first reason is, I believe they hold with the doctrine that Christ and the apostles held with, and do not suffer any of man's inventions to poison their churches; but preach salvation by grace and not by money nor by works, and contend that it is the Spirit of God that quickens the dead soul and causes it to see and feel the danger it is exposed to. And that he by his Spirit

leads this soul to repentance, and causes it to delight in holiness, and hunger and thirst after righteousness.

And now, my dear brethren, I think when a soul is thus led and thus dealt with by Almighty God, the time has come when God intended this soul should be thus dealt with. And now the question arises, when did this enter the mind of God to deal thus with this soul? Why, I do believe, dear brethren, it was there from before the foundation of the world. Ah, says one, this is election. Well, call it what you may, and make the best of it you can; I contend it is so. Well, says one perhaps, why is it so? Why if it had entered his mind at any time since, would not that much have been added to his perfection, and therefore make him a demi-God? And upon the same grounds, if you say he will not save all he intended to save from all eternity, you make him the same. And oh, what folly this would be to make God like sinful man. Oh, what wickedness to think that God can be changed like corruptible man, or that he can be frustrated in any of his desires. Therefore, I cannot think money ever will be the means of saving one soul, or the want of it be the means of one soul being lost that God intended to save. What think you of this?

The second reason why I am an Old School Baptist is, the New School Baptists I think preach salvation by money and works together; and to believe this I cannot nor I will not; and to be any thing else but an Old School Baptist I cannot, neither do I want to be, neither do I intend to be, unless God compels me: and that I think never will be unless the Bible is changed, and that God never will do, but man may. For they are trying hard now to do it. But dear brethren, I have got a good one and I want to keep it; for I think I love it, and am satisfied with it. Therefore, brethren, let us keep our good old Bibles, and not have them altered lest our children lack the true word of God.

I have many more reasons for being an Old School Baptist, but as I want to leave room on my sheet for a few lines on another subject, I must leave them out. Now these lines I would be glad for brother Bennett to see. Sometime last winter I thought my paper had stopped coming, and I wrote to him about it. Since that time I have found it to come tolerable regularly; but by neglect in the post master it was sent to another man as he said. The

cause I do not know myself, but so it was, my papers were found in the office at last. There is one thing I know, at that time I was a member of a church where there were a good many members of the New School order, and I wrote a few lines to brother Bennett, and the most of them came out in his paper and raised a monstrous fuss with the missionary part of the church, or a part of them at least. But, thank God, I am clear of them at present, and I never want to get in such a mess as some of them are again. But, as brother Lawrence, has it, I was found in bad company and I had to bear my part of the reproach; but I deserved it for being found there, if nothing else. I ought to have got clear of them some time ago, but I had some reasons for not doing so; but as I have said above, I am clear of them now and I want to keep so.

HIRAM HUNDLEY.

TO EDITORS PRIMITIVE BAPTIST.

*Pickens county, Alabama, }
May 24th, 1839. }*

BRETHREN EDITORS: I am happy and thankful for the privilege I have of addressing so many brethren at the same time. I am much pleased with our method of correspondence. I find it almost unnecessary for me to say much on things of a general nature—what I mean by the word general is, the gospel in its true sense—as there are so many precious brethren writing so edifying to the true church. I am getting old, and much of my time is engaged in other duties. I still neglect writing.

There is a personal duty I owe brother Rudolph Rorer, to answer his request. I now say, my brother, and use your language, I hope we are kindred spirits, and I hope, my brother in the gospel, that the blessed Lord will continue to give you strength by his spirit to use his sword, and that he may keep you shod with the preparation of the gospel of peace. For I verily believe your weapons of warfare are not carnal, but they are mighty through God to the pulling down the strongholds of the Sneaks. And as it regards our kindred according to the flesh, there is some doubt of my being the person you anticipated. My father emigrated from Franklin county, Pennsylvania, to South Carolina, and his name was David Cook, and my grandfather's name was Joseph Cook.

I tell you how I feel about writing in the Primitive—just like I feel when I meet

with brethren in the ministry at places of preaching—when I have fellowship for their faith and doctrine, I had rather they would preach and I be silent. But if they will not, I will, God being my helper.

— If I am not deceived, brethren, I have had abundant reason to rejoice to hear brethren talk all over the United States; and they all speak the same thing, not only in their experience of grace, but their trials and persecutions are the same. To see what a concert of action there is among the effort, or other people, as Daniel calls them. Well may our blessed Lord say, who knew all things, that that which is born of the flesh is flesh. These other people are coming out with us for an approved ministry, and after reciting a great many sciences that he must study, they say it is highly necessary he shall study mathematics. Had you not as soon be called upon to measure a gallon of water with a yard stick, or a yard of linen with a quart pot, as to be compelled to preach a mathematical sermon? Surely I would. And they tell us abundantly in their preaching, that all the apostles were learned men. I heard one say, that Christ chose Peter, and James, and John to be apostles three years before he commissioned them, that they might and did go to school. Accept my best love.

WM. H. COOK.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Blount county, }
May 20th, 1839. }

DEAR BRETHREN EDITORS: I have been reading one of your papers called the Primitive Baptist. I like it so well that I want you to send me some of them. For there are a people among us, that have caused more distress in the churches than they ever will get forgiveness for. These people are the ones that have been called Sneaks, but they call themselves missionaries. But I would call them missionaries of the devil, for on the 11th of this instant there were thirteen members turned out of a church that was about sixty strong, some for lying against the whole church, some for conspiracy to break up the church. And they took the thirteen that were turned out, and made the church out of them.

All the power, craft and cruelty of the wicked, though practiced for nearly one thousand eight hundred years have not been able to prevail against the Baptists; then surely the misguided zeal of these

men will not. In this short history of the Baptists, we see the continued accomplishment of one of Christ's promised predictions, which is in Matt. 16. 18: The gates of hell shall not prevail against the church. That denomination of Christians which are called Baptists, are the only known society of professing Christians against which satan hath not prevailed, either in point of doctrine or discipline, or both. This church, or old and inveterate heresy as satan would call it, he acknowledges by the mouth of his servants the Romanists, that he could never subdue. It is true, satan has joined many of his legions to it, as he did many false brethren to the disciples in the days of the apostles; but he hath never, no, not for an hour, prevailed upon this ancient and Primitive church to give up the doctrines of grace, or the administrations of the ordinances, as Christ delivered them to his people. That which she first received she still holds fast, and will. In all the history of the church, we read of no other body of professing Christians after which satan hath cast a continual flood of waters; but hitherto, the earth hath helped the woman, and the flood of persecution hath not prevailed. Satan's future efforts will be equally without effect.

So no more at present, but remain yours in hopes of eternity.

JOHN THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Monroe county, Mississippi, }
May 6th, 1839. }

DEAR BRETHREN: I now lift my pen to address you a few lines to inform you, that I have been taking your paper the Primitive Baptist for the last eight months, and I am very well pleased with the doctrine it carries with it; it being to me a source of comfort to find there are yet a reserved number in our United States, that are earnestly contending for the faith once delivered to the saints.

I am living in the bounds of the Butlatchee Association, and have been waiting for some of my brethren, to let you know something of the times and seasons which we have experienced; but seeing no communication in the Prim., I thought I would let you hear from us also.

Dear brethren, we have for the last three years been living amongst the smoke of the pit; but at our last anniversary, which convened at Ebenezer, Monroe

county, Miss., on the 12th Oct. 1838, and days following, we dismissed six of those churches from whence came the advocates for the seeds of discord, or benevolent institutions, falsely so called, and entered our protest against all Associations who advocate the above institutions.

Brethren, I see in the Primitive, that the views of brethren are common place things. I will give you some of my scattering thoughts. You will find in the 5th ch. of Zach. he saw in vision a flying Roll, which the angel said is the curse that goeth forth over the face of the whole earth. Eze. 2nd ch. 9 and 10 verses: And he spread it before me, and it was written within and without, and there was written therein, lamentations, and mourning, and woe. He also saw an Ephah go forth, and the angel said, this is their resemblance through all the earth. He also saw a talent of lead lifted up, and was told, this is a woman that sitteth in the midst of the Ephah, which is wickedness. This woman is seen again in Rev. 17 ch. under the name of the great whore with her golden cup in her hand, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication—the false and pernicious doctrine, with its train of distress and perplexity throughout our land among the children of Zion. For wherever the modern missionaries with their train of institutions go, which is their resemblance (the Roll or curse,) there is heard in the churches, lamentations, mourning and woe; because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that sell nations through her whoredoms, and families through her witchcrafts. Nah. 3 ch. and 4 v. Thou hast multiplied thy merchants. v. 16.

Brethren, see them multiplying their numbers, in money beggars, tract venders, subscription runners, and membership sellers. But to the text. Then lifted I up mine eyes, and looked, and behold, there came out two women out of the Ephah, and the wind was in their wings, (for they had wings like the wings of a stork.) Woe to the land, shadowing with wings, that sendeth ambassadors by the sea, &c. Isa. 18 ch. And they lifted up the Ephah between the earth and the heaven, to carry it to the land of Shinar.

Now, brethren, the land of Shinar was the place where Nimrod, the son of Cush,

the son of Ham, the second son of Noc, began his kingdom; there we find Babel, the original of Babylon, the old mother of harlots. While she, the woman was in the Ephah, where God had given her, her bounds, she brought forth one of her harlot daughters. Thus we see they two women coming out when there was but one put in. But we see from 1st Thes. 2nd ch. 6 and 7 v., that the mystery of iniquity was already working: And now ye know what withholdeth, that he might be revealed in his time. But when the let was taken away, we see them sending their missionaries or mercenaries, which are hirelings, and the wind or spirit is in their wings, crying peace, peace, where there is no peace. But like the leaven of malice, fermenting among the churches, rending asunder brethren that have often taken sweet counsel together: And when they are opposed they cry out, forbear, forbear; while they are propagating that corrupt stuff, Paul's spiritual wickedness in high places, and Daniel's abomination that maketh desolate, standing in the holy place. Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward. Jude, 11th.

In them I see the birds of the air spoken of in the parable of the mustard seed, Mat. 14 ch., which I understand to be the militant kingdom or church of God; and the birds of the air in my judgment, are those money hunters and office seekers which come like locusts out of the smoke of the pit, (the theological schools.) And they are running to and fro, and you will see them lodging among the branches, (churches;) and if a prospect of fruit or money appears, they will lodge there for awhile; but if not, they will soar aloof like every other unclean bird, with its eyes looking downward. And wherever they see the carcass, or money, you will see them gathering; caring not for the flock, but for the fleece.

Dear brethren, I have nearly filled my sheet in some sort, and must close. Jesus says to his little ones: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom—which is in righteousness, and peace, and joy in the Holy Ghost. Brethren, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.

Yours in gospel bonds.

CHAS. HODGES.

*Georgia, Randolph county, }
May 28th, 1839. }*

BRETHREN EDITORS: I again have taken my pen in hand to let you hear from me, as it has been sometime since I wrote to you. But I have nothing of a very interesting nature to communicate. The seasons are dry and dull, Zion seems to be languishing. I have many hard battles to fight, such appear to be wars without and wars within.

Your paper is doing much good in this section. I have a request to make to my old beloved brother Lawrence, and those of my brethren in this country have the same request to him; that is, I wish him to give his views on the 1, 2, 3, 4, 5, 6 seals, and then on the opening of the 7th seal. Revelations, 6th, 7th, and 8th chap. And whether the desolation of time will take place at the opening or closing of the sixth seal or trumpet whichever, or at the opening or closing of the 7th seal, or sound of the trumpet.

You will please give brother Lawrence my best compliments, with my request together with a great many other good and precious brethren of my acquaintance. Nothing more at present. Yours in love.

P. H. EDWARDS.

*Georgia, Talbot county, }
May 20th, 1839. }*

DEAR BRETHREN: I again write a few lines for the little despised paper the Primitive Baptist, in order to send on the remittance for the subscribers for whom I wrote a short time since, and also having a few more. And truly, there are many heart-cheering truths communicated through the columns of that little paper.

And, brethren, the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, and depart from the faith; (not from a faith.) We understand from the expression of the Spirit, that the time has come in which this was to be done; latter days, toward the latter part of the third dispensation or gospel day, in which the modern divines should arise, speaking perverse things, to draw away disciples after them. It is evident, that these men have arisen, for they have departed from the faith, not only that which they professed to believe when they joined the church; but have departed from the faith of the gospel, and are teaching for doctrines the commandments of men,

and saying that the millennial glory has appeared in the world; and that in consequence of which, there should be laws passed to put the accursed stuff ardent spirits out of the country.

Now that there are many bad acts committed by men when under the influence of spirits is certain; but that the liquor was not the cause is also evident, for out of the abundance of the heart the mouth speaketh; and make the tree good; and the fruit good, &c. And not only so, but run the principle out, and abolishing would be the result; not only of spirits, but of every other thing in which mortal man has to deal; yea, even generation itself, for there are not only in that case many infants brought into the world, who are incident to all those things, but without an eye to the arrangement of heaven; an immortal soul exposed to the wrath of God.

I close by saying, that the people should have an eye upon these things, and may God give them understanding is the prayer of yours. JOHN W. TURNER:

*Tennessee, Madison county, }
May 23d, 1839. }*

DEAR EDITORS: As agent for your paper, the Primitive Baptist, it becomes my duty to write and inform you, that there is yet a call for one more of your valuable papers, who wishes to read them. I believe the subscribers have got their papers regular, and are pleased with the matter they contain. And as to my own part I can say, it is very consoling to me to read from so many able writers from different States thro' the Primitive, which all write the same, as all taught by the same Spirit, &c.

I am yours with much esteem, and remain as I am. AARON TISON.

*Marietta, Cobb county, Ga. }
May 28th, 1839. }*

DEAR BRETHREN EDITORS: With pleasure I take my pen in hand to inform you that, I have had the pleasure of reading one of your papers recently and have concluded to write on to you in order to let you know that I have made up a company of the Old School brethren in this county that wish to read your paper, as we have a hard row to weed with the missionaries and Arminians in this village, and wish all the information that we can get in connexion with the scriptures. We have had a serious difficulty in our

church last conference, which I expect to give you a full detail of in a short time.

I am yours with respect, &c.

MOSES H. DENMAN.

Manchester, Clay county, Kentucky, }
May 8th, 1839. }

DEAR BRETHREN: I take the liberty to inform you, that I have read some of your papers called the Primitive Baptist, and was well pleased with what I read. I have been an eye witness to the baneful influence of the money craft for some years past in the Baptist connexion. It appears that the daughters of the great whore of Babylon have presented themselves before us, beautifully adorned with fair apparel and wearing veils tinged with disinterested benevolence so called, and bordered with large capitals of goldleaf in the following words, Charity, Charity, Missionary Society, Temperance Society, Theological Society, Tract Society, Emanuel School Society, Sunday School Society, Baptist Convention Society. More money, without money we shall all die and the poor heathen will never be converted. More money, help, help, we must have money. Negroes help, sell your brooms. Widows help, knit stockings, sell them, help convert sinners. Young ladies, help use your needle, we want money, we must hire more preachers or the heathen will be lost. You niggardly Baptists, help us and you shall be our brethren indeed; but if you will not, we will call you Iron Jackets, Antinomians, and you shall not have a single crown. Come, open your hearts and give us ten dollars, and you shall be auxiliaries to all the societies our great mother can invent. We do not want to leave you, some of you have money and we want it; you know if we have money we can hire even the lawyers to quit the bar and go and preach, and they can get the praise even of the great and noble, and we can carry our point to a fraction. We must have money, Charity, Charity, &c.

Brethren, the inscription that I think I have read on the border of the above veil explains to me, that it is of satan. He observed to our Saviour: All these things will I give thee, if thou wilt fall down and worship me. Matthew, 4th & 9th. But he ordered satan to get hence, and he left him. When the kingdoms of this world and the glory of them are

offered to one of the Lord's preachers, I have no hesitation in believing he will find grace sufficient to enable him to say, get thou hence, satan: The Saviour let his servant know, the foxes have holes and the birds of the air have nests, but he had no where to lay his head; as good as to say; you must forsake all if you follow me.

No man should be ordained to the ministry except he is willing to trust in the promise of God where ever he may send him, otherwise he is compared to a barking dog and the Lord does not send him and has said, he shall not profit his people. The institutions of the day are pleasing to the taste of corrupt men, but they are wild gourds to the children of God. Dear brethren, let us call upon the Lord for grace to kill the poison, so that we may eat and not die, &c.

I am yours in Christian bonds.

LEVI B. HUNT.

AGENTS;

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo.—W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, *Jun. Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*.

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WISCONSIN TER.—M. W. Darvall, *Blue River*.

RECEIPTS.

Rudolph Rorer, \$9	Moses Daniel, \$2
Samuel Moore, 5	Ely Porter, 1
Thomas C. Trice, 5	Wm. H. Cook, 3
Alex. Garden, 5	P. H. Edwards, 1
J. G. Jackson, 1	Henry Dance, 10
Wm. Harrell, 1	David Buster, 1
John Blackstone, *6	Aaron Tison, 1

*Of this sum, \$3 did not reach us.

TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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“Come out of Her, my People.”

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SATURDAY, JULY 13, 1839.

No. 13.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Pickens county, Alabama, }
April, 1839.*

DEAR BRETHREN: I envelope a sheet of paper, nearly filled, which our Association, to wit, Pilgrim's Rest, wish put in the Primitive as soon as possible.

HENRY HARRISON.

Alabama, April, 1839.

WHEREAS, we, Old School Baptists of the Pilgrim's Rest Association, having seen a Minute of the Union Association, bearing date from the 21st to the 24th of September, 1838, in which we see a publication stating that the Rev. Henry Petty, stands excluded from the church to which he belongs. Now be it known, that we the churches, to wit, Pilgrim's Rest, Bethany, Rehoboth, and Bethlehem, have had for a considerable time, the pastoral service, and yet continue to have the labors of our worthy and much esteemed brother Henry Petty; and his character as a man, citizen, and a minister of the gospel, stands high and unimpeached. In truth, so far as has come to our knowledge, and as it regards the trial said to be had, and purporting to be the act of the Pilgrim's Rest church, was in the following manner: That the Union Association became divided in consequence of the missionary, Bible, tract, and other unscriptural societies. And in said Association, the anti-missionaries were in the majority, and formed a new Association called the Pilgrim's Rest Association; and in order to avoid further difficulties, passed a resolution, and advised

the churches to dismiss by letter from the respective churches, all members favorable to missionary measures. And the Pilgrim's Rest church having a large majority, of what are commonly called Old School Baptists, tendered letters of dismissal to all members favorable to said measures; which they utterly refused to receive.

About this time those members, that stood opposed to the resolution of the Pilgrim's Rest Association, exhibited a charge in the Pilgrim's Rest church, against our esteemed and much beloved brother Henry Petty, for the crime of drunkenness. And the said church maturely examined the matter, and believing it to be intended to prostrate the influence that the said Henry Petty had and might have against their Delilah of missions, the said Pilgrim's Rest church excluded said charge. The opposing minority being unreconciled with the decision of the church went off, and formed themselves into a body, and called themselves the Pilgrim's Rest church: and then and there excluded (as their Minutes say,) the said Henry Petty.

And now we would appeal, to any in an enlightened community, and much more to the orthodox Baptist churches in the United States, to know if a measure of this kind is any where preceded in the history of the Baptists, that any member of the most retired station in life, much less an old worthy soldier of the cross, who has been laboring in the vineyard of his master for near thirty years, and as far as we know, or has come to our knowledge, has kept his moral and ministerial garment unspotted, and is received and esteemed among us, as a man of God? We answer, not; that in no history of the Baptists has such a course been pursued, that a minority of a church should raise an unfounded

charge, after it had once been thrown out by a large majority, against an old worthy soldier of the cross, and on the evidences of men, who to our positive knowledge (or a part of them,) travelled with our esteemed brother, the same trip, their Minutes purports he was intoxicated, and after returning manifested a newness of love towards our brother, for his Christian zeal and godly walk.

And as before remarked, when said minority formed themselves into a church, (as they please to call it,) they raised the charge and the very same evidence that once proved him clear, now comes boldly to testify to the fact of the charge. Brethren, shocking! how absurd! We believe that the plain truth of the matter is this: had our esteemed brother Henry Petty, been in favor of missions, and departed from the word of God to amalgamate church and world together, we would never have heard about intoxication; but as before remarked, it was done to spoil his usefulness and stigmatize his character abroad.

And whereas, we see again in said Minute, a resolve in these words:

“Resolved, that those brethren rent off from us because we would not violate our constitution, so far as to receive as delegates Jeremiah Pearsall and his colleagues, who had been previously excluded from Friendship church.”

Here we see according to a resolve, in the same Minute, they would have another watchman on the walls of Zion excluded, to wit, our esteemed brother Jeremiah Pearsall. In like manner our beloved brother Jeremiah Pearsall, is and has been attending four respectable churches, of the Old School order, and his walk and labors bespeak his character as a minister and man of God, and he is heartily received among us as such. And as to his being excluded from Friendship church, it is unfounded and groundless, and not the least shadow of truth attending it. And it was in this manner: previous to the Association this church, to wit, Friendship, in consequence or for the same cause already stated in the other case, became divided; the anti-missionaries were in the majority. The effortists being in the minority, sought out an opportunity, by using very unjust measures, and raised or collected a sort of tribunal, which they called Friendship church, and then and there excluded our worthy brother, (as their Minutes say.) Candid reader, we would again appeal to moral order, let alone what we deem a gos-

pel tribunal to know, where a measure of this kind is precedent? We answer, no where. Therefore, in consequence of no such measures, being precedent in the scriptures of truth, we, Old School Baptists could not receive the minority of said church in the Association, hence a division was the result.

Now, to all whom it may concern, we, the Pilgrim's Rest Association, recommend our much esteemed and beloved brethren, Henry Petty and Jeremiah Pearsall, to any church or churches, of the Old Stamp, wherever it may please God in his providence to cast their lot, as faithful and worthy soldiers of the cross, and deserving the love and faithful acceptance of all Baptists of Old School order, wherever they may be cast. And we feel it our duty, not to have passed such a spurious publication, unnoticed. And it becomes us as brethren who are receiving the labors of our esteemed brethren, to say to the world, that such publication is unfounded and absurd. This brings to our mind the old proverb: He who silently intends a crime, has all the guilt of the deed.

We seen again in another resolve in the same Minute, these words:

“That we deem both preachers and lay members of said faction as being in disorder, and not entitled to any privileges in our churches, until they return with suitable acknowledgments.”

We here see that the lay members, as well as worthy workmen, are charged as being in disorder. We have before in a faint manner given the cause of our separation, and other orthodox Baptists can determine, whether we ought to return with acknowledgement. But we conceive the cases rest precisely contrary, vice versa, and had rather obey the old words, COME OUT OF HER, MY PEOPLE, and be ye separate, where we can enjoy the privileges of church membership in peace and harmony. And in testimony of the above facts, we, the below churches, and by authority of the same; authorize our respective clerks to sign their names respectively.

Churches.

Rehoboth,
Bethlehem,
Pilgrim's Rest,
Bethany,
Sarepta,
Canaan,
Friendship,
Five Mile,

Clerks.

Henry Harrison.
John Bonds.
Stephen P. Doss.
S. W. Harris,
Wm. Scurborough.
Saml. Clay.
J. B. McDonald.
Henry Williams.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
January 25th, 1839. }*

BELoved BRETHREN IN THE LORD:
Grace be unto you, and peace be multiplied from God the Father and from our Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, &c.

Dear brethren, I have been laboring hard all day grubbing in my new ground, my oughts at the same time diligently searching the scriptures; and I find it written, that what is now hath already been—so there is nothing new under the sun. I have just told you, that I have been grubbing in my new ground, and with the goshawk mattock I have been digging in the scriptures, and you need not be surprised if I tell you, that I have dugged up a lying missionary spirit, or the depth of satan; which will prove to a demonstration, that what is now among men hath been in days gone by. God in the wisdom and economy of his grace, hath been pleased to commit unto his faithful servants diversities of gifts; but all these gifts emanate from the one great fountain of wisdom. Paul says: Now there are diversities of gifts, but the same spirit; are differences of ministration, but the same Lord; for to one is given by the same spirit, the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, prophecy; to another, discerning of spirits; to others, as ministers and stewards of the mysteries of God, lines of the glories of his grace, which are made known among the Gentiles in the mystery of the gospel. It is given to another, by the same spirit to understand the mystery of the mystery of Babylon, and also to know the depth of satan.

So as a candle light I now proceed to chalk out to you, first, some of the titles this master of the bottomless pit bears in scripture, for he is designated by various names. He is sometimes called, that old serpent, the devil; and satan, dragon, lucifer, prince of darkness, beelzebub, prince of devils, &c. &c. This enemy of all righteousness is going about like a roaring lion seeking whom he may devour, and in order to carry out and effect his black deep-

laid hellish designs, he has his clans among all characters and classes of the human family. The names of some of his clan I will give you also: false apostles, false teachers, deceivers, deceitful workers, lying spirits, dumb dogs, greedy dogs which can never have enough, lying dogs, sleeping dogs, slumbering dogs, dogs which cannot bark, wolves in sheep's clothing, ravening wolves, sheep-devouring wolves, these are prowling round the shepherds' tents seeking to devour some of the tender lambs of the flock of God. Beside the greedy dogs or sheep-devouring wolves, satan has a numerous train of lackies, tessaboys, evil speakers, evil surmisers, haters, backbiters, with a host of little foxes; these little foxes he employs to spoil the vines and destroy the tender grapes of love and union; yea, those sweet and heavenly ties that bind the children of God in one bundle. Satan often sends out these little foxes to set the children of God by the ears; and too often is successful in his enterprise. These false apostles, teachers, ministers, and vine-spoiling little foxes, are to be known by their fruit, for they bear corrupt fruit, the product of an evil spirit. The old Book admonishes us, to believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist. 1 John, iv. 13. And this same spirit of antichrist now worketh in the children of disobedience, and that according to the workings of satan, the prince of the power of the air. Again: Now the spirit speaketh expressly, (that is, the spirit of prophecy,) that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy.

So you see that the devils have doctrines and seducing spirits, and to speak lies is a devil doctrine. This I shall set down to the depth of satan. But I will give you another passage of sacred writ: 2 Cor. xi. 13: For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 v. And no marvel, for satan himself is transformed into an angel of light. 15 v. Therefore it is no great thing if his ministers also be transformed, as the ministers of righteousness. Whose coming is after the working of satan, with power and signs, and lying wonders, and

with all deceivableness and unrighteousness. 2 Thess. 11. 9.

So I have proved by scripture, that satan has his apostles, teachers, &c. ministers transformed like unto the ministers of righteousness; and himself also is transformed into (or like unto) an angel of light, has his doctrines, shows signs, performs wonders. But you must remember, that they are lying wonders, full of all subtilty, cunning craftiness, deception, and lying hypocrisy. One more text, dropt from the mouth of him that spake as never man spake. Read it. John, viii. 44: Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. So to murder and tell lies, and preach lies, for he is a preacher, all of which I will prove by scripture before I am done. Yes, sir, I will with the help of God prove him to be a preacher of ancient date, and is still preaching, trudging up and down in the earth, with his white dress (religion) on, with a Bible under his arm, in his pocket, or somewhere else about him; with benevolence on his tongue, speaks as smooth as oil and by good words and fair speeches deceives the hearts of the simple. I want you to understand, that satan in this garb, is transformed like unto an angel of light.

Beloved brethren, my sheet is almost full, and I am just getting hold of the subject in view. Consequently you will not be astonished if I bring forth twins while grubbing. The time of night also admonishes me to stop.

Grace be with all the dear saints is my prayer.

VACHAL D. WHATLEY.

February 4th, 1839.

HAIL, beloved brethren in the Lord of life and glory. By candle light I now resume the subject of probing the depth of satan, and digging up a lying missionary spirit or the spirit of antichrist.

Dear brethren, I have no other apologies for my writing than this: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest. Isa. lxii. 1. I will answer also my part, I also will show mine opinion. For I am full of matter; the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will

speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away. Job. xxxii. 17 to 22.

The cause of God and truth is dear and precious to my soul, and when I hear the cause of my master slanderously spoken of by nominal professors, carnal Israelites, and hypocritical mockers; and see truth, Bible truth, gospel truth, yes, God's eternal truth, fallen in the streets and highways, and trampled unceremoniously under the feet of men, I am constrained to speak and say some things on truth's side. And being slow of speech and of a stammering tongue, I use my pen as a channel of communicating with the dear children of God. My trust is in his name; I have no confidence in the flesh, nay, I hope that I am divested of self and self dependence. Neither do I look to the wisdom of the world to assist me in wielding the weapons of truth: For the world by wisdom know not God, yet it pleased God by the foolishness of preaching to save them that believe. Thus the poor stripling goes forth to the battle in the name and strength of the Lord God of the armies of Israel, being girt about with a plain simple shepherd's bag, and five smooth stones from the brook. In this plain and simple shepherd's bag (New Testament) is carried the weapons of my spiritual warfare.

I will now give you a text of scripture, which has greatly assisted me in probing the depth of satan. Rev. xi. 1: And there was given me a reed like unto a rod, and the angel stood, saying, Arise, measure the temple of God, and the altar, and them that worship therein. 2 v. But the court which is without the temple leave out, and measure it not.

Dear brethren, whether God has designated me to measure his temple, (church) altar, and them that worship therein, or not, is a question hard for me to solve. Yet I sometimes think that he has given his measuring reed unto me, and if so, it is not wrong for me to use it a little. You will recollect that, that reed was like unto a rod, but was not a rod. It was a measuring instrument given, (mark that, given, not sold,) unto the revelator John, to measure the temple, and the worshippers. All them that worshipped in the temple he was commanded to measure with the measuring

reed which God had given unto him. This unerring measuring reed I shall set down to be the New Testament, which is a precise measuring rule or reed. With this reed (New Testament) we are to measure the temple, and the altar, and the worshippers. By this unerring measuring reed (New Testament) we can measure the Christian to a hair's breadth, measure his faith and practice, find out whether he does all things after the pattern showed him in the measuring reed or not. And also measure, whether he holds the mystery of the faith in a pure conscience. By the same reed measure the hypocrite, and also find out, and probe the depth of satan.

But to return to the subject, for I have wandered a good way off. You will recollect that I was telling you in my last, that satan was a preacher of ancient date, that he was a lying preacher and was the father of lies; and that his preachers, like their master or father, always preach lies. But no marvel at this, since they are of their father the devil, and the lusts of their father they will do.

The first account we hear from satan in all the book of God, he was preaching lies to our old mother Eve. His preaching to her was in direct opposition to God's law and irrevocable decree; for the Lord God had created man in a primeval state of uprightness, in his own image created he them, male and female—had given them a law, and informed him if he violated and broke the law, that the penalty was death. Read Gen. ii, 16, 17: And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. This was God's irrevocable law, which he gave unto Adam. And you see, if Adam broke that law, (which he did we shall presently show,) that the penalty was death. Then it was that satan commenced his preaching career. Gen. iii. 1: Now the serpent (satan) was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, yea, hath God said, ye shall eat of every tree of the garden? 2 verse: And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: 3 verse: But of the fruit of the tree which is in the midst of the garden, God had said, ye shall not eat of it, neither shall ye touch it, lest ye die. 4 verse: And the serpent

(not yet tired of preaching) said unto the woman, ye shall not surely die: 5 verse: For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

Thus satan prevailed with the woman, and she partook of the forbidden fruit and eat thereof, and gave unto her husband and he did eat also. Thus through satan's subtilty and lying preaching, man became a transgressor and violated the law of God, and died as God had said he should; and through his disobedience entailed sin on all his progeny. By the disobedience of one, many were made sinners—born under the curse of the law—are abiding in a state of death, I mean a spiritual death, for that is the death alluded to in the 2 chap. 16 verse Gen. For I understand spiritual death to be that awful state of ignorance, insensibility, and disobedience which mankind are in by nature, and which exclude them from the favor and enjoyment of God. So you can see the awful effect of this first sermon preached to Adam by old satan. He them implanted in man's heart lust, which I shall set down to be the pernicious, corruptible seed, from whence sin sprang forth spontaneously.

Our first parents disobeyed, became transgressors, in breaking the law; being drawn away and enticed by the enemy of all righteousness, who said unto the woman, ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Hence arose in their breasts, a carnal, lustful desire of aspiring greatness; being as gods, possessing the wisdom of gods, &c. &c. Thus was lust, for I understand the definition of lust to mean a carnal, vehement desire, sensual concupiscence; &c. &c.

Dear brethren, I am getting into deep water; but that God that saved a sinking Peter, can bring the poor stripling safe thro' the deep waters. My trust is in his name, and should you, my brethren, see the youthful stripling sinking into error, reach out a hand and help him. But to return. Satan engrafted into their heart a carnal, lustful desire of possessing the mighty wisdom of gods. Hence through satan's lying preaching they became impregnated with lust, and James speaking of lust says: When lust conceives it brings forth sin, and sin when it is finished bringeth forth death. Jam. 1. 15. Consequently men

come into the world possessing a sinful nature, and are estranged from the womb, go astray, speaking lies as soon as they be born; born under the frigid curse of the law, for what the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God. Rom. iii. 9. It then follows as a matter of course, that all mankind are born sinners, undone sinners, ruined sinners, wretched, and miserable sinners, by nature as well as practice. Not as Mr. Shehane, Editor of the Morning Watch, has it, for he says that mankind are not sinners by nature, and do not possess sinful natures, but their practices only are sinful.

Well, dear brethren, as I am wielding the two edged sword of truth, I will give you testimony, unquestionable testimony, that will prove to a demonstration that all men and women are born sinners. Read Rom. v. 12: By one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. 1 Cor. xv. 21: By one man's disobedience many were made sinners. Behold, (said David,) I was shapen in iniquity, and in sin did my mother conceive me. Thus I have showed, that we are shapen in iniquity, and conceived in sin, brought forth or born in sin.

Again, Paul to the Ephesians, ii. 3, said: Among whom we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature, (mark that,) children of wrath even as others. David again: The wicked are estranged from the womb, they go forth speaking lies as soon as they be born. Once more, to the Book: When the fulness of the time, God's foreknown, foreordained, and foreappointed time was come, he sent forth his Son, made of a woman, made under the law to redeem them that were under the law. So I shall set it down as a fact, that all the progeny of Adam are born under the law, and are sinners, undone, ruined, wretched and miserable sinners by nature. If they were not thus situated, were not sinners by nature, and born in a state of sinful nature under the law, why was Christ Jesus made under the law to redeem them that were under the law? Why did he shed his precious blood to atone for the sins of his people? Why did he offer himself a ransom for many? Why did he work out a complete and finished salvation for

all the elect, paid their debt, died for their offences, and rose again for their justification? So I set it down as a truth, Bible truth, that all the family of Adam are sinners; and without the mercy of God, will live and die sinners, and will be turned into hell with all the nations that forget God.

I could bring fifty passages of scripture to prove the doctrine of original sin, but time and space will not admit; neither is it necessary, for two or three witnesses is enough to prove any one point of doctrine, provided they all agree.

(to be continued.)

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

*Snow Hill, Wilcox county, Alabama, }
May 13th, 1839. }*

BRETHREN EDITORS: Having been an agent for the Primitive Baptist for near three years, I acknowledge I have been neglectful, owing to the scattered condition of the brethren for whom I am acting.

I could write many things to you respecting the conduct of men in the Southwest, holding forth that they themselves are some great ones, Simon Magus like; but thank God, we have some that have been taught that they are but men, and do not pretend to praise God for what they themselves have done. But fearing that by so doing I might take up room in your valuable paper, and thereby exclude from your columns something much more edifying, therefore I conclude, praying that you may be directed by God, and that your paper may be a source of consolation to many more precious brethren.

SAML. MOORE.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
April 16th, 1839. }*

BRETHREN EDITORS: I now wish to set before you a few more of Mr. Colbourn's errors, but not all; for my mind is so crowded with things that I think do more concern us at this time, so I will say to Mr. C. that he was wrong when he said: The text that says, for the gifts and calling of God are without repentance, meant without repentance on the part of God, and not on the part of the creature—which is not so. See the 11 chap. of Romans and 29 verse, which reads thus: For the gifts and calling

of God are without repentance, either on God's or creature's part. So it can be said, they are without repentance, for they were given to the church before Adam was created, in covenant between the Father and his Son. So the church then was dead and could not repent, and God as God cannot repent; so it is without repentance on the part of man, as well as on the part of God. So you, sir, was wrong when you said, it only meant without repentance on God's part.

And you say that man must repent, or not be called; which is not the truth, for the gifts and the calling of God are to the children of men before they repent, and they are called before they repent. For you told us that all men were dead, and when they were brought to life they knew it. Now, sir, I want you to tell me how a dead man repents; they cannot, sir, so they must be quickened before they can repent; and every one that does repent is called to repentance, for it is written that the goodness of God leadeth men to repentance. And again: I have loved you with an everlasting love, therefore with loving kindness I have drawn you—the saints. And the reason why he draws you is, because he has loved you with an everlasting love, and not because you repent first. No, sir, for you cannot repent unless you are drawn to it; for you are dead and must be brought to life by the quickening influence of the spirit of God.

Again: It is written, we love him, God, because he God first loved us—the children of God. See the 4 chap. and 19 verse of first John. And this is the reason that he does call us without repentance, because he loved us without repentance. So it is not of him that willeth, nor of him that runneth, but of him that calleth.

Again: Mr. C. told us, that every one of us could go out in the sunshine, and then the sun would shine on the greatest sinner as much as it would on the greatest saint; and just so, he said, it was with the sun of righteousness—if you all go to him, he will shine upon you all. And then he made out, it was as easy to go to the sun of righteousness, as it was to go out into the sunshine; which is not so. John, 6 chap. 44 verse, Jesus says himself; No man can come to me, except the Father which hath sent me draw him. Here you, my readers, may see, that Mr. C. has swerved from the truth again. And I will here say to Mr. C. that I do not believe any person

that ever had been renewed by divine grace, would fly into the face of their Redeemer and say, that all men could come to him as easy as a man could go out of the house into the sunshine, when Jesus says: No man can come to me, except my Father draw him.

Now, brethren, when I hear a man dispute the word of my Jesus, I do not want to know any thing meaner of any man than that; and Mr. C. said, all could go to Jesus—and Jesus said, no man can come, &c. Now there is a lie out, and I believe Mr. C. told it, for I would believe Jesus before all the Sneaks in this world. But again: I will ask Mr. C. how a dead man could go out into the sun shine? Now, sir, you know that you said, the whole human family were dead, or represented them so, which was the best part of your discourse; if it was true, and if I was you and did believe that all men by nature were dead in trespasses and sins, I would try next time to bring them to life before I would start them out of doors, or say they must have life before they can go; and then tell them that Jesus must give them life, or they will remain dead in sin. But perhaps you thought that all the congregation were dead, and you could tell them what you pleased and they could not find fault; for there is not much danger of the dead finding fault of the dead, but I hope this was not the case with your hearers that day. And I will say to you, that you had better feel the pulse of your congregation, before you tell your extravagant tales and swerve from the scriptures. So I will say, that I hope the Lord will turn you, and then you shall be turned. Nothing more on this wise, but will say, you may hear from me before long, if God will.

Dear brethren, I have said much more on this subject than I expected, when I began. As ever your friend and brother.

RUDOLPH RORER,

TO EDITORS PRIMITIVE BAPTIST.

Columbia county, Georgia, }
May 15, 1837. }

DEAR BRETHREN: I am happy that I now have it in my power to inform you all, that we are yet tugging and scuffling for the sheep skin, teeth to teeth. And as we are in the midst of all the missionary wolfish institutions of the day, we can only say: The sword of the Lord and of Gideon. But thanks be to the Lord, we have

lately constituted two churches in Warren county, Georgia, on the Primitive faith, to wit, one near Newsom's, namely Harris's Spring church, with an ordained preacher belonging to said church by the name of brother William Abbott; and the other church is near the shoals of Ogeechee, namely, Sandy Grove, and brother Thaddeus Camp, an ordained preacher belonging to said church; and I myself, pastor of the Snow Hill church, in Richmond county, Georgia. And although the Snow Hill church is forty or fifty miles from the Sandy Grove church, and the other, Spring church, in between them, yet if the Lord will, we intend this fall to form an Association of these three churches.

And now, my dear brethren, the object that I have in view in sending you these lines is, not by way of boasting, God knows; but it is earnestly to solicit all your prayers to Almighty God, for these three poor little churches that God would be with us. For we learn from God's word, that where two on earth shall agree to ask any thing of the Lord, it shall be done for them. Brethren, let us all agree in this prayer. For Peter when in prison prayer was made to God for him, and he was delivered by the angel; and Paul called on his brethren to pray for him; and Elijah prayed and the rain was stayed and heaven shut, and he prayed again and the heavens gave rain.

Brethren, I hope I am in good earnest in craving your prayers. May God give you the spirit of prayer, is my prayer for you all.

I wish you still to continue to send me your paper, as it does refresh my spirits to hear from my good brethren. Methinks sometimes our spirits converse together about the things of God. I must close by subscribing myself yours, in gospel love and bonds and afflictions and joy.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Lawrence county, }
May 11, 1839. }*

DEAR BRETHREN EDITORS: It has been some time since I last wrote to you, and through the Primitive to my brethren, giving the state of affairs of God's moral vineyard, in this our section of country. We are still burthened down by the new schemes of the day, missionism, Campbellism, priestcraft, &c. &c. The mission-

aries are I think losing ground, but they are putting forth all their energy; for they scarcely ever preach a sermon, but they revert to the necessity of raising funds for the benefit of the heathen missions, they say, as per a clause in the Circular Letter of the Muscule Shoal Association: that the gospel be preached to every creature, is the express command of our Lord, and to accomplish which, human means must be made use of, as God's power is shortened and he requires human aid to assist him in his work. I deny that his power now is any shorter than it was then, for he has told us he must needs go away that the Comforter might come to reprove the world of righteousness and of judgment to come.

As for the Campbellites, they are losing ground; among the orthodox professors of religion the confused ocean appears to subside, but they are gaining ground in the world. May God cause the scales of ignorance to fall off their eyes, and that they might see that it is by the grace of God we are saved.

The Lord is carrying on his work. We had a meeting in one of our adjoining counties which lasted a week, and there were near forty that professed religion and still there were twenty or thirty that appeared to be mourning their sins, begging for mercy.

I continue to receive the Primitive, and it is a source of consolation to me that it is a workman that needeth not be ashamed.

As the great subject of missionary operations has crept into our Association again, I anticipate it will create a division in that body, amounting to non-fellowship; for which God is not the author of confusion, but of peace; neither do I think that God unites his children together in love, and then sends that among them to cause divisions. I intend in a short time to give you my views on some certain principles. I rejoice that we live in a land of freedom, where we can worship in that way that the Spirit teaches us through the instrumentality of the word. When I receive the Primitive and read of so many dear soldiers of the cross, contending with satan every inch of ground, my heart doth run out to them in love, that our Saviour has still a remnant according to the election of grace, who still stand on Primitive ground and are fortified in by the word of his power. My prayer to God is, that he would make manifest his power upon earth in that way that all shall

see eye to eye, and that all schisms, disputations, and all manner of evil speaking shall be done away.

Farewell, my brethren, may the Lord help you in every time of need, is the prayer of an unworthy brother in the gospel.

DAVID JOHNSTON.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 13, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county, June 14th, 1839.

BRETHREN EDITORS: I read that in old times they had in their harvest fields reapers & gleaners, and I judge that the reapers took rows & worked in them; but I reckon that the gleaners picked about any where, just where they could find a head or handful. Therefore I shall come into your field as a gleaner, and not confine myself to a row, but try to pick up a handful here and there, as I can find them; and thereby tell you a few things about how affairs are going on in this country.

I think the Old and New School Baptists are nearly separated, as you see that the New School have declared non-fellowship against us. And I will not exclaim against them as they did against us, for I say none of their declarations have in the least deprived us of the liberty of conscience; but I would rather that they had stated facts as they are, and not have said: Set up a new standard of fellowship. For I well know for thirty-six years back, that whenever a church found out that any of her members were practising any thing in a religious way, that had not a thus saith the Lord for it, and they would not turn away from it, they were excluded from the church. Now we declared non-fellowship against them, because they have no scripture for their practices. And I say it, (Nehemiah, or Adiel Sherwood,) did acknowledge it when he was drove to the necessity, to say that God never designed that every specific duty of man should be laid down in his word; for if it had been done, it would have taken him his lifetime to have learned it, and would never have had time to have performed it. Now how he found out the design of God further than is revealed in his word, I know not; but these missionary folks can find out the most things that nobody else knows, of any kind of people that I ever knew. They have lately found out, that it cost a vast sum of money to bring the gospel to America, and that the scriptures had to be translated for that purpose. And they are telling people these great tales, I suppose, to induce them to give into their plans,

Now I know nothing about how the gospel came to America, only what I have gathered from what little history I have read; and agreeably to my understanding of Benedict's History of the Baptists, the gospel brought men here. For they were persecuted in other countries and fled to America for refuge, but in some of the States they met with what I call cold comfort; for they were whipped and imprisoned, and that was the pay they got for preaching the gospel. But still they preached even through the iron grates of jails, and the Spirit of God accompanied their words, and by them means the Baptists multiplied in America. But it is found out of late years by some men, that the gospel cannot go without money, and men cannot preach without education; and from what the missionaries say in their writings, many souls may be lost for want of these requisites. But Jesus says: If you believe in God, believe also in me. And he says: All that my father hath given unto me, shall come unto me. But I will own to my missionary friends, that there has been a vast amount of money paid for preaching in America, but I will not say for preaching the gospel. But there were a class of men sent to America, not by missionary societies, but by the authority of the king of England; who received 16,000 pounds of tobacco a year besides marriage fees and forty shillings for every funeral sermon they preached; and one of them in every parish, which must have taken a great deal of money to pay them. And it is my opinion, that such preaching as that will always cost more than the preaching of the gospel.

Now, my brethren, I want to tell you a little more about our missionary folks in this country. For several years back in their Associations they have said, that supporting or not supporting the institutions should not be a bar to fellowship, and published it in their Minutes and also constituted a church on them principles. But now you see that they have changed their sentiment, although they would not change the negro's half dollar when he agreed to put in 12½ cents, but told him to throw it all in and he should have his change after a while; but when the man returned back with the hat, the negro said he could not stop him long enough to get his change. Now, brethren, this was a Baptist negro that told this tale, and he does not live very far from me, so that he can be found if disputed.

Brethren, I will stop, least I tire you. And may the God of all grace be with you all, &c.

I subscribe myself yours in tribulation.

ANTHONY HOLLOWAY.

Buncombe county, No. Ca. June 15, 1839.

DEAR BRETHREN EDITORS: Being requested by my brethren in this country to show my name in

the Primitive Baptist papers, as I am the only preacher in those parts that hold with a final separation between the Old School Baptists and New School, I now drop you a few lines for publication if you see proper.

In the first place we have a great many who call themselves Baptists, and say they are opposed to the missionary schemes as much as I am, and at the same time invite them to preach in their meeting houses, and also invite them to the sacrament table with them, and also receive them into their Association in full fellowship. And now, brethren, I want to know what kind of Baptists you would call such people as those; or has the devil with his untempered mortar stopped up both their eyes and ears, so that they can neither see nor hear?

Dear brethren, it is my candid opinion that such professors as those are doing more harm at this time, than the open and profanely wicked; for the wicked and profane deceive no man but themselves, just as we see them so they are; while those others are deceiving themselves and others with them, all going on together blindfolded by priestcraft. And without a miracle of grace, they will certainly plunge into the burning lake together; for if the blind lead the blind, both fall in the ditch together.

And, dear brethren, this way people have of saying they believe there is good and bad in all the societies, I believe it very wrong for them to say so; for it has opened a door from one end of the earth to the other, for men and devils to establish their traditions, and try to put them on a level with commandments of God. And, brethren, I see no way to get clear of those deceivers, but to have all our churches separated from the Association entirely, for all the mischief first and foremost is slipt in there.

I see by reading the Primitive papers, that there are men to my certain knowledge that are strong friends to the missionaries, and are now signing for the Primitive Baptist papers. And, dear brethren, those weathercocks that can change and turn every way the wind blows, you know they are and ever have been the worst enemies to Christ and his church that ever were or ever will be on earth, and the Association is now filling up with such people. I know a church not ten miles from me, that was constituted seven or eight years ago, I being one of the presbytery that helped constitute said church; and being called on, by hard persuasion I agreed to take the pastoral care of said church for one year, till they could look out for another to fill the place in my stead; which they did not do, nor did not seem willing for me to quit them on no terms no how. So I tried the church concerning the missionary principles, which

they well knew I ever opposed, and they the church all agreed not to invite any preacher, nor suffer any preacher to preach in said meeting house without examination, to know whether said preacher held missionary principles or not; and if said preacher held missionary principles, he was not to be allowed to preach in said house. Which rules a part of the church did violate and break, and invited the friends of the missionary over my head, asking me no favors in the matter; after firmly agreeing never to do so.

Then we who held the principles above mentioned, met at our meeting house and cut them off for disorder. Then the deserting party gathered and got them one of those go-betweeners, and said they cut us off for our disorder; and so wrote them a letter and went on with their delegates to the Association. And the Association sitting in full fellowship with the missionary, readily received them; which I verily believe had the devil went in the shape of a man and agreed to fellowship the missionary, they the Association would have received him and called him brother.

O that the Lord our God in his infinite mercy and goodness, may look on us in pity and spare our lost and ruined world a little longer, for Christ's sake.

Dear brethren, we are well pleased with our papers and hope to gain more subscribers shortly. So no more at present, but ever a friend to the Primitive Baptist. *ISAAC TILLERY.*

N. B. We, the members of Pine Creek church, who hold to the original rules of said church after her being first constituted, which was never to join the Association while the said Association fellowshipped the missionaries in their Association. We, the said members above mentioned, living in Buncombe county, North Carolina, do declare an unfellowship with all churches and members who call themselves Baptists, who will not publicly non-fellowship all the new schemes of the day, to wit, missionary and temperance societies, Sunday school unions, theological seminaries, and all such schemes; which we believe to be conjured up by men and devils, for the sake of making money.

The Pine Creek church members being very much scattered through the mountains, for their convenience had two meeting houses, one on each side of the mountain, both kept up in the name of Pine Creek church. And we that keep our first faith, hold the old meeting house in our possession; and those that departed from the faith, keep possession of the new meeting house.

I am ever yours in love of the truth.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Oglethorpe county, Ga. }
June 18th, 1839. }*

BRETHREN EDITORS: I have nothing of interest to write at present. Things continue with us much as they have been for a considerable time past. There is no appearance of revivals among us, but some serious difficulties among some of the brethren of our little Oconee Association.

Dear brethren, try to pray for us that God may cause every thing to work together for good to them that love him, and are the called according to his purpose. O that God would give his ministers much of that mind that was also in our Lord Jesus Christ, and cause them rightly to consider the responsible ground they occupy; and may the churches of Jesus Christ keep a constant watch over their ministers. For, dear brethren, whenever ministers go out of the way, others will follow, and then for distress and division among brethren of churches and Associations. The Lord said to one of the angels of the seven churches of Asia, repent quickly, or else I will remove thy candlestick out of his place, except thou repent. Chiefly what the Lord charges that angel or minister with was, that he had left his first love, tho' he hated the deeds of certain idolatrous worshippers which the Lord also hated; yet it was necessary for him to repent and do the first works.

Dear brethren, let us examine ourselves and see if we have nothing to repent for. May the Lord give us repentance for all our sins, and a disposition to acknowledge them one to another, I think is my prayer. When this is the case, then brethren can sit together in heavenly places in Christ Jesus, while the first principle (love) is fully in exercise among the dear children of God.

I am informed that the missionary churches some of them in this country are in difficulties; not with us though, for we are separate from them and their monied institutions. I should have said nothing about them, if they would have withheld their printed pamphlets from me, which they send without subscribing any name except a fictitious one, which is a plain proof of guilt or fear and an indisposition to come to the light. I say to them all as friends, that if they or any of them wish me to see their pamphlets or papers, I want them to assign their name to it or them plainly, so that they may be known as well as their

writings. Though I should be very glad they would send me no more, without they could send some truth in them.

Dear brethren, though I am far distant from you, I love to hear from you and hope to meet you ere long where parting will be no more forever. Let us try to pray for each other to the God of Israel, who is present with us all in every place; to his glorious name be the praise both now and ever. Amen.

DAVID W. PATMAN.

TO EDITORS PRIMITIVE BAPTIST.

*Farmersville, Lowndes county, Ala. }
June 3d, 1839. }*

DEAR BRETHREN: Your paper the Primitive Baptist is read with much satisfaction by our brethren, who are of the Old School Baptist order, and despised by our missionary friends. They say they are not fit for any Christian to read, and therefore should not be admitted into their houses. I have read many of their publications that they have sent out to the world, and never been able to discover any thing like a spirit of grace in them; but to the contrary, I have seen columns filled with such stuff as could not be food to a true Christian; and thereby it was only calculated to nourish none but such professors as Cain, and all that depend on their own works for life and salvation. And from Cain down to the self-righteous scribes and pharisees, and even down to the present missionaries, who are propagating works in the place of the doctrine of grace; which is forbidden in the gospel of Christ by St. Paul. Read Rom. 14. 6—Eph. 2. 8, 9—2 Tim. 1. 9.

Dear brethren, let us examine the scriptures a little further, if God will help us, and see how it is that we are redeemed from sin and death, and by what authority. It surely is by divine authority, and not by the benevolence of men nor angels, as I can prove if you will read. John, 9. 4, says the great Redeemer: I must work the works of him that sent me. And particularly the faith of true believers I shall call the work of God. Read John 6. 29: This is the work of God, that ye believe on him whom he hath sent. The work of redemption I shall attribute to the three persons of the Trinity and their acts, because they are of the same extent; the Father loves all those that he gave to his Son Jesus Christ in the covenant of redemption, and Christ

is the Saviour of those that are loved by the Father, and the Spirit sanctifies those that are justified through the merits of Christ's blood. Thus there is a chain in salvation, the beginning is from the Father, the dispensation through the Son, and the application by the Spirit. So in looking after the comfort of election, believers must first look inward to the work of the Spirit on their hearts; then upwards to the everlasting love of God the Father in heaven. Read 1 Pet. 1. 2. Hence it is the church of God is not purchased with corruptible things, such as silver and gold, as some would fain have it in these days of error and darkness; nor by all the newly invented schemes of the day, nor by their long prayers; and in a word, not by all their combined effort system: but with the precious blood of the Son of God. He came into this world and gave himself for many, even himself, his life, his blood, on the Roman cross; which was fully adequate, and full price for his elect. 1 Pet. 1. 18. The evils which the church is redeemed from are, the curse of the law, sin and satan, the world, death and hell.

So, my brethren, you can plainly see, you that have long endured war, and had many hard struggles for your divine master's cause, the moving cause of your salvation is the great and unchangeable love of the Almighty God toward you; as you can see in John, 3. 16. The great procuring cause is Jesus Christ. 1 Pet. 1. 18, 19. The end of redemption is, that the justice of God might be satisfied, his people reconciled, adopted, sanctified, and brought home to everlasting happiness. This plan is agreeable to all the perfection of the divine being. What the creature never could attain to, is brought to bear in the person of Jesus Christ, and is entirely of free grace; it is also special and complete and eternal as to its blessings. Says one, you have trimmed too close to Antinomianism for me; I can point you to one or two passages of scripture that will prove that you are mistaken, or St. Paul would not have said to his brethren at Corinth: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. And again, the same apostle tells his Ephesian brethren, that they are his workmanship, created in Christ Jesus unto good works. In answer to the above quotations, I shall proceed to give my views, predicated upon the principle of free and electing grace. What are we to under-

stand by good works? for on this point the objection is made, for the apostle had no allusion to any other kind of works than the fruits of that faith that was given to his people, that is, Christ's people, in Christ from before the foundation of the world. All gospel duties, inward and outward, as well thoughts as words and actions towards God, and proceeding from a pure heart and a faith unfeigned, and are referred to God's glory; for it is necessary that good works proceed from right principles, and have right motives and ends; namely, a principle of love to God, to obey and keep his commandments, and the glory of God as the chief end. It is said again in James, 2. 24: Ye see then how that by works a man is justified. The apostle then does not treat of our justification in the sight of God; but of the justification of our faith in the sight of the world of mankind, and therefore asserts that justification is by works. Again, verse the 18th: I will show thee my faith by my works. For works justify our faith, and declare us to be justified before men who can never see nor know our faith but by our works.

St. Paul in his letters to the Roman and Galatian brethren, asserts by many strong arguments our justification by faith, that receives and relies upon the righteousness of Christ, that is, his obedience and sufferings. See Rom. 3. 24—28. And surely, the apostles being all inspired by the same spirit, could not be supposed to contradict one another. Man is therefore depraved, and weakened with original sin he is not able to fulfil the law, and cannot be justified or accepted before God on account of his works. For therefore, by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. And again, Gal. 2. 16th: Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law shall no flesh be justified. So Christ's righteousness is the sole meritorious cause of our justification, and those that are justified are sanctified and will be careful to maintain good works: For without holiness it is impossible for any man to see the Lord. Read Heb. 12. 14. Christ's righteousness is the cause of our justification and is received by faith, and imputed to all true believers in him; which is the cause of their justification, and gives them a gra-

cious title to heaven and eternal happiness. And has this redeemed, justified, and sanctified people always been known to God as his children? They were known in the covenant of redemption, and therefore God predetermined to call them, and justify, sanctify and glorify them. Read Rom. 8. 30. And were these chosen people as bad sinners as the non-elect? Equally so. Dead in trespasses and sins. Eph. 2. 1—Col. 2. 13. A number of other passages of scripture might be produced to prove the spiritual death of them; they are not born with grace in their hearts, as some men have it; but to the contrary, they are dead to all spiritual knowledge, being void of grace, lying under the power of sin and entirely unable to do any thing that is spiritually good, or to convert themselves or the world by any and every thing that they can do, either by acts of benevolence or any thing they can do, as it would be for a dead body to quicken itself and arise from the dead. If they are so dead, how are they to be made alive? God quickens and makes alive the dead faculties of their souls, Rom. 4. 17, and calls them by the mighty power of his Spirit, which he sent into their hearts; which effects that great and glorious change from nature to grace. Thereby the Spirit of God convinces them of sin and misery, enlightens their minds with the knowledge of Christ; the Spirit of God also renews their will, the spirit of grace doth persuade them and enable them to embrace Jesus Christ and his righteousness, freely offered to them in his gospel, and brings them from darkness, sin and death, into a state of life and liberty. God makes them heirs, and joint heirs with his Son Jesus Christ; and freely gives them all things in heaven and in earth, and God will be glorified in this present world and in the world to come, in the salvation of his people.

I shall here adopt, in conclusion, the language of St. Paul in his letter to his Roman brethren, in the 8th chap. 35, 38 and 39 verses: Who then shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 38. I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. 39. Nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. 37. Nay, in all these things we

are more than conquerors, through him that loved us.

So I must conclude by subscribing myself your affectionate brother until death.

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Bulls county, }
2nd June, 1839. }

DEAR BRETHREN EDITORS: I have taken the present opportunity to let you all know, how matters of religion are going on in our part of the country. There are various sorts of religion in our country, and I do not wonder at any and every person getting religion, for they can have any sort they choose, as brother Thomas Trice said in the Primitive, No. 7, vol. 4th, page 109, from the real old hard shell down to no shell at all.

The Primitive Baptists in this part of God's moral vineyard, seem to be united in love one towards another; they seem to meet in peace, and part in peace, and when they meet in prayers, those prayers seem as though they were the voice of one man, ascending to God perfumed with the blood of Jesus Christ. I went to the Union meeting in the 4th district of the Towaliga Primitive Baptist Association, held at Walnut Creek meeting house, commencing on Friday before the fifth Sabbath in March last; and I can say with one of old, that the children of God seemed to sing and pray and preach with the spirit and understanding also. The children of God seemed to be earnestly engaged for the prosperity of Zion and the good of souls; their religious devotion seemed to be of the same.

There is a sort of Baptists in our country, who seem to be very great advocates for the liberty of conscience; and they think that every body ought to be allowed the privilege of worshipping God as they please. And so say I too, but at the same time we find a principle in some of those individuals to deprive some people of those privileges; for when I was at the above named Union meeting, there was a letter of dismission from one of those new fashioned churches, which was handed in here; and which brethren, goes to not allow the privilege that they say they advocate. For in this letter they seem to blend both religious and political notions together; and I would to God, that the religious denomination would let the religion of Jesus Christ rest, upon the foundation which he Christ laid

in Zion. For he Christ says, on this rock I will build my church, and the gates of hell shall not prevail against it. And as for the liberty that each and every body is entitled to from the constitution of our country; that it could rest upon that platform also, and that each and every body that is in possession of a principle of trying to sap the foundation by having an established law religion, be ashamed at the thought of their fore parents who fought, bled and fell in the conflict. May they blush at such an idea and quit it, is my prayer for Christ's sake.

Brethren, I will give you a copy of the letter that I referred to above, for publication.

Georgia, Henry County.

This is to certify, that sister Milly Winkle is hereby dismissed from us in full fellowship to join any other church of the same faith and order, holding of the Flint River Association, and the order of the liberty of conscience and republicanism, as long as our members are orthodox and orderly,

Done by order of the church at Ramah, in conference, this 27th January, 1839.

Signed, *Samuel Terrel*, Clk. pro. tem.

Brethren, I will come to a close by subscribing myself your unworthy brother,
&c. *HENRY BARRON.*

TO EDITORS PRIMITIVE BAPTIST.

*Barbour county, Alabama, }
June 6th, 1839. }*

DEAR BRETHREN: In perusing your paper called the "Primitive Baptist," some few days since, I considered myself inexcusable if I did not aid the good cause which you so ably advocated; therefore, I request you will forward to me by mail six copies of your truly valuable paper, and on the receipt of the first number, the amount for those six copies shall be remitted to you. Wishing you all success in the cause of all good causes, and believe me dear brethren, I am your's for Christ's sake.

ELLIOTT THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

*Marion, Twiggs county, Ga. }
June 17th, 1839. }*

DEAR BRETHREN: I have discovered this morning a paper printed in Tarborough, in N. Carolina, called the Primitive Baptist. There is no little division among

us here; and I believe will be considerable. I do not agree with the missionary principles or projects, if you choose, and for that cause I am of opinion they will persecute me: I therefore wish to become a subscriber to this valuable cause. It may be that I shall get more subscribers. I wish success to the true gospel of Christ.

JOSIAH DANIEL.

*Lowsville, Madison county, Ala. }
11th June, 1839. }*

DEAR BRETHREN: By request of some of the brethren, I again take my pen in hand to write to you, as there is no agent near this place. There are some brethren that want to continue their papers in this neighbourhood. I shall still continue to write on to you, if the brethren request it. And may the God of love direct you in all truth as it is in Christ Jesus. I remain yours; with respect.

JOEL H. CHAMBLESS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Wilkinson county, }
June 6th, 1839. }*

DEAR BRETHREN EDITORS: I have just received your papers, and feel very happy that we have such papers to read, that we can hear from you and you from us.

Dear brethren, some of the new money beggars say, that they like to hear me preach, and that I must be part missionary. But I now inform you, that I am no part of the new order of the day; no, nor never have been, nor never expect to be. Some of the sons of the devil prophesied some time back, that before one year had rolled round I would be a missionary. But the year is gone and I have found them liars, and that makes me think that they are of the devil; for if they had been of God, they would have told the truth. Yours in love.

DAVID SMITH.

*Tennessee, Blount county, }
June 8th, 1839. }*

DEAR BRETHREN EDITORS: I take the opportunity to inform you that, the Old School Baptists seem to be gaining ground in this county. A good many have quit the missionary churches and joined the Old School Baptists. May the Lord grant that his people may all come out from among them, that they may not be partakers of their evil deeds. No more at present, but remain your

affectionate brother in the Lord.

WILLIAM HENDRICKSON.

*Henry county, Virginia, }
June 18th, 1839. }*

DEAR BRETHREN: I have at this time an opportunity of writing you a few lines. I rejoice that I have so valuable a paper to read as that of the Primitive, in which truth is advocated and error exposed. I have prepared several pieces for publication, but have failed to send them.

I am yours most respectfully.

JOS. H. EANES.

*Georgia, Stewart county, }
May 13th, 1839. }*

BRETHREN EDITORS: At a meeting of a number of brethren from several churches, who had withdrawn from the Bethel and Columbus Associations, in consequence of the institutions of the day prevailing in their bodies, held at Slaughter Creek church, Stewart county, on Saturday the 8th inst. for the purpose of taking into consideration the propriety of constituting a new Association upon the principle of the Primitive Baptists, it was unanimously agreed that I communicate to you the following appointment for publication in the Primitive; which you will please give a place as early as possible, and make it a standing article for three or four numbers. Yours as ever.

JAMES P. ELLIS.

APPOINTMENT.

A meeting will be held at Antioch church, Stewart county, on Friday before the 4th Sunday in October next, for the purpose of constituting an Association upon the principles of the Primitive Baptists. Therefore, as many churches as wish to unite in a union of that kind, will please represent themselves by letter and delegates for that purpose; and our ministering brethren are earnestly requested to co-operate with us in said constitution.

JAMES P. ELLIS.

*Alabama, Dallas county, }
May 17th, 1839. }*

DEAR BRETHREN: I send a few lines for the purpose of obtaining one of your papers for a new subscriber, and to have all the papers that I have become agent for, still continued.

I hope that your paper may still continue to spread, as I believe it contains the

truths of the gospel and sends it forth without going and carrying it; believing thus, I will use all my influence in spreading the Primitive Baptist. Yours in gospel bonds.

WILLIAM W. WALKER.

*North Carolina, Nash county, }
June 29, 1839. }*

BRETHREN EDITORS: I have received several of your papers, the Primitive Baptist. I have nothing of importance to write, only I hear abundance of good news from the different parts of the country, from those who are contending for the faith once delivered to the saints. Nothing more at present. Yours with respect until death.

ISAAC STRICKLAND.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Removed from Pine Grove to Greens-
boro', St. Helena Parish, La. }
April 13th, 1839. }

DEAR BRETHREN EDITORS: It seems I must not only attend to the *creature*, but also to the *new* creature. Be it so. I acknowledge the obligation. The subject "creature" not only pre-supposes a *creator*, but an original production from nothing. Although from the latitude which language sometimes takes the word create, is sometimes substituted by the phrase "to make," and vice versa; yet the two ideas are very distinct and easily to be conceived. Thus on God's fifth day of labor, (Gen. 1. 21.) it is said he *created* great whales, when it is clear, that he only *made* or *formed* them; for he had already *created* the materials of which he made them. See the first sentence of all scripture; Gen 1. 1: "In the beginning, God *created* the heaven and the earth." His other works therefore, consisted not in creating, but in making, and on the sixth day, he made, (not created) man out of the earth, which was already created. "His works" therefore, "were finished from the foundation of the world." Heb. 3. 4. And we know, that "all his works are *perfect*." "He spake, and they stand fast forever." He has indeed promised to create again, when he will produce a new heaven and a new earth, wherein dwelleth righteousness; but he has not yet done so, and the reason that he has not, Peter gives in his last chapter, while stopping the mouths of the mockers of our day, "Where is the promise of his coming to do this great thing? Verse 9th,

"The Lord is not slack concerning his promise as some men count slackness; but is long suffering to us-ward not willing that any (of us) should perish, but that all (of us who are predestinated) should come to repentance." Says he, "We count this long suffering salvation. As if he had said: If it were not for the elect which are yet to be born, and without whom the church cannot be perfect; those scoffers would have had their mouths stopped with a fiery indignation.

But, my brethren, the Lord *will* come in due time and so all Israel shall be saved. They were in Christ before the foundation of the world else they could not then, and there, be chosen of the Father. See, Eph. 1. 4. I shall therefore support the following proposition: "That God has never created any thing, new or old, since he made Adam, "For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them. If God had created us *anew*, as some falsely quote this passage, the Holy Ghost would, most undoubtedly, have so spoken it; but such an idea cannot be found in scripture. Well, but when were we created in Christ Jesus? I answer, it must be previous, or at the time when the Father chose us in him. For no man in his senses, can conceive any thing as a subject of choice that had no existence any where: And it is fully as easy to conceive them *then*, some how, in Christ Jesus, as to conceive that *now*, "we are dead and our lives hid with Christ in God." There is a plain parallel text in Rom. 9. 23: "That he might make known the riches of his glory on the vessels of mercy which he had *before* prepared unto glory." This passage of scripture the Holy Spirit introduces to show the reason why "God had mercy on

whom he would have mercy. I appeal to the context, wherein the apostle upon the subject of God's purpose in election, *seemed* to represent God as unrighteous, by choosing some and leaving others that were *equally near* to him. If this were a fact, it would have been out of the power of the apostle or of any one else, to clear God of unrighteousness according to all human conception. But the apostle has fully cleared up the whole matter by declaring that those whom he chooses, are *afore prepared*; and those whom he hardeneth, were before *filled* to destruction. Is there therefore unrighteousness with God because he will save his own children, and refuse bastards? I agree that the word *children* does not so fully belong to God's people until it is completed by faith in Christ Jesus, but they were before his, by creation in Christ Jesus. This is my subject and I think it fully appears to be established.

I think I hear one crying out, "This seems to smell of the doctrine of the *two seeds*." My dear brethren, I cannot help what it smells like, but there is one thing I can & will do, that is, to advance nothing without a "thus saith the Lord." I am as certain that prejudices abound; as I am that "in many things, we offend all." And that "the spirit that is in us, lusteth unto envy." But blessed be God, "He giveth the more grace." As to my dear brother Parker, and my dear brother Lawrence, I feel thanks unto God for them both. Dear brethren, they are *ours*; we *Christ's*; and Christ God's. Yes, brethren, and beside these, we have a great many more, such as a Bennett, a Thompson, (a little lazy,) a Moseley, Nott, &c. &c. and among the rest a *Rorer*. Let none of us say, nor think of the least of our brethren, (even the broken-boned,) "we have no need of thee." There is no predestinarian, who cannot see with brother Parker's eyes, but what sees something equally strong and indissoluble between God and his children.

It will be observed, that I have changed my text from Rom. 8. 20. to Eph. 2. 10. The transition is easy and requisite: and now I must examine my new context. It appears then that the same *we*, who were the workmanship of God, in our text, are the same who walked after the manners of the children of *disobedience*. But who are those children of disobedience? Suppose I were to answer, that the very act of disobedience, begat them; and that *this* was as much their origin, as it was that of

every poisonous herb that now grows out of the earth? Would I do any violence to the text? I think not. Well, does not the scripture somewhere say, that even God's children were once the children of disobedience? No, no where. I challenge the world, with all opposers of this doctrine; to show from scripture where one of the following characters ever were translated into the kingdom of God's dear Son; and if they can, I promise to disclaim and throw away my hypothesis, and repent in dust and ashes for my error; and to thank God for the man who shall be able to do it. They follow: Children of disobedience—children of Belial—children of that wicked one—children of the devil—the generation of vipers. It would be as much impossible for any of the above to become the children of God, as for a goat to become a sheep. Neither have any of these, ever been under God's law, but have ever felt themselves equal to it. But although God's children were never the children of disobedience, yet have they been very *disobedient* children.

To show the great difference between the adjective and noun, let me suppose a case. You have a neighbor by the name of Mr. Disobedience, your own name may be any thing you please. Now we suppose Mr. Disobedience to have children; and your children; these mix together in their play, they are sometimes at the house of Mr. Disobedience, & sometimes at your house. Now it is easy to conceive, that while at your house, your own children shall be less obedient to order, than the others; but will that make these others your children, or can your children be unchilded? Are the longings and emotions of your fatherly and natural affections to become extinct, especially when you know you possess the means to bring them to their duty?

But God's children at some times are called children of *wrath*, yet this cannot be God's wrath, for at the very same time (and used in the next words) are they subjects of, not only his love, but his **GREAT LOVE**. Therefore as *great love* and *wrath* are incompatible, and cannot exist at the same time, so it is not God's wrath that they are said to be children of. Now let us explain this matter according to the scriptures, which cannot be broken. It is said, "the law worketh wrath." It is also said, that "the law is the strength of sin." "The law *entered* (at the beginning)

that the offence might abound." It (afterwards) was *added* because of transgression. There could have been no righteousness nor wickedness without the law, but where sin abounds, our very natures are corrupt, and shows its corruption in our wrathfulness, as much as in our pride or any other item of sinfulness. The "*others*" mentioned, whom our wrath is similar to, need not the law to render them wrathful, for they are so by inheritance. "They are of their father the devil." His works they will do, and the scripture says he possesses "great wrath." So that our being under the law and in Adam transgressing it became by nature as wrathful as the children of the devil, or of disobedience.

It is roundly asserted, that Christ was made under the law; in order to redeem *them* that are under it. Show me any person therefore that is *under* the law and in the name of God I proclaim a Redeemer for him, who shall save him from the wrath *to come*, to the joys of an endless life: yes, he shall live because Christ lives, he was dead when Christ died, and arose with him, seminally and essentially, but not experimentally. God's children had gone astray like sheep. They were therefore sheep before they strayed in the mountain of their sins as truly (in some sense) as they are, after they heard his voice and followed him. True they have been in the kingdom of darkness; they have been among the pots. They have been among the dead; yea, they have been dead itself, but now are they light and life in the Lord Jesus, See Gal. 4. 1. "Now I say that the *heir*, as long as he is a child differeth nothing from a *servant*." This is the precise stand of those in our context, who are said to be children of wrath even as others.

Once more, concerning these "*others*." Our apostle gives them an appropriate name elsewhere. See Heb. 12. 8: But if ye be without chastisement whereof *all* are partakers, ye are *bastards*, and not sons." Ye all know what a bastard means, and as it relates to God, they never were his, and at the last day will he declare, that he *never* knew them notwithstanding they may have done such wonderful works, as to have taught Sunday Schools—taught and raised very many elegant preachers—scratched and screwed about among rich and poor, to get money enough, to fill all the empty seats in heaven with the poor heathen—besides having taught in his name, &c. &c. &c. They shall

file off to the left, because he never knew them. Before the foundation of the world he had not chosen them in Christ; and this was because he had not known them in their creation *there* unto good works. Well, let us come closer to the point; what is good works? Some person, I forget whom, has described them to my hand; "They are to be done from a right *motive*, by a right *rule*, and to a right *end*." Now let us suppose, that a man prayed long and strong; that he forbore to get drunk; that he gave all his goods to feed the poor; that he had kept all the commandments from his youth up to his death. Now if he done all these things, from self-interest, that is to shun hell's torments; and procure eternal happiness, is this a good work according to the righteousness which is by faith of Jesus Christ? It is a motive *sensual, worldly; and devilish*; because it is of the law, and savors of debt, instead of grace. There is still that one thing lacking.

But it is time to attend to the *new* creature; and I roundly assert that all the newness of any creature, consists in **KNOWLEDGE** only. We will now quote the passage which seems most to stare me in the face. 2 Cor. 5. 17: "Therefore if any man be in Christ he is a new creature." To quote only this part would be doing much injustice to the text. We further add, "old things are passed away; behold all things are become new." In making a new proposition out of an old one, which we esteem as an axiom, we should be very cautious to attend to all the circumstances appertaining to it. In doing this upon the present occasion, I find every thing round about the new man, is just as new; as he himself is. The *trees*, the *rivers*; the *sun*, the *landscape*, are all equally new with him; but he will soon find that the tree will bud, put forth its leaves and shed them in season, just the same as it did before; and that the river continues to run down in its wonted course, and which is worse than all, the man finds himself to be the same old sinner.

I can explain this newness very easily by the excellency of the **KNOWLEDGE** of Christ Jesus my Lord; but I can find no other newness. Indeed when this knowledge is revealed by faith, Christ is formed in us the hope of glory, and this is a new thing to the sorrowing and mourning soul. Christ in this *hope* is as new as acceptable to him; but Christ was his Saviour long before, but he did not *know* it. So that this discovery is the only new thing

in the matter. Faith never makes the thing it believes in, nor does believing a thing to be true, make it so.—The fact is, that Christ saves every one that believes in him but not for believing, for he has also to give faith itself as he is both its author and finisher. Upon the first discovery to the poor desponding sinner that God indeed loves him with an everlasting love he not only feels this newness of spiritual glory in himself but beholds all things in the same employment and this is all *their newness*. Indeed all things which God has made are glorifying him continually, and we should plainly see them doing so, if we were to so *walk*, as we *received* Christ Jesus the Lord. Do ye not remember, my brethren, that when in almost your desperate case that “*God who commanded the light to shine out of darkness shined in your hearts to give the light of the KNOWLEDGE of the glory of God, in the face of Jesus Christ?*” Now every one, that hath received the revelation of this *knowledge*, do know that not many days, perhaps hours, afterwards, they received Christ’s first temptation and without his strength. “If thou be the Son of God.” Yes, we soon doubted our relation to God, and also soon found out, that we were the same identical sinners.

But there is another text which faces me. Eph. 4. 24: “That you put *on the new man*, which after God is created in righteousness and true holiness.” The putting *on* must be figurative, and means that we should walk, even as *he* also walked; for the new man here, must be Christ, but it also says that this new man was *created*. I have slid into deep water here, but what must I do, brethren? Do not bid me stop, for I wish to dive as near the bottom as the scripture cord will suffer; and as I mean, not to do myself any harm, I hope you also are secure. I mean to declare the whole council of God, as far as he has spoken, and I am able to understand.

Let it be remembered, that I am not contending against there being a new man, but a *new creation* of such man. I say, therefore, whatever be meant by such scriptures, it means not a change of substance, but of affection, and this produced by *knowledge*. When, therefore, we love God, it is a consequence of our knowledge that he loves us, and thus we are partakers of his divine nature, for God is love; but this knowledge we should never have known but by the revelation of the Spirit

of life, which is in Christ Jesus; and if this spirit of his, has never been given to us, we are none of his. When the scripture says, “we love God because he first loved us,” it has for the origin of our love, an undoubted reference to our *first being made conscious* of his love toward us. God has never experienced any change at all, neither in circumstance nor knowledge; therefore his love is an everlasting one, and so he declares himself, and glory to his holy name I believe what he says.

This new man, I have said, is Jesus Christ, and although he is called *new*, he is the ancient of days. Now every thing written is for our instruction; but it is written, that Jesus Christ is the “*beginning* (not beginner) of the creation of God.” Rev. 3. 14. Let us not be afraid of this truth, “That Jesus Christ was created in righteousness and true holiness, after the image of God.” It might indeed stagger us if we did not know, that our blessed Lord, was composed of two very distinct natures, and the conjoiance of which, alone constitutes his sonship, and if so, his fleshly part must have been the first creation of God, and that before time was; for he was as much a Son, when the Father sent him, as when raised from the dead: thus he has the pre-eminence in all things. No doubt that Adam was made precisely after his image, for he could not in any other way be the image of God. He could not have possessed any image of God’s infinite perfections: nor did he even know good from evil; a very poor image in this respect. When Jesus Christ came into the world, there had a body already been prepared for him. I therefore think it no miracle for him to have eaten with Abraham, since he (as a Son) was before him. The point turns upon what constitutes the *Son*. I have said, it consists in an *union* of both his natures. The divine part, is the Father personally: the created part is the creator’s *servant*, unite these and they become what God calls his Son. Why should God call him his *only* begotten Son, when he has thousands of others, his brethren? I answer, because all these are begotten *in* and *through* that only Son, which mediation was not in his *only* Son. But let no man mistake, like the Arians, and think his divinity less than the Father’s.

Viewing our glorious Saviour in this way, many scriptures are explicable, which otherwise we cannot understand, of such are the following: “Awake, O sword, a-

gainst the *man* who is my fellow, i. e. mine equal." "I have power to lay down my life, and to take it up again." "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world *was*," &c. These two natures by a figure of speech (which the scripture has given abundance of samples) puts a part for the whole, must be noticed. The blood of Jesus therefore, is called the blood of God, because his fleshly nature being joined to deity and making but one person, it is truly God's blood. And forasmuch as his divine nature is infinite he, could meet the infinite demands of his own law in a short time, and afforded him, with propriety, to pray that the cup might pass *from*, not *by* him, "and he was heard in that he feared;" for angels ministered to him immediately in the garden, and he died sooner than others upon the cross. It is said that, "when all things shall be subdued unto him, then shall the Son also himself be subject unto him (the Father,) that put all things under him, that God may be all in all." This serves to show that the *Son* the *only* Son was begotten as such, for the express purpose to fill the office of Redeemer thro' the love of God in the economy of salvation by grace. Hence the perversion of the Socinians is clearly seen; for whereas they say, he is only a God by office, the truth is, he is only less than the Father by it. Where the Son speaks in this capacity, he says the "Father is greater than I." But when he speaks of his own divine nature, "He that hath seen me, hath seen the Father," and it was no robbery of the glory of the eternal God when he said so.

Now the sum of the things of which I write is this, that before all time the Lord possessed Jesus Christ; before his works of old, he was *set up* from everlasting, or ever the earth was. He was by him *as* one brought up with him, yet he was God's servant, and creature of God's eternal creation. And after the judgment, when time shall be *no longer*, there being no farther use for his ministration, there will be a dissolution of the Son's two natures, and God will be no more in Christ to reconcile any thing to himself, but be all in all. Tremendously glorious will the state of the blessed he!!

So, then, when Adam and Eve were made, God had finished all his creative works, and this is what our apostle positively declares, see Heb. 4. 3. But the text says, "we are his workmanship, crea-

ted in Christ Jesus;" therefore it must have been done before he had finished his work; that is, before Eve was made. Plain as this is, I fear some will lose its consolation, from a prejudice of their former association. Do any of my predestinarian brethren believe that Esau was as near to God as Jacob was in the work of creation? God forbid that they should thus impute unrighteousness to him, by declaring him so partial. For he loved him, and hated Esau, before they were born: rather say, that he had created Jacob in Christ Jesus and ordained him unto good works.

And now, as my sheet admonishes me to come to a close, and as I have somewhat to say upon the death of the two witnesses, I must hasten. The account is given, Rev. 11. 7, but according to my mind it will receive some elucidation from 2 Thes. 2. 8. Here follow both accounts: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them and overcome them, and kill them." "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The two witnesses I take to be the written *word*, and the true *church*, with all her God-made ministers, doctrine, ordinances, &c.: their death *figurative*, and to mean the loss of confidence.

There has already been several efforts to lessen the credit of our present translation, by calling it erroneous; this is a fair, or rather a foul step towards its death. But fair or foul, it will be effected by the seed of the devil, as soon as the power is given to the great mystical *whore*, and of course the church of Christ must lose her influence at the same time.

Now as these witnesses had to wear *sackcloth* for 1260 years, that is, from the rise of the Pope to their resuscitation, the 3½ years of their death included, the sackcloth may mean the grief and sorrow with which the church has beheld her children carried away by those liars-in-wait. "O COME OUT OF HER, MY PEOPLE," Do you not perceive that the whore builds her altars of hewn stone and puts leaven into their shew-bread? Return to your brethren, for there is no possible position into which, such perishable things as silver and gold, can help Jesus to save one soul. When any one shall speak contrary to this sound doctrine, tell them, poor creatures, that them and their money will perish to-

gether. "Thy money perish *with thee*." Now if we can find *when* the wicked commenced his mitred dignity, we can also tell when these things shall be. The number of the ~~beast~~ being 666, and it is said, by wisdom in calculation, to be the number of a man. Now if we were to suppose Mr. Usher, to be that man, as his chronology appears to be our guide; why not date the Pope's origin of reigning, from the year of our Lord 666? for we all know it was near that time. If so, the Pope's reign will cease in the year 1926, when the witnesses will have suffered their death and have come to life again, and 70 years more, if we take the four from the 4004, A. M. just 70 years will bring us to the seventh thousand or millenium. But, this by the bye.

He is to be destroyed by the brightness of Christ's *coming*. It does not say, that that Christ will destroy him after he has come; *in* his coming, that is, *as* he comes; and the means he uses, is the spirit of his mouth, which is his gospel. Now the destruction of the Pope, began as soon as he did; for the truth was preached all along, and at one time wounded one of his heads; and although it has since been healed, it was done so at his own cost.

Now, my dear brethren, what I introduced this subject for is to apprise you, that the "brightness of Christ's coming" means the plainness of preaching, and is progressive in the church, and I have no doubt that our beloved Prim. reflects many of these rays, and at length our preaching will become so simple and plain, that the *seven women* will let go our one man and provide for their own fame by uniting with each other claiming the patronage of their mother the great *whore*. Our death will be the consequence, while we ourselves will be accessaries to it, like Christ was to his, viz: by earnestly contending for the TRUTH.

So, my dear brethren, do not be disappointed by thinking that any thing you can say or do, will silence our enemies before the time be fully come. But as soon as the witnesses arise by the spirit of life, there will be no more need for the exhortation, "COME OUT OF HER;" but all shall see eye to eye until the great battle, when Christ himself shall dwell with us 1000 years. This will be our rest, of which our present Sabbath is only the figure.

Now, my DEAR brethren, hear all and hold fast that which is good; despise not prophecies and be content to suffer according to the will of God, who is not slack

concerning his promises, as some count slackness. Farewell, may you all rest upon the promises of God, given through Christ Jesus by the Holy Ghost, to whom be everlasting glory. Amen.

THO. PAXTON.

APPENDIX.

I hope the brethren will not fall out by the way but all be of one mind, and that is, all to love one another; all to contend for the one faith; all, by every means to give Christ the glory, and all to forgive all, knowing that ye are of one body, and that that body is Christ, he being its head, "From whom the whole body fully joined together and comparted by that which every joint supplicth, according to the EFFECTUAL working in the MEASURE of EVERY part, maketh increase of the body unto the edifying of itself in LOVE. Little children love one another. I shall see your faces with Jesus.

T. P.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania, Va. April 20, 1839.

DEAR BRETHREN EDITORS: I again am blessed with this opportunity of letting you hear of matters and things in general among the Baptists about here, and I will only state such things as I have heard from respectable Baptists, and what I have heard from some who will deny being a missionary, but will protect them in their erroneous insinuations which I will notice in time and place, if God will; and will say to the Baptists, that I do not write to hurt any persons feelings, and wish it may not; but facts are stubborn things, and are very apt to hurt those who go against them.

But I must tell what I heard sometime since, and how I heard it. So I will say to you, that every thing that seems like an accident is not an accident; for I was on my way to Lynchburg sometime since with my waggon, and one night after I had made my fire there came an old man to it, and asked me if he could stay by my fire. I told him he could, so he commanded his negro to drive up; so we as brother waggoners, not knowing each other, fell into a chat. In a short discourse I found out, or thought, he was a professor of Christ; so I leant to the subject of religion, which the old brother seemed to be very fond of. So I asked him if he was a professor, and he said he was a Baptist; and then I felt as if I had

met a brother, though I knew that all were not Baptists that called themselves Baptists. So I talked free to him and he to me. I soon found that we were of the same mind and of the same judgment in spiritual matters, so we talked to each other, and he told me that he belonged to the Strawberry Association, and I let him know that I belonged to the Pig River Association, &c.

Now I will say to my brethren that the Pig River has declared non-fellowship with the Strawberry, and will not correspond with them, for we believe that they do have such corrupt principles that we think no sound Baptist will fellowship; so we have no correspondence with them. So my old brother was talking about this, whose name I will tell when I think proper, or am asked for it, as he said he could prove what he told me. So I think it was not an accident for us to meet here, for he told me that he was at their Association last summer, and that they had appointed messengers to the Pig River, and asked me if I thought that they would get a seat in our Association. I told him no, they could not without repentance. He then told me that his feelings never were more hurt than they were at that time. And he said there was a motion made for them to appoint corresponding messengers to the Pig River, which motion was objected to by one who said they will not receive us. Then the remark was made that hurt my old brother, which was this: He said, one other got up and said, that King Herod was dead who sought the young child's life; and he thought they could get a seat now. The old brother said, he thought that he meant it for old brother Davis, who he said was a gospel preacher.

This old brother told me, if I was at the Association I should tell the Association what was said by one of the messengers, and tell which one said it, and tell who told you; for, said the old brother, I can prove it. Now I will say it was old brother — told me this, and I have since enquired of some Baptists who say they know him, and say he is a respectable Baptist, which I believe is so. Now I will say in way of insinuation, that it was the master wolf or missionary in the Strawberry Association that threw out this insinuation on old brother Davis or our Association, which wolf is William Leftwich, a Baptist preacher. And the reason why I call him the master wolf is, because I think all mis-

sionary preachers are wolves in sheep's clothing; so I have no fellowship for them, nor for any others in matters of religion, who will compare brother Davis to King Herod. Nor I do not believe that there is one honest Baptist in religion, that was acquainted with brother Davis, that can love a man that will compare him to Herod. No, no Christian would say that of brother Davis, in my opinion; but these Sneaks can say hard things of us, brethren, when we are not present, and then when they get with us they can brother us. So I believe Mr. Leftwich would do, if he was to talk with some of brother Davis's friends. So, my brethren, of the Pig River Association, we should be very cautious how we let such wolves come in our Association; we should never receive them without repentance on their part.

And again, I think we may see the necessity of union between brethren, for if this union and fellowship had been in the Strawberry Association that ought to be between brethren, they would not be finding fault one with another. No, they would not. So, brethren, we should try to pray God to keep us in the unity of the Spirit, and enable us to see eye to eye and to speak the same thing in Jesus; for it is written, that a house divided against itself cannot stand. So may the Lord enable us to love the truth and contend for the same together as brethren.

Here I will say, whatever Mr. Leftwich did mean by his insinuation I know not; but I believe with brother — that he did mean brother Davis, or brother Pedigo, which is the same to me, for they both were faithful ministers of the gospel of Jesus Christ. But it has pleased God to remove them from this world for his own purpose, which he had a right to do if we were losers by it, agreeably to our thoughts. But we ought to believe, that all things work together for good to them that love him, and are the called according to his purpose. So we have lost brother Davis and brother Pedigo, which was a loss to me; but it was of God, so I will say, thy will, O Lord, be done.

And now, brethren, should we brother any person that would thus compare either of our brethren who are gone from time to their God, and I hope to my God and your God, now brethren they are gone and cannot say a word for themselves? Should we not protect them that have so nobly defended the cause of our God? I say we

should, and nothing but a wolf would Sneak so; no man would stoop so low as to make a prey of a dead man. No, they would not; but a missionary will always do what a smart man would hate to do. So I will say to Mr. Leftwich, Archelaus reigns in the Pig River Association, and that he had better turn aside when he starts to the Pig River, and call in the Roanoke. as there are some there that will receive you Sneaks; but I hope you, nor none of you, will not get a seat in the Pig River Association, without repentance. I have a few more remarks to make to you, my brethren, about what some Baptists have said to me concerning Mr. Leftwich.

As ever your brother in Christ. Farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Blacksville, So. Carolina, }
June 24th, 1839. }

DEAR BRETHREN EDITORS: I with pleasure send on the names of two new subscribers, that wish to take your paper, the Primitive Baptist.

If I should be spared through the mercy of a good God, I expect to send you abundance of subscribers next year, for your paper is received with gladness and read with delight in this part of the world. And I can say, I believe that if the churches in my acquaintance were brought to test their faith, there will be more of the Old Primitive faith than will be of the New School, money-plan, priestcraft, money-eyed Baptists. And in one church there has been a start made, and they expect to come to a decision at their next meeting; and one of the brethren told me, that he did not think there were more than two male members, but what were of the old Primitive faith. And dear brethren, I can say for myself and others, that if brother Joshua Lawrence's writings can be printed in one volume, we are ready to go our parts, for we think it will be of great benefit to the rising generations to come—it will show how this split took place.

Dear brethren, I hope our paper the Primitive will be continued, for I delight in reading the communications of the brethren from the different parts of the world, which gladdens my heart. And now I close in the language of the apostle Paul: Now we, brethren, as Isaac was, are the children of promise but, as then, he that was born after the flesh persecuted him

that was born after the Spirit. Even so it is now, nevertheless, what saith the scripture: Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free. Then, brethren, let us stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage.

And so, brethren let us keep clear of all the new money-making schemes of the day, and all plans of priestcraft, and all those money-eyed Baptist preachers, that preach the gospel for the sake of getting money. I close my remarks for the present, and subscribe myself yours in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Oglethorpe county, Georgia, }
June 6th, 1839. }

DEAR BRETHREN EDITORS: I have been reading the Primitive paper from the commencement of the 2nd vol. and notwithstanding all the distress and trouble brought upon us in this section of country by the New School gentry, I have been very often consoled and encouraged to hear from brethren scattered throughout these United States. All seem to be taught by the Spirit of God, and seem to take the admonition of the apostle Jude, in endeavoring to contend for the faith once delivered to the saints. I am one of those that believe that the faith alluded to by the Holy Ghost through the apostle Jude, was that of salvation by grace alone, not of works lest any man should boast. For we learn from the Book, that we are called with an holy calling, not according to our works, but according to God's own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light thro' the gospel.

You may get a hint from the above remarks what sort of a Baptist I am. And as I am a lay member (and a very hobbling one at that) I wish to say a few things to the laity of the Old School throughout these United States.

Dear brethren, we find it the case sometimes, that we are destitute of a pastor (or supply) to our churches. And sometimes

when we have a pastor, we are disappointed at our meetings. It may be the case, very often, that it is our fault; for preachers have to try to support their families as well as we. But, says one, I believe that when God calls a man to preach, it is his duty to go and preach. Says the second, I believe all of God's preachers will go and preach, money or no money. So do I, but do not you think there is something devolving on the churches as well as the preacher? These are the kind that we ought to aid and encourage. It appears to me, that it is as much the duty of the church to administer to the necessities of our pastor, as it is his to preach.

I am as much opposed to giving these religious merchants any thing, that are so numerous in these days, as you are I expect; but at the same time, let us endeavor to discharge our duty towards those that we believe God has called and qualified to preach his everlasting gospel. For I believe it is possible for the church to cause the preacher to fail to discharge his duty. How, says the third, how will you make that out? Why, this way. If he is a poor man and has a family to support, and is an industrious man, perhaps he will stay at home many times in endeavoring to procure something for the support of his family; (for they need something as well as we;) when he will acknowledge that it was his duty to go and preach, when if the church had have discharged her duty to him, he would have been enabled to have discharged his duty, which no doubt he wished to do; for they are nothing but men, with like passions with ourselves, says Paul. Says the fourth, I am afraid to give, for fear it will spoil him.

Dear brethren, let us not be so afraid of spoiling a preacher, but let us rather fear to disobey God, who has been pleased to bless us so wonderfully as to give us preachers to unfold the mysteries of godliness to our understanding, and in strengthening and encouraging his feeble lambs while in this world of persecution. Yes, dear brethren, let us adore God for his goodness in keeping watchmen upon the walls of Zion, ever to contend for the truth of the gospel; for if they were not kept by the power of God, they would be led astray by those who teach for doctrine the commandments of men.

A few remarks relative to the ministry. Dear ministering brethren, you recollect that you are commanded to cry aloud and

spare not; and lift up your voice like a trumpet, especially when you see the enemy approaching. And Paul says, I ceased not to warn, day and night. But we find it the ease sometimes, notwithstanding they are thus commanded, that they are very often found too much in pursuit of the things of this world. Dear brethren, be assiduous in the discharge of your duty to God, and as the church has in a great measure become separate from the world and all these worldly institutions, let us not ridicule those that have followed the image of the beast; but let us sympathize for them, and pray God to enlighten their understandings.

May God enable us all to act in our sphere, and to his name be the praise. The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?

Yours, dear brethren, in hope of eternal life.

JOEL TRIBLE.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 27, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Butts county, Georgia, May 12th, 1839.

BRETHREN EDITORS: Bad news from heaven—a certain missionary has dreamed, and caused his dream to be published in a paper called Zion's Advocate, in which he informs us that, "Sad thoughts stole over him while thinking upon the disheartening prospect of the missionary cause, when lo, the spirit of an ex-missionary in the form of an angel from heaven made his appearance before him, encircled in a snow white robe, a golden crown upon his brow, and a golden harp suspended from his arm"—who informed this dreamer, that he (the angel) "had obtained permission to come from the world above to speak to him,—and said—It is with reason that you sorrow, for there is sorrow, even in heaven—we who once lived on earth, but now live far above, see and feel something as the truly devoted feel, who yet reside below; we view the present aspect of the missionary cause, with the most intense interest, and we fear lest the apprehensions of its friends are soon to be too sadly realized. This causes sorrow, even deep sorrow, among the saints above; often for the moment do we suspend our song, and from heaven's height look down to contemplate this enterprise, and as intelligence after intelligence is borne to us of the apathy of Christians, we weep, yes, angels weep. In this sorrow none partake more deeply than

those two, whose surviving associates are joined in one in Burmah's land. Often do they steal away, from our accustomed delightful employments, and hovering over the land of their toils, sigh that there is danger of the work's being stayed, and then visiting the land of their nativity, sigh that Christians here do not awake and once more return to their places in the circles of the redeemed, sorrowing and yet rejoicing, &c.

Brethren, I only give you a part of this dream, for the dreamer has dreamed too much for my sheet to hold, with such other things as I wish to communicate; for if this dream could possibly be true, I consider it bad news, for I have lived in hope for many years, that if I could be so fortunate as to reach that happy place of which he speaks, I should be delivered from all sorrow, sighing and weeping. But I consider the news brought by this dreamer's angel to be false, for I know that the scriptures declare that there are no such things as sorrow, sighing or weeping in heaven, the bright abode of angels and the spirits of just men made perfect. And as I consider this dream to be in keeping, with much of the missionary doctrine of the day, I wish the brethren who read the Primitive Baptist, to see it, not for its novelty, but for the fallacy of the system to which such things belong and the false assertions made by its advocates, such as sorrowing, weeping, &c. in heaven and that by angels and saints above around the throne of God; and on the other hand many precious souls now in hell, who might otherwise have been praising God in heaven, if Christians would all have joined in the missionary system and went ahead with the work at first, and the ladies of America would have divested themselves of their jewels, &c. Well might this dreamer weep over his sinking cause, since such doctrines as the above have become fashionable among them. And again, well may their cause sink, when some of the agents of their institutions in passing through our country have told the people publicly, that in acting out their Sunday School Union system, they intended to fill our Legislatures with their sons (pupils) and then they would put down all the quack doctors, pettifogging lawyers, and ignorant preachers, &c. And others again scouring the country, calling on men, women and children, to assign their petitions to the Legislature to pass a law to put down the liberty allowed merchants, tavern keepers, &c. to sell spirits by the small measure and many of those missionaries, at the same time are erying liberty of conscience is all we want.

No wonder the above dreamer and his angels should weep over their sinking cause, when they have found that the eyes of the people are getting open upon the subject of missionary speculation and law; for many of the people already know,

from past publications, that if they could get such a law as the above passed, they are not going to stop there. O no, as soon as the people are prevented from drinking by small doses, and allowed to drink by the bushel, drunkenness of course will be increased; then the cry will be for an act of extermination, by raising the tax so high as to put down distilling and importing of the article, which will open a way for foreign powers to tax our exports in like manner, and then we have it—then may dreamers and their angels weep over a sinking cause.

Brethren, I am by no means an advocate for drunkenness, but I am opposed to this petitioning system, for I have not forgot what a small three-penny tax on tea once cost our fathers. And to think that a poor sinful man will presume to extend his puny arm to put down that which God in all his power and wisdom, never saw proper to do, nor never will do, for Jesus says: But as the days of Noah were, so shall also the coming of the Son of Man be, they were eating and drinking, &c. until Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be, &c.

Brethren, may the Lord keep you from the evil of this world, is the prayer of yours in hope of a better day.
JASON GREER.

Sumpter county, Ala. 10th June, 1839.

BELOVED BRETHREN: Enclosed you have a Minute of the Pilgrim's Rest Association. It may be of service, please to accept it as a renewed token of peculiar love.

I cannot finally put the deceased Choctaw Association out of my old pate. Much more might be said than has been formerly said, therefore I shall endeavor to renew once more, as I cannot feel reconciled to quit until I do.

I suggested to you in my last, wrote from Demopolis, that I was then on my way to Mount Pleasant church to meet the famous renowned modern Goliath of Alabama. I am happy indeed to relate in accordance with TRUTH, that he could stand and confront the poor little despised obscure David. The brethren were much gratified indeed at the indelible discovery. It has given rise to another reluctant communication respecting the mighty chieftain, the Revd. T. W.

The Lord bless and prosper you. Adieu. As usual, yours, &c.
A. KEATON.

CIRCULAR LETTER,
Of the Pilgrim's Rest Association to the Churches composing her Body.

"Beloved of God, called to be saints, Grace to you and peace from God, our Father and the Lord Jesus Christ."

DEARLY BELOVED brethren in the

Lord: as former custom will naturally cause you to expect an address from us, and as we feel it a high privilege to communicate with you in those things pertaining to the kingdom of our Lord Jesus Christ, we would invite your attention to the subject of the qualification of the ministry; and as there is a diversity of opinions in the religious world in regard to this momentous subject, and even amongst those who bear the name of Baptist, we shall, in order to be fairly understood divide our subject. 1st. to show what are not preaching qualifications, and 2dly: to show what are.

1st. It is not human learning, that we may not be misconceived about it: we will here lay down our understanding in it, and by human learning we do not mean, the knowledge and understanding of our own language, which every man, of what tongue soever he be, might, in some measure be taught of another, as parents teach their children and they learn of them. Of this there is a natural necessity, and this we acknowledge that there is none, but in some measure have this learning, but by human learning all along in this matter, which we oppose, is intended the knowledge of arts, and sciences, divers tongues, much reading and persisting in those things so as thereby to be made able to understand the mind of God, in his word. This is it that we condemn from the word of truth, as being that by which any are made able, spiritually to understand the mind of God, which the apostle saith cannot be attained to by the words, which man's wisdom teacheth, but which the Holy Ghost teacheth. 1 Cor. 2. 13. All, which these excellencies are said to be, so that by human learning, we here mean, that, whereby certain men do excel, and are far above and beyond other ordinary men, in this sense do we understand that the Council judged Peter and John to be no such learned men. Acts 4. 13: Now when they saw their boldness and perceived that they were unlearned and ignorant men—then dear brethren, if education was a preaching qualification, Peter must have condemned himself, for he was a man in the Council's knowledge that was such an unlearned man, and so must himself be under the blame that he lays upon others. 2 Peter, 3. 16. In which are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other scriptures to their own des-

truction; therefore human learning is not that which he intends, because human learning is a rudiment of this world. Hence it is that our Saviour acknowledgeth that his mysteries were hid from the learned. Luke, 10, 21, but not from his disciples, "for unto them it is given to know the mysteries of his kingdom. Mat. 13, 11. The rudiments of this world are not after Christ. Col. 2, 8. The apostle tells us therefore, that human learning cannot be it, that Peter intended." Here perhaps an objection will arise which is, that by this way of arguing, all human learning seems to be utterly condemned. We answer, that it follows not because it is not to be allowed in this way, that therefore it is not of any use. We do believe it to be a useful thing in its right place, which is for statesmen, physicians, lawyers and gentlemen, yea, for all men, who can attain to it, as men beyond and above those without it, yea, above all other qualifications that this world can give; but bring it once to be a help to understand the mind and will of God, in the holy Scriptures, and in that respect it becomes detestable filth and dross, and will cause men to err and go astray as may be seen. 1 Tim. 6, 20, 21. It is as with fire in a chimney, which serves as a great blessing from God, for necessary uses, but let it once come up into the roof of the house, and it destroys every thing in its way, because it is not in its proper place. So is human learning among men. Good for earthly employments, but bring it once to the perfecting of the gospel, and it will then be found to spoil the right understanding thereof. Yet, further we acknowledge tongues to be of use, to translate the scriptures out of one language into another without which we that are unlearned could not have the true letter of the word, and so far as there is a necessity for them for that use, but it will not do as a preaching qualification; for Paul declares that his speech and his preaching was not with enticing words of man's wisdom but in demonstration and of power, &c. And now brethren, as we have endeavored to show what these qualifications are not, we will next try to show what it is that qualifies a man to preach the gospel of our Lord and Saviour Jesus Christ.

First. We believe that almighty God is the only character that has a right to call, qualify and send forth men to the ministry, for no man shall take to himself the office of a priest, unless he be called as was Aaron. So brethren we do find that

God did certainly call Aaron, and so he has the right and prerogative, and none other has, of calling, qualifying and sending forth his ministers. Yet it takes nothing short of the Spirit of God to teach the mysteries of the gospel. This every minister of God knows and is bound to acknowledge; for human learning is like a lantern, which is of use to contain a candle, but let one carry it in a dark night and it will be of no service to him without a light and candle in it. Of the same use then, is the letter of the word: it is but a lantern without light. Now the Spirit is the light of the letter, 2 Cor. 3. e. That the prophets preached by the teaching and moving of the Holy Ghost, and Jesus Christ by the Spirit of the Lord being upon him, and the apostles by the Holy Ghost being sent down from heaven on them, all which cannot, and we presume will not be denied, and that they were fully furnished for every good work of the ministry without the aid of schools. We ask then, has God changed his plan, or shown a command, or example in scripture that he has done so now a days, qualifying his ministers wholly or in part by schools instead of his spirit? but we know he has not. No, schools has come, and her not liking to endure sound doctrine, this corruption put her upon turning away from truth unto fables, which was the case in the first Theological School. And same cause, same effect, to make, or polish priests suitable to the corrupt state of the church. 1. John 20. But ye have an unction from the Holy one, and ye know all things, that is, all things necessary for life and salvation, and what more is necessary for a preacher to know? If the saints in general know all things by the anointing of the Holy Spirit, how much more the preacher of God's sending and qualifying for the perfecting and edifying the church? Read as proof, John, 14. 26: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring *all things* to your remembrance, whatsoever I have said unto you. Now then if the Holy Ghost is the teacher of God's ministers, all things that are necessary for them to know, as preachers of the gospel, can you tell what is left for the schools to teach? Thus dear brethren we have given you our views, on the qualification of God's ministers, and in conclusion, dear brethren, let us all look to the Lord for all things, for strength and instruction to do his will,

for light, life and liberty. In a word, for all our support, both temporal and spiritual. Ask him to do for us, and others, those things which we cannot do for ourselves, that the praise may redound to his holy name.

May Grace, Mercy and Peace be with us all, and finally bring us to reign with him above, is our prayer.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Edgfield District, }
June 13th, 1839. }*

DEAR BRETHREN: It so happened by the direction of kind providence, that I saw one of your papers called the Primitive Baptist. I was much pleased with it, and wish to become a subscriber. If I understand your directions you send six for five dollars. I therefore inclose the amount and send you a list of the names and directions.

You may also wish to hear from the Baptists in this section of country. I never have seen any communication from any of the Old School, yet we have a goodly number of them groaning under their burdens, and wishing to be delivered out of Babylon. We have also some preachers of the Old School, who have never bowed the knee to Baal, and we trust they never will. But alas, a sad change has taken place; we look back with sorrow on years that are passed and gone, when Christians were glad to meet each other and sorry to part, Churches and Associations met in love and parted in peace. But O, a sad change in what is called religion. Associations and churches meet to quarrel and individual members occasionally fight. Members are frequently seen in church with side arms and clubs, in place of their hymn books. The appearance of humility is changed to that of gentleman dandy. The cause of this we impute to the following reasons: At the Edgfield Association some years since, the evil spirit made his appearance by means of a missionary demigod. Money was his cry, money must be tortured out of the churches. Missionary boards, missionary conventions and committees, must all go into operation to raise money. The poor old homespun deacons and delegates were now too plain and simple, they must be removed and their places supplied by men of cloth, who could subscribe 10, 15 or 20 dollars to the mission purposes. Great excitement was

produced, revivals took place and many were added to the churches. The door being much crowded, some were pulled over the wall, especially those who had plenty of money and wore fine clothes. After receiving as many as showed any disposition, either by word, sign, or motion, as brothers and sisters, an attempt was made to take the balance in, what is called half brothers. This was done by joining the church to the temperance societies. What a complication of hypocrisy and villainy was here presented. The pillars of the churches were soon shaken, to their foundation by the deception of hypocrites and the profanity and drunkenness of traitors.

We have more religion than we had before, but the people appear to be attached to it more though a medium of pride and fashion than pure motives and God-like conduct. The church has become a theatre of quarrelings and fighting, there is more drunkenness in and out of the church than there was before these new fangled schemes were put into operation. There is no distinction to be seen between a Christian and worldling, a temperate member and a drunkard, all appear to be the same. When we look around in all directions, where the churches and temperate societies have come together, it is the same thing. To weld Christians to drunkards and profane people, is a heat we never desire to see taken any more. We think this is the step that has ruined our religion. We therefore conclude by saying, that the shepherd's dog has collogued with the wolves to devour the sheep and lambs.

RANSON HAMILTON.

TO EDITORS PRIMITIVE BAPTIST.

*Decatur county, Georgia, }
June 15, 1839. }*

BRETHREN AND FRIENDS: I lay as a foundation of what I shall say, the two great principles of justification, which are, faith and works, from the expression of the great apostle of the Gentiles, Romans, 11th chapter 6th verse: And if by grace, then is it no more works, otherwise grace is no more grace; but if it be of works, then is it no more grace, otherwise works is no more works.

Now, brethren, why are we staggered or tottering in this matter? I intend if God will, to settle the case according to the word of scripture and experience. And now,

reader, credit the apostle and the word of God. Though you may not have experienced justification by either faith or works, yet it follows, that some have by both; and these two great principles are productive of a third, which is grace given by Christ before the world began. 2 Timothy, 1st and 9th verses; Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Now, brethren, as good works is the production of the first principle or fruits of faith, yet we see clearly that neither will save us without the first great cause, which centres in Jesus Christ, who is set forth as the covenant head, and is clearly brought in by the apostle to prove how these principles stand both as separate and connected; first, separate as Jesus Christ stands alone in the covenant of redemption to complete the work of salvation for his people, covenanting to fulfil the law and to satisfy divine justice on the part of all who were given him, stipulated for, &c. &c. Now we understand that was favor for favor, grace given, in the stipulation of that covenant of grace before the world began; and no man that understands the reading of the scriptures can deny this fact, or else he will deny the fullness of Christ. Now if this matter stands clear, what do we in mixing grace and works together, but as the Romans are endeavoring to do; but we might as well try to mix grease and water, they are of different consistency, one is only a proof of the other, or witness for the other. We cannot be justified according to the text by both and there might be twenty scriptures cited, but I deem it unless to fill the epistle with so many.

But I feel disposed to say more on the subject of grace, faith and works, as in all religious denominations they throw all in the scale to make up weight, and thereby puzzle many to judge of the truth of any. And my intention is, to throw some light on the subject; for instance, the people go to meeting to be instructed in righteousness and there is utterly a stumbling block thrown in the way, particularly by those missionaries who call themselves Baptists. My opponents will say, wherein? I answer, and I will answer in truth, let it offend or please, I know they are inconsistent men, they have been received in the Baptist church who are Baptist indeed, they have subscribed to the articles of

Calvanistic faith, they have come out as preachers under the name of Baptists, and when I go to hear I expect to hear a Baptist; but instead of that, up gets the man and commences first to condemn the principles of the gospel; which I call the principles of the Baptists. They set up and hold forth a system of works, calling them duties, paving the way to heaven by their own performances, forgetting what the apostle has said in our text. Now if these men were honest, they would go to their own party, and not try to deceive the church; and I charge the church and world to watch such hypocrites, for though they may be very upright in common affairs, yet in the work of the Lord they are unfaithful; they pervert the scriptures from the true intention to suit their own purposes. This is what a Mr. Averingham did last Sabbath in my hearing, when he was endeavoring to justify by the performance of duties and quoted the following scripture, "by grace you are saved through faith"—and then stopped. Had he carried the passage out, he would have contradicted himself, as the passage did. He caught himself and stopped short.

I was in Fort Gaines sometime since and heard a man there affirm, that repentance would inevitably produce faith, and this is the way to deceive men, and to contradict the word of God. Instead of holding that faith is the gift of God, they pass it as their own act, and claim justification by the law on their own obedience and so mix it up, and make a system of religion, that every one but a believer believes. But the true believer knows, that it takes grace to save and that it is grace; and that grace opened his understanding; so that he believed that he was a lost sinner, a blind sinner, a helpless sinner; a condemned sinner; all these things are brought to pass by the spirit of grace leading the soul to faith, faith is belief, belief in Jesus the Saviour, who came to seek and save that which was lost; and faith points to that grace given in Christ, that did and does, and will save. This is what is called a saving knowledge, the belief of which is faith and leads the sinner to repent, and that with a godly sorrow, and that godly sorrow works repentance, not to be repented of and that work is a good work; but it was not that work that saved the sinner, but it was produced from a knowledge of his salvation; it produced obedience, humbleness, meekness, faithfulness, honesty in

righteousness, and all the fruits of the Spirit, which grow out of the new birth. And the soul in this condition is disposed to serve God out of a principle implanted in its own nature, which is of grace and not of works. But the proud man, proud of his own gifts; proud of his abilities in dispensing his gifts, boasting in his works of righteousness, that he has done, is doing, and intends to do; that man is never satisfied, yet he is always crying, give, give, and never gets enough. The proud merchant in the gospel, that is merchandising, mingling and mixing doctrines of Arminians, Baptists, Presbyterians, Quakers, Episcopalians; and what not; and they do not care if they lend their aid, and all will be fish that they can take in their drag; they go for all inventions whereby they may enrich themselves in their speculations under color of works.

Now, gentle reader, look at these two plans; that the apostle has laid down and see which you will choose; you cannot have both. Some say all is right—but believe the Bible and fear God, we are at no loss for his verdict. I only hinted at the subject, but if no abler hand will undertake to defend the Primitive faith, I will; although I am old, my eyes dim; my fingers stiff; and it plagues me to write. Had I been able to go to meeting to-day, I should not have been at home. So I close for the present, hoping some friend of truth will take up the subject.

WILLIAM McELVY.

TO EDITORS PRIMITIVE BAPTIST.

Marietta, Cobb county, Ga. }
3d July, 1839. }

DEAR EDITORS: I can say with pleasure that I have received my papers which I wrote for, and feel much gratified in reading the same to hear of so many that are contending for the faith once delivered to the saints. I think your paper will be strengthening to the followers of the Lord in this section.

I am yours with respect, &c.

MOSES H. DENMAN.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Dallas county, }
May 17th, 1839. }

DEAR BROTHERS EDITORS: I send a few lines for the purpose of obtaining one of your papers for a new subscriber, and to

have all the papers that I have become agent for, still continued.

I hope that your paper may still continue to spread, as I believe it contains the truths of the gospel and sends it forth without going and carrying it. Believing thus, I will use all my influence in spreading the Primitive Baptist.

Yours in gospel bonds.

WILLIAM W. WALKER.

TO EDITORS PRIMITIVE BAPTIST.

*Holmes county, Mississippi, }
June 23d, 1839. }*

DEAR BRETHREN: I feel solicitous for the cause that you espouse to prosper, as I am of the Old School or Primitive Baptist order. I have been engaged in my feeble manner to preach the gospel of the Redeemer's kingdom for the last ten years. Our ranks seem to be somewhat weakened by reason of the popular notions of some.

I can just subjoin, that they went out from us but they were not of us, and it is a source of gratification to me to know that to be cast down is not an evidence that we are forsaken. I will give my views more free when I have more time. Yours.

SIMPSON PARKS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Stewart county, }
May 13th, 1839. }*

BRETHREN EDITORS: At a meeting of a number of brethren from several churches, who had withdrawn from the Bethel and Columbus Associations, in consequence of the institutions of the day prevailing in their bodies, held at Slaughter Creek church, Stewart county; on Saturday the 8th inst. for the purpose of taking into consideration the propriety of constituting a new Association upon the principle of the Primitive Baptists, it was unanimously agreed that I communicate to you the following appointment for publication in the Primitive; which you will please give a place as early as possible, and make it a standing article for three or four numbers. Yours as ever.

JAMES P. ELLIS.

APPOINTMENT.

A meeting will be held at Antioch church, Stewart county, on Friday before

the 4th Sunday in October next, for the purpose of constituting an Association upon the principles of the Primitive Baptists. Therefore, as many churches as wish to unite in a union of that kind, will please represent themselves by letter and delegates for that purpose; and our ministering brethren are earnestly requested to co-operate with us in said constitution.

JAMES P. ELLIS.

In the communication signed Wm. H. Cook, page 188, No. 12, this volume, 17th line from top first column; for "approved" ministry, read improved ministry.

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TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 4.

SATURDAY, AUGUST 10, 1839.

No. 15.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Macon, Bibb county, Georgia, }
June 30th, 1839. }*

DEAR BRETHREN: I now for the first time take my pen in hand to communicate to you, something of my feelings relative to the cause of Zion's being in such a cold and barren state as it seems to be in; that is to say, in many sections of our country. And I will just say, that in my opinion, the great and true cause is to be attributed to all of those new schemes and institutions, gotten up in the churches by members of the churches, calling them benevolent, that is, to help our heavenly Father on with his blessed work in converting souls to him; as tho' God does not know when to accomplish his own purposes without the help of poor, frail, sinful, depraved man, that are as prone to do evil as the sparks are to fly upwards, and that continually.

And the worst of all is, they have undertaken to help the Lord to do his work without scripture authority, and that has created divisions, contentions, and hard feelings amongst the professed followers of our blessed Lord and master, instead of doing as our blessed Saviour commanded us, or rather exhorted us to do, that is, to be of one mind and to be in love one with another. For he said: As I have loved you, ye ought also to love one another. But is this the way to follow his example? Dear brethren, I for one should think not.

Now, dear brethren of the Primitive faith and order, it does appear to me that we have scripture authority for our proceeding, even in separating from those that

have gone into those new invented institutions. The reason I call them new is, because I cannot find any scripture authority for them; and we are told in holy writ, to mark those that cause divisions among you. And further, we are commanded to come out from amongst them, and I think we should always obey God, rather than man, particularly in as sacred a thing as this is, where our soul's salvation is depending. For we are taught in holy writ, that if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this Book.

It is under those considerations, brethren, that I think we had better follow the examples and ordinances of our blessed Jesus. But, brethren, it would seem from the reading of some of the holy writ, that those things have to be, to fulfil some of Christ's own words where he said, that the time would come that some would depart from the faith; which must be the true faith alluded to by our Saviour—giving heed to seducing spirits and doctrine of devils, even denying the Lord that bought them. But, brethren, the Lord will save them that are his, let man do as he may.

Brethren, my heart's desire and prayer to God is, that Israel may be saved. And O, that the Lord would display his mighty power in our once happy land, but now disconsolate and distressed nation, to a union and brotherly love once more, and cause Zion to arise as it were out of the dust, and put on her beautiful white garment, that is the true gospel attended with the Holy Spirit of God, and cause a re-uniting of his children once more, so that they may move on as a band of brothers and sisters as it were, carrying the ark of God with them.

For, brethren, we have reason to believe, that it was difference of sentiment that first prevented the ark from going; for see how soon it went up with singing and perhaps shouting, when they were all of one mind.

Now a word to our ministering brethren. I want you for Christ's sake and for the sake of his cause, always to avoid any hard sayings from the sacred desk; but as much as in you lies, preach the blessed gospel, in feeding the lambs and sheep of Christ, and in warning of sinners to flee from the wrath to come.

Brethren, I now will say to you, that I have taken it on myself to get some subscribers to the Primitive Baptist, as I believe in the doctrine held forth in it. In conclusion, dear brethren, I would sincerely solicit all of your prayers in behalf of our little band of brethren in and about Macon, as we have much to contend with. So finally, brethren, farewell. May the Lord be with you all.

JAMES HOLLINGSWORTH.

FOR THE PRIMITIVE BAPTIST.

*Wayne county, North Carolina, }
October 24th, 1838. }*

A SHORT NARRATIVE.

BROTHER EDITOR: You stayed so short a time with me the other day, when on your way to our Association, and my health being so bad, that I could say but very little to you, or you to me, which I regretted very much. I thought amongst a good many other things, I would have named to you, that I would write a short narrative, of my travel to the Western and Southern States, which you might publish in the Primitive Baptist, if you saw proper.

For several years back, I had a desire to see those countries, to see more of the works of creation, and particularly the fertility of those countries; but I never made a start until last June. Previous to my start, as is perhaps usual, I made it known to some of my friends and acquaintances, and I believe I may say by so doing, I found a colleague to go with me, (bro. Jonathan Ellis.) The day was agreed upon for starting. Now, although I did not intend the journey particularly for preaching, yet as I professed to be a Baptist and a sort of a preacher, I concluded that if I should fall in at any time with a congregation, that would be willing to listen, I

might attempt to try to preach to them; therefore, knowing the world was partly filled up with cheats and impostors, I did not feel willing (let me be what I may,) to start without a letter of recommendation from the church where I had my membership, and unworthy as I am, have served them as their pastor ever since my ordination, which is perhaps about seventeen years. The church gave me one, and according to previous agreement, on the 25th of June, we set off on our journey, viewing the lands, and people, where we went, first shaping our course for the Western District of Tennessee.

Nothing very striking occurred to sight, until we came in view of the mountains; here were considerable curiosities, to see those vast high hills made up of earth and rock, and in a great many instances almost entirely made up of rock, and so placed, one upon another, that it occurred to my mind that some powerful hand has been here; and I thought, (and I believe it was talked between me and my colleague,) could the infidel pass this way, that certainly he would be constrained to say (or think,) nearly what old Jacob said, surely the Lord is (or has been) in this place, though I knew it not.

In my travels in the mountains I noticed trees I believe of all sorts and sizes, growing or standing in the clefts of the rocks, which caused it to occur to my mind, all this is typical of Jesus Christ and his church. Christ first, who in the scriptures is represented to our understanding under the similitude of a rock; 2ndly, the church in the clefts of the rock, particularly as given us in this metaphor of Solomon: O my dove, that art in the clefts of the rock, in the secret places of the stairs, &c. From the scenes that were presented to our view daily amongst the mountains, I could write a great deal; but as I have purposed being short, I pass on.

We travelled about two weeks before I had a seeming opportunity to try to preach, which happened on Sunday. And here, as I have thought, God had so ordered it; and now I will tell you, how it came about for me to preach to this strange people, that I never saw before. The weather had been very hot, most part of the time we had been on the road, and we and our horses were tired and they began to have quite sore backs, and among other things that we applied for remedy was the Jameston leaf. And having stayed the night before

in a little village, we concluded to make a very early start next morning; and accordingly we started so soon, we could not see to get our usual remedy, and we travelled until perhaps a little after sunrise, when we saw in a gentleman's lot on one side of the road, plenty of the weed. We dismounted, to make the usual application. The dwelling house being opposite, on the other side of the road, as I got off my horse I thought I heard somebody in the house at prayer, which excited my curiosity to know whether it was so or not, and whether they prayed like a Baptist; for it is not every body that I hear pray, that pray like they do, to me or at least to my mind, pray right. But at any rate, by lending a listening ear for a moment, it was somebody praying (or pretending to pray;) but as we were in a hurry, we attended to our business, so saddled our horses, and by this time heard them in the house, as if rising off their knees. The doors were immediately opened, when out came part perhaps, if not all the family. We told some of them good morning, so mounted and travelled on. (We were now, you will understand, in the State of Tennessee.)

But we went but a little way before we overtook a man. I having a wish to know something about this man we had left behind at prayers, said to this man we had just overtook, have you got any religion in this part of the world? His reply was, yes. What sort—though perhaps a variety? His reply was, yes. I then asked him if there were any Baptists among them? To which he replied yes, and said we should soon go by a Baptist preacher's house. So we had him to point out the house, and accordingly soon arrived at it, rode up to the fence and hailed, when out came our brother Baptist preacher. When I said to him, I understand you profess to be a Baptist and a preacher? To which I think his reply was, yes. I told him I also professed to be a Baptist and a sort of a preacher, but that I would not leave him to take my bare word for it; directly referring him to my letter of recommendation. The dear brother, (if worthy to call him so,) kindly invited us in, and we took breakfast with him. In the meantime he named the meeting he purposed going to that day, requesting us to go with him; (the person at prayers back we learnt was a Presbyterian.) After making inquiry of the brother how far it was to his meeting, and how much it would turn us out of our course, we learnt that it

would be but a few miles, and we agreed to go to the meeting. The time of day arrived, when we met a tolerably large collection of people. The eyes of most part of the congregation, seemed to be fixed upon us; however, after my strange brethren had read my letter of recommendation, they invited me into the stand, where for the first time while on my journey I tried to preach from this text: The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. John, 10 e. 10 v. After the close of the service of the day, the brethren seemed desirous that if I should return home that way, I would give them another appointment; but this was out of my power positively to say. We were invited that evening home by a brother, (his name not recollected,) in company with a brother by the name of Haggard, where we were all kindly treated. And permit me to say, while in company with these brethren it seemed something was saying in me, these are my sort of folks. We had much talk for the little time we were together, and by the by, learnt in that section they had come out, and taken a decided stand against missions; for I tell you, it is hard to find an inhabited spot, but where this devil of missions has been. And I could not see in Tennessee, Mississippi, Alabama, Georgia, and South Carolina, (for we travelled through a part of all these States,) any shade of difference in him; just the same color there as here in North Carolina, speak lies in hypocrisy, make lies his refuge, make merchandize of the professor and world. But I must pass on.

After tarrying all night with our kind strange brother, and taking breakfast, we, though it was with reluctance, bid him and his lady and family farewell. Brother Haggard accompanied us a little, and we bid him farewell; and if I never should see them again in time, I hope to meet them in eternity. My colleague and me travelled on after this, perhaps seven or eight days, which brought us to the house where a cousin of mine and dear old aunt lived. We purposed before we reached this house to stay two or three days, to rest ourselves and horses; which accordingly we did. My cousin professed to be a Methodist; my aunt, though no professor, is sentimentally a Baptist. We learnt, as is termed sometimes, we were now in a Methodist neighborhood. My cousin solicited me to

preach, to which I agreed. There was notice given out, and a considerable number of persons met, when I endeavored to preach from the following text: He that is our God, is the God of salvation: and unto God the Lord belong the issues from death. *Psa. 68. 20.* The company for the most part seemed to pay strict attention in the outset of my discourse, but presently some appeared to be uneasy, hanging their heads, and I could but notice, that the same persons as I thought that sung well and loud, at the giving out of the first hymn, appeared to be dumb at the close of worship, (which was by singing.) And after they broke I observed, that I expected I had hurt or interrupted the feelings of some of those people; to which my dear old aunt replied, well, Ben, if you have, the truth has done it.

The next morning we bid them farewell, to pursue our journey further to the west, and perhaps the second day arrived at the house of bro. William Wooten, formerly a resident of North Carolina, and an acquaintance. The interview with him and family was pleasing. We stayed all night, and the next day bro. Wooten rode with us until I think the afternoon. We journeyed on, occasionally meeting with some of our old acquaintances. On Wednesday night, if memory serves right, before the 5th Sunday in July, we arrived at the house of Dr. Robert L. Allen, in Tipton county, near the Mississippi river, a cousin of mine, where we found his father, Richard Allen, both formerly residents and natives of North Carolina. Here we stayed until Sunday. It appeared that our arrival brought joy to all this family, and to my much esteemed uncle, Richard Allen, who had been a Baptist for many years before he left this country. He had an appointment made for me on Sunday, at the Baptist meeting house. There were but few persons met, but I endeavored to preach the best I could. Then, though with much reluctance, bid my dear uncle farewell.

Now shaping our course for the State of Mississippi, some five or six days travel perhaps, brought us to the neighborhood of Gen. J. Speight, bro. Robert Rasberry, A. Carr, P. Holliday, and Robert Wooten; all these were old acquaintances, and part family connexions. It brought much joy to my bosom to meet with those persons once more in the land of the living. While in this neighborhood, there was an appointment made for me on Sunday at

the house of cousin Priscilla Holliday; where for the short notice a considerable company met, and I tried to preach to them. We stayed all night at General Speight's, and on Monday we set out for Alabama.

The second day's travel brought us to the house of Mr. William Ellis, a brother of my colleague, who lived in Pickens county, Alabama. We had both purposed going further. And here I will tell my friends, as I am in hopes this may come before some of their eyes, the reason why I failed to reach them and their neighborhood; before I left home and while on my journey, when I would think of the many acquaintances and friends that had removed from North Carolina to Green, Sumter and Marengo counties, Alabama, and that it was so desirable a country, I had and continued to have an itching anxiety to see it; but as I have said before, the weather had been so hot and we had travelled so long, that actually when we got to Mr. Ellis's I felt worn down with fatigue, and was very unwell and continued to get worse, until I had to apply to the doctor, by whose means I was measurably soon relieved. Aside from my situation, it appeared to be unsafe to ride our horses until their very sore backs got well or better. And being compelled to stop, as their houses were near together, I was sometimes at one house and then the other, of Mr. Ellis and bro. Irwin Eatmon for more than a week; for my colleague had borrowed a horse from his brother, and had gone to see the people and the country alluded to above. I would now say, should this come to your hands, you will commend me for doing as I did and excuse me, though I was so near you, not to venture further.

Though I was so unwell, after bro. Eatmon found out that I professed to be a Baptist and a sort of a preacher, on Saturday he proposed to loan me a horse to go to meeting with him, to which I consented. Now I learnt from him, that the churches round in that section had come out, and taken a decided stand against the schemes of the day, which I was pleased to hear. Before we got to the meeting house, he told me how to proceed with my letter of recommendation, (which was to hand it to their deacon for reading.) Now before I go further, I must stop here and say to churches in general, I think this is a very advisable plan, not to invite or to encourage any stranger to go into their pulpits

without a letter of recommendation; which I found to be the plan adopted in this section, and I think to pursue this course would save the churches from impositions.

Now when we got to the meeting house, bro. Eatmon made me acquainted with the deacon, to whom I handed my letter; which after he had read, he said it was just such a letter as they would receive in that church, owing to its being expressed in the letter, that I was opposed to all the schemes of the day. The bro. deacon when the time of day arrived for preaching, went up in the stage, and stated to the church and congregation, that there was a strange preacher from North Carolina there, and that said preacher had just such a letter of recommendation as was satisfactory to that church; after which, I was cordially invited into the stage. I went and done the best I could, and after meeting went home with a brother, together with others. Next day, I went back with them to their meeting, where we met a large and respectable congregation; when I endeavored again to preach for them, following as a second hand a young preacher.

With those brethren and sisters, from the slight acquaintance, I was highly pleased; for I thought they spoke the language of Canaan. I returned home with bro. Eatmon, though very unwell; but made as little complaint as possible, but before the middle of the week had to take bed and apply to the doctor. The ensuing Friday, Saturday and Sunday, there was a meeting to take place still nearer; which meeting I felt particularly anxious to go to, but on the first day of the meeting I was as sick a man I thought as was common to look upon. I had the doctor with me the principal part of the day, and I began to think I should never see North Carolina again; though I tried to be as much composed as I could, yet I craved a sight of my wife and children once more.

At this meeting alluded to above, I learnt from bro. Eatmon there were two or three preachers expected. Bro. Eatmon went to meeting, and the expected preachers met. After preaching, two of the brethren preachers came home with him; and as the apostle said he was glad at the coming of Stephanus, I thought I could truly say I was glad at the coming of brethren J. Pearsell and Johnston. But before this, the doctor had my fever nearly off, and I had got much better. After those brethren came in, it was but a short time before I

got up and sat and talked with them. I had a slight acquaintance with bro. Jeremiah Pearsell, for he was formerly a citizen of Duplin county, N. C. and I have more confidence in bro. Pearsell than to believe it will do him an injury, and especially where he finds it has come from me. I would (if this may come before them) say to the people of Duplin, few if any such are left behind. The way he preaches is the way to preach. The next day I felt so smart, that I went with them to meeting, when I saw and there had an introduction to Elder Henry Petty, and also had the pleasure of hearing him preach; who in my judgment is an ambassador in Christ's stead, to pray the people to be reconciled to God. I was so gratified with the company and preaching of these brethren, that I was sorry that my bad health would not suffer me to express it.

Monday after the adjournment of this meeting we set out for home. Nothing very important occurred while on the road home. Occasionally we would fall in with persons that would give us an account of the conduct of the missionaries, which was nothing very strange to me; and I would advise them in my weak judgment how to do, which was to have no fellowship with them. On the 7th or 8th of September, we reached home. I found my family all living. My health remained bad, and for some time continued to get worse, until I was so weak that I could not get in at my door without help.

And now in conclusion, I would say to many of my friends that I met with, and who wished me to write, that it was my long bad health that was the cause of my not writing. And if the bro. Editor will admit it, to save time, I have thought best to have this placed in the columns of the Primitive Baptist. And as some will wish to know whether I have a mind to move to their country and neighborhood, or not, I would just say, my long bad health, advanced age, with other things in connexion, will probably keep me a resident of North Carolina for life.

BENJAMIN BYNUM.

TO EDITORS PRIMITIVE BAPTIST.

Talbot county, Georgia, }
June 18, 1839. }

DEAR BRETHREN IN THE LORD: Once more having occasion to write for a few

more subscribers for the Primitive Baptist, and being in a bad situation to communicate, I shall be short, only stating how things are in regard to our religious faith in this part of the world. There are many saying, Lo, here, and lo, there; and seem indeed to think, that the gift of God is to be bought with money. Inasmuch, that they have overthrown the faith of some; nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

Now, my brethren, I do not suppose that it is in the power of those filthy dreamers to take one of God's chosen people from him; but as those anciently withstood Moses, even so these withstand the truth, reprobate concerning the faith. I will here state, that in my settlement there was a church which was constituted upon good faith, about the first settling of this country, and called a man to preach for them who apparently was sound in the faith; and he contended against all new doctrine, and appeared very zealous for the truth of the gospel. And in those days there came into our country a sort of preachers who were called Whiteites, so called from their leader C. White, who had been a Baptist preacher in fair standing; but having become unwilling to preach our doctrine any longer, and choosing to preach what he believed, (the Arminian,) acted out his principles, &c. which was right, as an honest man. But our preacher, Mr. Gordon, fought them with a strong hand; but in process of time, Jesse Mereer, and a great many others, who no doubt would have went with Mr. White, but seeing that it was unpopular for the present, waited for a more convenient season.

Just so with Mr. Gordon. As soon as he was convinced of the fact, that the great men of our Goshen would go with the modern institutions, away he went. But he did not preach the Whiteite doctrine very strong, until he found that he could not get those brethren of the church, who were disposed to contend for their faith, to any longer live under his administration; and finding that he had a majority that he could control, viz: of the sisters, he began to be very bold, and said that he had not preached his faith heretofore, but now intended to do so, and received numbers into the church by majority to help him out; and worse than all, says that he is yet of the old fashioned Baptist faith, but when he goes to preach, he always forgets to

preach it.

Now, brethren, what a man is let him own it in any crowd, for the hope of the hypocrite shall perish. But the brethren have come out, and are willing to suffer reproach with the people of God, rather than to dwell in the tents of wickedness; for they thought it was better to build a new house than to undertake to sweep the old house. The brethren who came out are Ephesians in truth, I believe, viz: chosen in Christ before the foundation of the world. Yours, &c.

JOHN W. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Spartanburg Dist. }
16th June, 1839 }*

DEAR EDITORS: We have received our first numbers, and I have heard two or three others say, they intended to take them. They are a new thing about here, and I intend to circulate mine amongst my neighbors and friends, and I believe it will cause you to get a great many subscribers; for there are a great many about here that have never bowed the knee to the image of Baal. And the reason they have not is, because they are placed upon that rock that Christ told Peter he would build his church upon. And I believe when the Lord takes a person out of the mire and the clay, and puts him on that rock, that the gates of hell will not, nor can not, nor shall not, prevail against him; although they have been persuaded enough by the New School preachers to have deceived the very elect were it possible. But they are blind leaders of the blind, and if some body that can see, does not stop them, they will all fall in the ditch.

I want you to continue sending your paper to me, as long as they hold forth the doctrine that is contained in them; for I believe in the doctrine they hold forth. So no more at present, but remain yours with respect.

ANDREW WESTMORELAND.

TO EDITORS PRIMITIVE BAPTIST.

*Halifax county, Va. }
June 29, 1839. }*

BRETHREN EDITORS: I take my pen in hand once more to let you hear from me on the all-important subject of religion; as all scripture is given by inspiration of God, and is profitable for doctrine, for reproof,

for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17 verses.

The apostle in the first place let Timothy know that from a child he had known the holy scriptures, which were able to make him wise unto salvation, through faith which is in Christ Jesus. He then tells him all scripture is given by inspiration of God, &c. From the holy scriptures the ministers of God are to learn their doctrine, and to speak as the oracles of God and do it as of the ability that God giveth, that God in all things may be glorified. But if they are to learn their doctrine from seminaries, or theological schools, it would not be following the apostolic example. The apostle said: But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. Gal. i. 11, 12. But alas! an awful departure has taken place in these days of fashionable things. Young men professing to be called of God to preach the gospel, must go to their study rooms to learn to preach pretty, or as they say, they will never be popular, never command the attention of large congregations, never get the great and wealthy to hear us; which I think is too plain to be misunderstood, that money is their object—but the apostle said the love of money is the root of all evil, 1 Tim. vi. which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But not so, the apostles and ministers whom the Lord calls; they straightway preach Christ. For, said the apostle, though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel. So you see from the scriptures, the apostle preached, because the Lord had committed to him a dispensation of the gospel; and it is my firm belief the Lord calls whom he will, and whom he calls he will qualify for the work he assigns them. They do not wait to be taught of man, for they seek not to please men, but God; they preach for God and the good of souls, and their doctrine is always consoling to the saints. Their language is not, give me money enough and you shall have preaching; help with your money to convert the heathen. No, they go in the strength of him who hath said, Lo, I am

with you alway, even to the end of the world. But men-made preachers will say, Give us a salary, or we cannot preach for you; and when they do try to preach, it is with such an air of self-importance, and so formal, that it is no ways comforting to the Christian, nor alarming to sinners; and they are sure to have money either in the beginning or end of every sermon they preach. And it is worthy of remark, wherever they go with their mess of Arminianism and moneyism, if they are any ways encouraged, they split asunder churches and Associations, and to the wounding the feelings of Christian brethren.

But we are not ignorant of these things, for the scripture plainly tells us, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy. 1 Tim. iv. 1, 2. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Pet. ii. 2, 3. A great deal more might be said, but I will desist for the present, and give place to others.

Dear brethren in the ministry of the old Regular Baptists, come and preach to us in this part of God's vineyard. I will now close, by subscribing myself your friend in tribulation.

WILSON DAVENPORT.

TO EDITORS PRIMITIVE BAPTIST.

Lowndes county, Alabama, }
June 25th, 1839. }

BRETHREN EDITORS: In this communication I only propose to give you a short history of the situation of the Baptist churches in this country. They are all in confusion. There appears to be a great struggle between the missionaries and those opposed to the institutions of the same.

In the Association called the Alabama Association, there were at the last Association seventeen churches withdrawn by their delegates; which was approbated by their churches, and a new Association formed, called the Ebenezer Association. It convenes again in December next. There is no doubt but there will be applications from a great many other churches to join them at their next session. Some others have already declared unfellowship to the specula-

ting inventions of the present day. We anticipate soon that there will be a line of distinction drawn, and a little band that will be content to be called the persecuted Primitive Baptists, and let others go to and worship these idols. But we feel determined, God being our helpers, to render unto Cæsar the things that be Cæsar's, and unto God the things that be God's.

Yours, truly.

JAMES GRUMBLES.

TO EDITORS PRIMITIVE BAPTIST.

*Blacksville, So. Carolina, }
July 6th, 1839. }*

DEAR BRETHREN EDITORS: In my last to you, I said I did not expect to write for any more of your despised papers by some, but highly esteemed by others, and thank God for it; for I believe that God started it to answer his own intended purposes. And as there has been more applications since my last to you, requesting me to send on for them, I feel it my duty to do so.

So I shall write on for papers whenever application is made, for they are read with more and more delight by all the Old School brethren. And I do hope the time is close at hand, when all the Old School brethren will be delivered from under those new schemes and unscriptural inventions of man-made and raised up societies for the purpose of getting money.

And, brethren, I will try to relate to you a little of what I heard a great deal of, from one of our great preachers, Egyptian-like task-master say, respecting a church's duty to their preacher. He said that the members of the church should clear their preacher's land, split his rails and cut all his grain for him. So, brethren, I think we had better come out from among them as soon as possible, or they may get us under as heavy bondage as the Egyptians had the Israelites under.

As I have not any thing further of importance to communicate to you, I will come to a close by subscribing myself yours in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Lawrence county, }
June 21st, 1839. }*

DEAR BRETHREN EDITORS: I live in the bounds of the Muscogee, Shoal Association, and I have had a few of your papers,

which I have read and am well pleased with them, for they say what I believe though my lot is cast among some that do not believe them; which are of the new-fangled Baptists, who think like Simon Magus, that the Holy Ghost can be purchased with their money. But Peter says, that it is not purchased with such corruptible things, as silver and gold, but by the precious blood of Christ.

Though our Association was so full of missionary principles, that we of the Old School went home with our heads bowed as though we wanted to get into our tents; but still, as did David's men, when they had gained the victory and got no praise for their conduct. But I am in hopes that there is an Abner not far behind, that will put all this to flight, and the people will return again to give praise for such a reformation of things as may take place. Though one of the new order of Baptists wrote our last Circular Letter, and he says all of the old apostles were missionaries, and says that they all collected money for the support of the gospel in saying that they sold their lands and all that they had, and gave it to the apostles, and had all things common. And again, states that Paul was a strong missionary, and claims the Philippians in administering to his necessities once and again, when no other church did.

Brethren Editors, I am of the Old School, and do not believe in this moneyed system of religion; for we see them running to and fro to beg. Shall I not visit for these things? saith the Lord. They set their trap to catch men, and of course I believe they prophecy falsely, as says Jeremiah, 5th chap. And the priests by these means on the people love to have it so; for in this plan they take the believer and the world, and make them equal, or make them believe that if they will be baptised, that that is all that is wanted to procure their salvation. Now this is building up Zion with blood, and the churches with iniquity; still they will send their preachers out on hire, and as they go preach for money, and say, is not the Lord with us, and none evil can come on us. Micah, 3. 11 and 12 verses.

I cannot believe in them, for they are in my view like those people that draw near the Lord with the mouth, while the heart is far off. And what they do is taught by the precepts of men, and of course I cannot believe them; for you may view them searching the weak part of a church, to

see where they can creep in, and lay the church waste by means of their roaring.

Dear brethren, this is the first time I ever attempted to write to you. I hope you will forgive me in my errors, and correct mistakes. I am still of the Old School, and to conclude, may the Spirit of God be with you and direct you by the Holy Ghost through glory to the Father, is my sincere wish and desire.

THOS. COUCH.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 10, 1839.

New subscribers are informed, that we are unable to send them the back numbers of the present volume—they can either pay in proportion for the remainder of this year, or receive the first numbers of the ensuing volume to complete their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Buncombe county, North Carolina, 2
July 15th, 1839. 5

DEAR BRETHREN EDITORS: I once again take my pen in-hand to give you some of my ideas concerning the new inventions of the day. I am bound to say, that I do know the scriptures are fulfilling. The scriptures say, that in the last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy. And I do believe those missionaries are the very people who fulfil that scripture.

Dear brethren; I do believe that of all the societies that ever the old brimstone king conjured up in his fiery den, the missionaries stand head. I think they are the highest trump the devil has in his whole pack, and as it is a common thing for all gamblers to hold back the highest trump for the last trick, so we see old lucifer is now playing his high trumps and throwing them in the churches, and is winning double-minded unstable souls, such as have never received any thing of God nor never will. For he says he will send them strong delusions, that they all shall believe a lie, that they all may be damned who take pleasure in unrighteousness and obey not the truth. And I do believe them to be the devils spoken of, that are going to and fro, working miracles through all the earth among men, seeking whom they may devour. Those are they that say they are Jews, and are liars; they are of the synagogue of satan. I believe those missionaries to be the very men that say, thus saith the Lord; and the Lord never

sent them. I do believe they are the people who worship God with their lips, and their hearts are far from him. I do believe they are the very people that would deceive the very elect, if possible. I also do firmly believe, that they are the worst of all God's creation, without exception. And I would candidly sooner lodge and feed a highway robber, than I would one of those characters; for the highway robber I could take and bring him to justice, and there punish him according to his crime; but these beggars of widows, orphans and negroes, the law supports them in their craft, and you can do nothing with them. But one thing I do know, that if they had no better friends than old Isaac Tillery, they would have to dig for their own corn and potatoes as I do, or steal and be hung, as I believe they ought to be; as I firmly believe they have caused more trouble and distress, and will cause before they are done, than all other people on earth. For I am firmly of the opinion, they will have their creed established by law before they are done; for they have got the great men of our nation chiefly on their side, and the great men and money have the power here on earth, generally speaking, to carry their point. And without the kind help of God, dear brethren, we shall come under Egyptian bondage, or worse, if possible.

And we have so many men among us at this time, that are any thing & every thing but the right thing, and they are more in the way than the full-blooded missionaries; for you cannot get them to say fellowship or unfellowship, and if the churches had have done as I begged them to do at first start of the business, compelled them to have come out on one side or the other, we should have had peace in our churches long ago; for it is impossible for the church of Jesus Christ, and the church of antichrist, to live in peace together. For it is a serious fact, before I would give up to the new schemes and inventions of the present day, I would forsake wife and children, friends and brethren, and all the world of mankind, and live in the wild woods among the beasts of the forest, the remnant of my days, be they many or few.

Dear brethren, if I know my heart, I do know I here speak the truth and lie not. I am an Old Baptist, from the sole of my foot to the crown of my head, both soul and body without any mixture; and the word of eternal truth, which liveth and abideth forever, made a Baptist of me; and all the men on earth and devils in hell, cannot make any thing else of me. And it is my candid opinion, that all those false deceivers would rejoice more to hear of old Tillery's death, than any other man they ever heard of in this age of the world. And it is no wonder, for wherever I go their craft is in danger; and by their craft they have their

wealth. But thanks be to God, since I have received the Primitive papers I discover king Emmanuel has a goodly number of valiant soldiers in the field yet, such as Lawrence, Rorer, &c.

Some of our two seed men in this country speak reproachfully of brother Lawrence, but that makes me love him so much the better; for he that tries the hardest to do right, is the hardest spoken of in these days. And if any of my brethren who live at a distance hear any reports about me that they do not like, I pray them send me a few lines if they see proper, and I am fully able to give them satisfaction, as I have been a citizen of Buncombe county going on thirty one years, and my character both private and public is well known for many miles.

Dear brethren, is it not something astonishing, to think of the blindness of the people in these days, when every man has the holy scriptures in his house, the plain direction given by God himself in what way and manner God requires of man to worship him; and yet for all this, they will not believe but what their own may is as good or better than God Almighty's himself. And talk to them about it, they will answer in this way: Ah, the heart is all, any how; so we can agree in the essentials that will do, we ought not to fall out about the non-essentials. As much as to say, a part of God's word was spoken in a way of jesting, and part of the time he was in earnest. It seems our proud boasters must have had some private conversation with him, as they appear to know so much more than what he revealed in his first will to the human family. I understand by his own word, that he is yesterday and to-day and forever the same, and changes not; therefore the sons of Jacob are not consumed. But alas, alas! blind and double blind are the people in this age of the world; blind by nature and blinded by priestcraft, they are therefore doubly blind indeed, and cannot see things deep and that mysteriously be.

So I must close by saying, may the blessings of God attend you while you continue in the faith of the gospel; and if you are in the true faith, certain I am that you will continue therein. And as I have nothing to give you but my feeble prayers, be you well assured you will not lack for them; though miles and mountains divide our bodies, in heart and soul I believe we are one. No more at present, but ever remain a friend to the people of God. And I pray God to enable you to carry on the work of the apostolic church of our Lord and Saviour Jesus Christ, world without end. Amen.
ISAAC TILLERY.

P. S. I am a son of George Tillery. I was born in Laneaster county, Virginia, in the year of our Lord 1777, Decembor the 12th. I have had

serious thoughts of death and judgment ever since ten years of age.
I. T.

TO EDITORS PRIMITIVE BAPTIST.

New Harmony, Ia. July 1st, 1839.

BRETHREN EDITORS: In matters of religion we have nothing of a very pleasing nature to write, though we are not without some hope of better times here than we have had in times past. We have been in a desperate cold and barren condition for a number of years in this section; only in one or two instances we had a small revival. In several of our churches (Salem Association) there seems to be some small prospect of better times. Brethren seem to be considerably revived and stirred up to religious duty, the congregations are larger than usual, and some seem to be enquiring to know what they must do to be saved—several have united by experience.

Brethren, pray for us, that heaven may bless us with his spiritual grace, that Zion here might once more have a time of refreshing from his holy presence; that he might make the place of his feet glorious in the earth; that saints may be refreshed, and strengthened in the cause of the holy religion of the Son of God; that the redeemed of the Lord that are yet out of Zion, or are dead in trespasses and sin, might be called with an holy calling, such a calling as will bring them from a state of death to spiritual and heavenly life; not according to their works, but according to God's purpose and grace, that was given them in Christ Jesus before the world was made. I think I can truly say, sometimes my desire and prayer to God for Israel is, that they might be saved. I hope the Lord will still remember his dear afflicted Zion. While all other churches and denominations have been prospering, increasing in numbers and gaining proselytes on all hands, the Regular Baptists have been either standing still or going back. Has not God been her stay and supporter heretofore? Has he not been her founder, her builder, and everlasting strength? And will he now entirely forsake and leave her to be devoured by her enemies, and destroyed in the wilderness? He loves with an everlasting love, his purpose cannot fail, he doth according to his will, and none can stay his hand. May heaven bless us.
P. SALTZMAN.

TO EDITORS PRIMITIVE BAPTIST.

*Effingham, Dar. Dist. So. Ca. }
July 28th, 1839. }*

BRETHREN EDITORS: I have been a reader of the Primitive Baptist a good part of two years, and must say that I am well

pleased with the doctrine therein contained, as I believe it accords with the book of holy writ. The communications from its numerous correspondents have been food to my soul, and I hope the blessing of our Lord and his Christ may rest upon it. And in that little messenger I see the sentiments of my heart as in a glass, and am therefore made a willing captive.

At a church meeting (Lake Swamp,) the 18th May last, while in conference, there was some mention made that where members did not believe as the rest of the members did, it was best for them to leave, (I presume the church.) To which I replied, that I believed the Bible and Testament; but for the unscriptural institutions, I could not hold with. Whereupon one of the deacons whispered to the pastor, who spoke and said, it is moved and seconded that brother Morris and Joel Phillips (deacon) be excluded. Brother David Phillips seeing the transaction, said, and I too; which was accordingly done. The following church meeting I attended again, and requested them to say in their church book for what I was excluded; which they promptly refused. No ill word was used on either occasion, but evident signs of malice and ill-humor on their side might be plainly seen.

So then, brethren, it seems to be getting dangerous to believe the word of truth; for I know of no other accusation they could bring against me, or either of the brethren Philips. Eight more have since followed our example, making eleven in all, seven males and four females, who have been constituted into a church, upon the Old School platform. Where I hope the Lord may meet with us and bless us, and all the household of saving faith. This is the prayer of your unworthy brother.

L. MORRISS.

TO EDITORS PRIMITIVE BAPTIST.

*Wilkinson county, Georgia, }
July 22d, 1839. }*

DEAR BRETHREN EDITORS: The time has come when it becomes my duty to write you a few lines to let you know how times are with us. Our paper the Primitive Baptist is highly esteemed by some, while it is cried down by others, saying, it ought to be burnt; which brings to our view this scripture: They will not have the man Christ Jesus to reign over them.

For there are so many pharisaical professors in this section, that they cannot endure sound doctrine, therefore they are heaping to themselves teachers who preach for hire and divine for money, to save the heathen from going to hell. What vanity! when the Lord has declared, that a remnant of all nations shall be saved. But those false teachers say, the Lord has done his part, and man, poor feeble man must give the polishing stroke, or the heathen will be lost. Vanity! vain are all the works of man.

Brethren, I believe that all the children of the kingdom were chosen in Christ Jesus before the world began. For if the Lord had not chosen me, I never should him; for I had neither will nor power to extricate myself until it was given to me. For the Book says, it is a free gift and he God will bestow it on whomsoever he will.

Brethren, I will tell you what the missionists say about me. They say, had it not been for Elders A. Black and D. Smith, I would have been a missionary. Be that far from me, though I believe the brethren above named are chosen men of the Lord, and preach the doctrine of salvation; and the latter baptised me. But I want the world to know, that I never pin my faith to any man, nor men-made societies; for I believe that I was born an Old School Baptist, and at the appointed time the Lord brought me into his fold. I believe that the Lord saw you and me and all his children right where he saw Nathaniel; for the Lord said unto him before Philip called, I saw thee. I saw thee under the fig tree. I will leave this with you, brethren, for it is deep water and I cannot swim.

Brethren, the missionists are climbing very high and striving for power, but this man shall be the peace when the Assyrian cometh into our land. This oppressing spirit is now come, which is the spirit of wicked men and devils, and cannot stand when that great day of the Lord comes. All the men-made preachers and false teachers who worship other gods, the works of their own hands, gods that cannot speak, in that day will go down to perdition.

Brethren, hold up your heads and rejoice, for the sons and daughters of Zion that have been blown off of their course by the missionary winds, are returning back and coming to the fold. And may the Lord help his children to come out from

amongst them is my prayer. I am your unworthy brother in affliction.

JESSE MOORE.

TO EDITORS PRIMITIVE BAPTIST.

*Barbour county, Alabama, }
July 15th, 1839. }*

DEAR BRETHREN: I have received six copies of your valuable paper the Primitive Baptist, and I herewith enclose five dollars the amount due to you for the same. I have also to apprise you, that many of our faith and doctrine are desirous to support your gospel principles, and as early as I can, I shall use my endeavors to give it a more extensive circulation. Wishing you all success in the cause you so ably advocate, I am your affectionate brother for Christ's sake.

E. THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

*Carroll county, Mississippi, }
24th June, 1839. }*

DEAR EDITORS: I have read with some degree of satisfaction your valuable paper, and desire it to circulate in this country. I have therefore procured a sufficient number of subscribers, and wish you to send me six copies.

BENJ. E. MORRIS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Stewart county, }
May 13th, 1839. }*

BRETHREN EDITORS: At a meeting of a number of brethren from several churches, who had withdrawn from the Bethel and Columbus Associations, in consequence of the institutions of the day prevailing in their bodies, held at Slaughter Creek church, Stewart county, on Saturday the 8th inst. for the purpose of taking into consideration the propriety of constituting a new Association upon the principle of the Primitive Baptists, it was unanimously agreed that I communicate to you the following appointment for publication in the Primitive; which you will please give a place as early as possible, and make it a standing article for three or four numbers. Yours as ever.

JAMES P. ELLIS.

APPOINTMENT.

A meeting will be held at Antioch church, Stewart county, on Friday before

the 4th Sunday in October next, for the purpose of constituting an Association upon the principles of the Primitive Baptists. Therefore, as many churches as wish to unite in a union of that kind, will please represent themselves by letter and delegates for that purpose; and our ministering brethren are earnestly requested to co-operate with us in said constitution.

JAMES P. ELLIS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Pike county, }
July 22nd, 1839. }*

DEAR BRETHREN EDITORS: As our Agent father A. Knight has been indisposed for a long time and not able to write, and our remittance has not yet been made, I for him address you by these lines, informing you, that your beloved paper comes regularly to hand, and is read with great satisfaction, I may say by all the Baptists of this section of country. And in fact, the church to which I belong has not a missionary member in it, and very few in our sister churches.

But in the Connecuh River Baptist Association, to which our church is a member, there are some of the New School indeed, and have been ever since its constitution; but they being greatly in the minority, never have disturbed the peace of the churches much, until within the two last years, and especially at our last Association. And on the last day they introduced a resolution, viz: "Be it resolved by this Association, that the benevolent institutions and missionary operations of the day shall not break the fellowship of this Association?"—which appeared to electrify the whole body. After taking it up and very warmly discussing the subject, it was voted by a very large majority to lie on the table, with all the amendments offered. Since that time, there has been a considerable stir, but the churches (or a majority of them) have agreed to hold a Convention on Friday before the fifth Lord's day in September next. And if our benevolent brethren cannot show us, thus saith the Lord, for their traditions and human inventions, to have a sifting amongst us.

And, dear brethren, one reason why I am a subscriber for the Primitive is, from an expression dropped from one of the preachers of the New School, at a brother's house during our last Association. He said some of the members of a sister church

ought to be taken up by the church and dealt with. He said they would send their money to Mark Bennett to hire old Lawrence to abuse their preacher, instead of giving their money to him—which caused me to examine the Primitive to see what the Baptists were doing. And to my great joy, I found on every page delineated the breathings of my soul in plainer language than I can express it. And I feel doubly encouraged to think there are so many on the Lord's side.

But, dear brethren, since we have got our eyes open, we can put up with all their institutions much better than we can with the doctrine which they endeavor to teach. It appears to be an amalgamation of all the popular opinions and manisms of the day; and forsooth money appears to be the main spring of all their operations.

After the Convention, if no abler pen will, I will inform you what has been done. And as for my old beloved brother Lawrence abusing the gentry of the South. I am so well pleased with all his views I am like a child, when I get a Primitive I run over it to see whether he has written any thing or not. So I must come to a close by subscribing myself yours in the bonds of the gospel.

SAML. T. OWEN.

TO EDITORS PRIMITIVE BAPTIST.

Merriwether county, Ga. }
19th, July, 1839. }

BRETHREN EDITORS: I have thought that I would write a few lines for the Primitive Baptist, and then I would fear that I should be in the way of some abler pens; and not being a preacher nor scholar, I have let it alone until now, and perhaps would do best to let it alone altogether. However, be that as it may, I shall send on a scrawl and you can do as you think proper, publish or let it alone and give no offence.

Therefore, I will send you a few lines on eternal and particular Election, as it is a hard doctrine to some and denied by others; and some say the sinner is elected or chosen when he believes, and not before; others say the atonement was made for all Adam's posterity, and that the application is special. And again, some say that Christ has made a way possible for all mankind, and now they must make the effort or they will be lost; and that Christ has done his part, and now the sinner must make the first step, &c. What say you to such doc-

trine advanced by professed Baptists? If I was allowed to give my opinion, I should say they had been taught in an Arminian school. For I learn, that man in a state of nature is dead, (already so) has eyes and sees not, ears and hears not, and a heart and does not understand. Again, the carnal mind is enmity against God, not subject to the law of God, neither indeed can be, &c. Then how can the sinner come to God? (that is, of himself.) Dead, therefore cannot walk; blind, therefore cannot see. And is an enemy against God, and not subject to the law of God; and of course does not desire to retain him in his knowledge, and it will take the same power to bring him to life, spiritually, that it did to raise a dead Lazarus from the grave. For Christ says, no man can come unto me except the Father which sent me draw him. But, says the objector, prove eternal and particular election. Well, now for it.

But I wish to be distinctly understood, that I view that matter (that is a definite number) entirely known to God. And if I shall be able to prove that God is eternal, his choice must be as old as himself; and do allow God to know how many. God says Exodus, 3rd c. 14. v. I am that I am—which shows that he ever has been, is at this time, and ever will be the same. Exo. 6. & 3: But by my name JEHOVAH. Rev. 1st, 11th: I am Alpha and Omega, the first and the last. 2nd Pet. 3rd. 8th: One day is with the Lord as a thousand years, and a thousand years as one day. Then God is eternal. And now for electing, or choosing.

1st John, 13 c. 18 v: I know whom I have chosen. Matt. 24th, 22 v: But for the elect sake, those days shall be shortened. 24 v: If it were possible, they shall deceive the very elect. 31st v: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds; from one end of heaven to the other. Luke, 4th, c. 25, 26 & 27th vs: But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them were cleansed saving Naaman the Syrian. (Mark the next verse, and see how much the doctrine of

Election was despised when preached by Jesus Christ himself.) 28th v: And all the synagogue when they heard these things were filled with wrath. 29th: and rose up and thrust him out of the city. Eph. 1st c. 4 & 5 vs: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Tim. 1st, c. 4 v: Who hath saved us and called us with a holy calling, not according to our works, but, according to his own purpose and grace, which was given us in Christ Jesus before the world began. Titus, 1st. c. 12 v: Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect; and the acknowledgment of the truth, which is after godliness. In hope of eternal life, which God that cannot lie promised before the world began. 2nd Thess. 2nd c. 13 v: Because God hath from the beginning chosen you to salvation. Rom. 9th c. 11 v: For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth. 14th: What shall we say then? is there unrighteousness with God? God forbid. 15th: For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. 18: Therefore, hath mercy on whom he will have mercy; and whom he will he hardeneth. 19th: Thou wilt say then unto me, why doth he yet find fault, for who hath resisted his will? 20th: Nay but O man, who art thou, that repliest against God? 1st epistle general Pct. 1st c. 2. v: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. 2nd Tim. 2. 19: Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Titus 2nd c. 14: Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

Now you can see by reading the above quoted scriptures, that there was a chosen people, and that before the foundation of the world, unto salvation through Jesus Christ the covenant word. Well might the apostle Paul exclaim and say, Rom. 8.

33: Who shall lay any thing to the charge of God's elect? it is God that justifieth. 34: Who is that condemneth? It is Christ that died, yea rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1st Pet. 1st c. 1. v. I could say many things concerning the afflictions and troubles that the Church of the first-born have to encounter with in this section of the country, but I shall desist having scattered so much and extended this beyond my expectation when I sat down to write.

I subscribe myself yours, in hope of eternal life, which God that cannot lie promised before the world began.

ALLEN ROWE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pickens county, }
June 10th, 1839. }

BRETHREN EDITORS: I embrace the present opportunity of informing you, that myself and the five other brethren continue to get your worthy paper, the Primitive Baptist, for whom I subscribed. Notwithstanding my neglect in not having sent you your due as should have been done, I believe the sum to be very unequal to the merit of said paper.

Subscribing myself yours, &c.

S. W. HARRIS.

TO EDITORS PRIMITIVE BAPTIST.

Eatonton, Georgia, }
July 4th, 1839. }

BRETHREN EDITORS: I herewith enclose to you five dollars more for the Primitive Baptist, as directed below. You still have my well wishes, and support (though feeble) for the continuance of your paper; as I conceive that the principle contended for, and the doctrine advocated is of scriptural or divine origin. And I hope you will continue in the grace of God, and speak boldly in the name of Jesus, so that ye may be sons of thunder to the wicked enthusiasts of the present day; while you may become sons of consolation to the Lord's poor and afflicted people, and thus provoke one another to love and to good works.

The antics, both Christian and republican, and almost all the ists, and isms, and ites among us, are trying by petition to get

the Legislature to help them do what (they say) the gospel has failed to do, (i. e.) make the people temperate.

Brethren, I have been a Baptist about eighteen years, during which time I have noticed the conduct of professors of religion very closely; and from the best information I can get and the closest observation I am capable of taking, I do believe that it is high time for every one (that feels interested in the cause of truth or liberty,) to awake up and stand fast in the liberty wherewith Christ has made them free, and guard against the encroachments of the enemy—recollecting that a man's foes are them of his own household—and be not entangled again with the yoke of bondage. Stand therefore, and having done all to stand.

Yours in the fellowship and afflictions of the gospel of Christ.

ROWELL REESE.

*Edgefield District, So. Ca. }
July 28, 1839. }*

BELOVED BRETHREN: In the part of the world in which I live, the Primitive is of small import, in consequence of the deep rooted depravity of the present age; for where iniquity prevails, the truth shall be evil spoken of. But notwithstanding, I here enclose to your press five dollars, upon your usual terms.

Yours, with best wishes for Primitive religion. **WM. B. VILLARD, Sen'r.**

*Georgia, Early county, }
July 15th, 1839. }*

DEAR EDITORS: With pleasure I wish to write you a few lines respecting your paper. We have had the opportunity of reading your paper, and are pleased to say to you, that we could but hope that their circulation could be more numerous, and also that the attention of the community could be drawn over from the vain things of this world, to view their present condition. We wish to say to you, we are sorry we have neglected you so long; but we will now try to comply with our duty as respects paying for our papers.

Your ob't servant.

JNO. McCORQUODALE.

*Georgia, Wilkinson county, }
July 22. 1839. }*

DEAR BRETHREN EDITORS: I take the opportunity of writing to you the second time. We have received our papers the

Primitive Baptist, tolerably regular, and the brethren are so pleased they are willing to continue one more year, it is so gratifying to hear from the brethren in all parts of the Union, and finding there are so many that have not bowed the knee to Baal.

We will now proceed to give you a short sketch of our affairs. We have had a separation in the Association, and also in the churches which compose her body. Since the separation, love and union seem to abound, and we hope that the Lord will again return to Zion.

I close by subscribing myself yours in the best of love.

GEORGE HERNDON.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Puckett, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sewell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. Wm. H. Yann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Wm. Pearce, *Stantonsburg*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Charles Carter, *Cambridge*. B. Lawincée, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. Andrew Westmoreland, *Cashville*. James J. Kirkland, *Four Mile Branch*. Ransom Hamilton, *Aiken*.

GEORGIA.—William Moseley, *Bear Creek*. Allen Cleveland, *McDonough*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. R. Reese, *Eatonton*. Thomas Amis and David W. Patman, *Lexington*. Jonathan Neel and James Hollingsworth, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. Joshua Bowdoin, *Alairsville*. R. Toler, *Upatoi*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thonaston*. Wm. Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Hollifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Cassville*. Vachel D. Whatley, *Barnesville*. Alex. Garden and Thomas C. Trice, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*.

J. G. Wintringham, *Halloca*. William M. Amos, *Greenville*. Randolph Arnold, *Lalimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Calloolen-ville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulcus*. Furna Ivey, *Milledgeville*. William Garrett, *Colton River*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann, *Chesnut Grove*. Wm. Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lawton, *Chenuba*. John Herington, *Welborn's Mills*. John McCorquodale, *Parchitala*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chesnut Hill*. French Haggard, *Athens*. Henry Barton, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Utoy*. Daniel O'Neel, *Enwilton*. John Applewhite, *Waynesboro'*. J. B. Morgan, *Friendship*. Samuel Williams, *Fair Play*. John Wayne, *Cain's*. Edmund Stewart, *Hootensville*. R. S. Hamrick, *Carrollton*. Abner Tison and David Smith, *Cool Spring*. Allison Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Maricetta*. Joshua S. Vann, *Blakely*.

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“Come out of Me, my People.”

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Barnwell Dist. }
June 3d, 1839. }*

DEAR BRETHREN EDITORS: I now for the first time sit down to give you a few scattering thoughts upon a portion of God's word.

Matthew, v. part xiii. verse: Ye are the salt of the earth. These words compose part of one of the greatest sermons, that ever was preached in this world, namely, Christ's sermon on the mount; and his audience were the men whom he had chosen out of the world. Now what could have caused the Saviour to have paid this compliment upon his church? It could not have been to gain any worldly honor from them, for he tells them that it is his Father honors him of whom ye say, he is your God. Neither could it have been to accumulate wealth from them, for all the gold of Ophir and the mines of Peru were his. Nor was it for to get friends to assist him in time of danger, for the hearts of all men were under his powerful control. But it was simply, that the fact was so: Ye are the salt of the earth.

Now we will speak from the words as they lie before us. My brethren, salt has a wonderful quality or nature attached to it, which is this: any thing that it comes in contact with, it changes it into the nature of the salt, and not the salt's nature into it. And salt also has a saving nature in it, for it saves from putrefaction and makes things palatable to the taste. Now our subject warrants us to go back prior to the fall of man, and take in all the stipula-

tions of the everlasting covenant; which covenant we learn from Moses, was to be a covenant of salt forever before the Lord; which indeed did save the strong arm of justice from being executed against the first sinner, man. For had justice have had no place to have rested his arm, it would have been executed against him, as it was against the angels who kept not their first estate, and with them been resigned under chains of everlasting darkness until the judgment of the Almighty. But it is wonderful to tell and most joyful to feel that in man's case the arm of justice rested upon the shoulders of the surety. And this agreement or covenant was entered in to between God the Father and God the Son before all worlds, to honor God's justice and save his people from their sins; who was as a lamb slain before the foundation of the world. And Moses saith, a prophet shall the Lord your God raise up of your brethren, like unto me, who shall save his people from their sins; or, him shall ye hear.

Again, in evidence of that covenant hear the words of the Lord: I wisdom dwell with prudence, and find out knowledge of witty inventions. The Lord possessed me in the beginning of his way. Before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth, and my delight were with the sons of men. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.

We will let these scriptures suffice among the many others that might be produced to

prove that covenant. Now in this covenant, God in the first place had in view his own honor. Now Jesus Christ for seasoning or making God's law honorable, God the Father gives him a people to save who shall be a reward to him for his own purchase, and not one of them shall be lost. For the Saviour saith, thine they were and thou gavest them me, and not one of them is lost but the son of perdition, that the scripture might be fulfilled. And again: All that the Father gave me shall come to me, and him that cometh to me I will in no wise cast out. Now in order to accomplish their salvation, Jesus the Son of God, whose name is called the Wonderful Counsellor, the mighty God, the everlasting Father, and Prince of Peace. And he was the Word that was made flesh and dwelt among us, him being the second person in the trinity. Now in order to accomplish this design, God the Holy Ghost salutes the Virgin Mary and tells her that she shall bring forth a son and call his name Emanuel. And we see in God's appointed time, Jesus taking upon himself a body of flesh, not the nature of angels, but the form of a servant of the seed of Abraham, yet without sin. Yea, and we may see the ancient of days in the narrow confines of a manger, even in the image of the infant Jesus, now exhibited on the grand theatre of the universe. And as he goes on to perform his Father's will, we behold a heathen world sunk in one scene of astonishment, until we see both kings and people setting themselves against the Lord and his anointed, till in their rage they drag him from post to pillar, and crown him with thorns, and with a mock robe on him they carry him to the place of execution and nail him to the cross, and raised between the heavens and the earth. And we now see darkness cover the whole earth, from the sixth to the ninth hour, when Jesus cries with a loud voice it is finished, and bows his head and gives up the ghost. We behold the rocks rend, the mountains quake, the dead saints arising, and entering into the holy city. And we behold an unseen hand rend the veil of the temple in twain, from the top to the bottom. These all telling to a listening world, the God of nature suffers; yea, the God of nature dies.

Then we see him laid in the tomb, and on the morning of the third day, we see him rising a glorious conqueror for the justification of his people. We see him then in about forty days leaving the world and

going home to his Father, where he ever lives to make intercession for his people or church. For we learn that Jesus Christ loved the church and gave himself for the church, and he now ever lives to intercede for his people according to the will of God. Notwithstanding the Lord has made his soul an offering for sin, while he was a man of sorrow and acquainted with grief, yet all these sufferings of the Saviour alone, have never saved the first sinner of all Adam's race from hell. For his people who make up his visible church are by nature children of wrath as others, but are not appointed unto wrath but to obtain salvation through our Lord Jesus Christ. Hence it becomes necessary for the Holy Ghost the third person in the trinity, who alone is the efficient agent in saving God's people from their sins. Thus it is the Spirit that quickens and makes them alive to a feeling sense of their danger; and that Spirit is like the wind, it blows when and where it pleases, and quickens whom he will, and gives them repentance and contrition of soul, and brings them low in the valley of humility, and there by the grace of God receive the pardon of their sins—for it is by grace through faith ye are saved, and that not of yourselves, it is the gift of God.

Now grace is comparable to the salt in our subject, for it has a saving nature attached to it; for it saves from the love and reigning dominion and power of sin, and these are they who are created anew in Christ Jesus unto good works, which God before ordained they should walk in them. And these are they who are called with a holy calling, not according to their works, but according to that grace given them in Christ Jesus before the world began. And these are they whose names are written in heaven; and yea, these are they that the word of the Lord standeth sure to, having this seal, the Lord knoweth them that are his. And these are they, whose names are inscribed on the palms of his hands, and he bears them on his heart, and their walls are continually before him. These are they who shall persevere by grace unto eternal glory, where the saints shall derive their joys immediately from God, through the mighty roll of eternity. And these are they who save the world from God's wrath, for there is nothing but the purchase of Christ's blood that saves the world from the divine vengeance of Almighty God. For as soon as the last seed or head stone

of the building shall be brought in with shouting, crying, grace, grace, be unto it, then it will be that time shall be no longer. For it is for the righteous the world is saved, and the Lord cannot pour out his fury upon it, while his righteous seed remains. For the Lord did not drown the old world until Noah was shut in the ark; and the angels tell Lot they could do nothing while he remained in the city, therefore they tell him to escape to the mountain; and Lot had no sooner entered Zoar than the Lord rained fire and brimstone upon the cities of Sodom and Gomorrah. The Saviour then has well said to his disciples, ye are the salt of the earth.

Now we must go to the Bible to prove whether we are in the faith or not, for it is nothing but leaving the scripture and taking the views of men, is the cause of so much strife in the Christian world, and has laid the foundation of so many men-made societies. And I have no doubt if the Bible alone was read through this generation, that even the next generation there would be but one denomination or society upon the face of the globe; and the blessed Book know no other name for it than a Baptist church or society. We now come to the evidences of our being saved from the love of sin. The apostle tells us thus: Being made free from sin, we have our fruit unto holiness and the end everlasting life. And the Saviour tells us, the tree is known by its fruit.

And now, as our text was spoken alone to the disciples, we purpose giving the church a pruning; and we will not stop with lay members, but will try to knock some of the knots off of the ministering brethren. Now the Saviour saith, if ye love me keep my commandments; and we as ministers and members should cry against sin in every shape. Let us look back and see what kind of fruit we have borne. I know not how it has been with my brethren, but I have had the men of the world to tell me, that you ministers will cry out against the drunkard, and the liar, and the swearer, and all other abominations but the extortioner, and we never hear that sin spoken against. I have tho't the reason is, because the people might say, physician, heal thyself; thou that teachest a man should not kill, dost thou steal? And in a word, thou that teachest a man should not lie, swear, or get drunk, dost thou extort? I know men are disposed to acquit themselves upon this ground,

that any thing is worth what it brings. So it is to the seller, but not to the buyer; for what father is there, that would not give his all to sustain the lives of his wife and children one week? They then excuse themselves by saying, when you go to market you take what you can get for your produce. But allow me to tell you, that is not a fair statement of the case; for in that case the buyer sets the price, and he will not give one cent more than he knows he can make a profit by; while in the other case, the owner sets the price. See another case, thou shalt not loan thy money upon usury; which some will not do, but in the meantime some needy personages go to them to buy sustenance for their family—when I say needy person, I mean a man without money; they then put on more than treble interest on their articles for a few months credit. Thus they extort upon the poor, by having a cash and credit price.

And again, A goes to B to buy some article his family is in need of; A tells B if C will go his security, he can have it and not without. And this is not according to the golden rule, which requires us to do unto all men as we would have them do to us; for our very act proves we would not go their security. And it is also flying into the face of scripture, for it tells us not to strike hands with him that goeth surety to his neighbor. And the Bible also tells us, that cursed is he that continueth not in all things which are written in the book of the law to do them. And if we fail in one point we are guilty of all. Let me here remark, that disobedience has God's curse already on it.

Again, I learn in the Bible that the liar, and swearer, and drunkard, and extortioner, and he who is guilty of any one of the seventeen abominations, shall have their part in the lake that burns with fire and brimstone. And I believe that the love of filthy lucre which causes some to extort and grind the face of the poor, will crowd that awful lake with its victims; for Solomon hath said, the love of money is the root of all evil, (not rum.) And truly methinks we had as well die drunkards as extortioners.

Now, my brethren, if our salt has lost its saltness, wherewith shall it be seasoned? for it is thenceforth good for nothing hut to be cast out and trodden under foot of men. And again, the Saviour saith: When you make a dinner or a supper, call not the rich

nor your kinsmen, least a recompense be made thee; but call the poor, the lame, the blind, and the maimed. But to our shame in these parts, the first class compose the guests, while the poor Lazaruses of the present day are spurned from our gates.

Again, we have been astonished while we have seen our brethren sending their fifties and their hundreds to the support of some men-made institution or society, while at the same time some of the poor brethren for whom Christ died, in their own vicinity are starving for bread. May the Lord God lay underneath his church his everlasting arms, and save the church from that visible mist of darkness that now seems to pervade over the Christian horizon, even in this boasted day of light.

Now in conclusion, we will be judged according to our works, for in that day the king will separate the bad from the good, as a shepherd divideth the sheep from the goats; and he will put the sheep on his right hand and the goats on the left, and he will say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; (see the fruits)—for I was an hungered and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me, sick and in prison and ye visited me. Then the righteous shall answer and say, when saw we thee thus or so, and ministered to thy distresses? Then shall the king say, inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me. Then shall he say to them on his left hand, depart, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungered and ye gave me no meat; thirsty, naked, sick and in prison, and ye ministered not to my distresses. Then shall the wicked say, Lord, when saw we thee thus or so, and ministered not to thee? Then he shall say, inasmuch as ye did it not unto one of these my brethren, ye did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal.

Now, fellow sinner, if we could lay before your view all the joys of the redeemed, with God in glory, and on the other hand, show you all the horrors of an awful hell, it would have no effect upon you except God was by his Spirit to apply the same to your hearts.

My brethren, we will conclude with the language of the Saviour in these words:

Have salt in yourselves, and be at peace one with another. Amen.

NATH'L W. WALKER.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania, Va. May 20, 1839.

BRETHREN EDITORS: I wish to let you and my brethren hear from the Baptists, or from some of them; so I must tell you not long since I was with some few Baptists, and was telling them that I had heard that Mr. Leftwich had called brother Davis King Herod; and there was one that did appear to try to justify Mr. Leftwich, but I think that the row got rather stumpy. So the subject was changed by saying, you are like blue birds; which I suppose was for us, the Primitive Baptists, or for me only. But, my brethren, if it was for me alone, I am willing to give you a part of it; for I think that the most of you are as much like blue birds as I am. But why we are compared to blue birds I cannot tell, for the reason was not given; and I was surprised to hear it when I did and from whom I did, so my answer was, if we are like blue birds you are like something worse. For, said I, you do not keep any order or discipline among you—and then left the subject.

I have now given you, my brethren, the outlines of the cause of my thoughts on this wise: First, I will say that I do not intend to say any thing to hurt any person's feelings, nor to insult any; but if I should say any thing while I am trying to show the justice of the comparison, I hope the Ishmaelites will not get mad, as I intend to show that we are like blue birds in some respects. So I hope the go-between Baptists will not find fault with me for saying they have told the truth in part at least; for I intend if God will to show by good reason, that we the Primitive Baptists are something like blue birds. And those go-betweens cannot blame me for proving by good reason, what they have said is so without giving any reason. So I will give the reasons why we the Primitive Baptists are like blue birds, and then I will show why the go-betweens are like a worse fowl, which is the largest kind of hawks, that are known by two or three names like the go-betweens or missionaries, &c. They are known by goose turkey, or earlion hawk. So I must show that the missionary or mongrel Baptists, are like this hawk, by the same good reason

that will prove the other. So I will in the first place show why we the Primitive Baptists are like blue birds, as they say we are. First, you know, my brethren, that the blue bird will not let any other bird build or live with them in their house, but they will keep their own house or nest and do not interrupt any that do not interrupt them; but when they are interrupted by other fowls, they will fight for their nest. So they are like us the Primitive Baptists, for they will stick to their nest and will keep off all enemies if they can; and you do not see them running off into the world to get help to subdue their enemies: no, they stick to their nest and contend for it, so they are like unto us, for we must stick close to our Bibles and contend for the commands therein contained, and fight off all them from the church that will come with the traditions and commands of men. So we are alike in this principle.

Again: as respects their manner of living, you find them harmless and only living on such things as injures no man, such as God has provided for them. So do we, for we will not have any thing to do with the traditions of men; but are satisfied with the commands of God and with his promises and purpose. So is the blue bird, for you cannot catch them in traps with chaff, like you missionaries are caught by the wicked one in his missionary and temperance traps, &c. No, they are like us, brethren, they will not be caught with chaff. And I thank God, brethren, that the missionaries cannot catch us in the traps and schemes of wicked men, in this day of darkness and error. So we are alike thus far, and with these few hints I will leave this part of the subject.

And I will now try to show why the missionaries, or Arminians, or go-between Baptists, are like this large hawk, which is known by the name of goose turkey or carrion hawk. I now will show the principle and disposition of this hawk, and then will show the principle of the missionary, or go-between, or Arminian Baptists; and I will be as short as I can, and in so doing I do not wish to offend any, and will say to my missionists you are the cause of my thus writing. First to the principle of this hawk. He is mean, why? because he will take that which does belong to others. So will the missionaries take the children's bread and give it to the dogs; then they are like the hawk. Again,

this hawk is sneaking and cowardly, and if you go to their nest you must be very sly or you cannot see them; so in these principles they are like missionaries. For once brother Davis went to a missionary preacher's church and did preach; and the preacher came within hearing, but like this hawk he would not come in the house; so they are alike. Again, notice the food these hawks eat. They eat flesh, and that is not all, for they can thrive on sound meat or putrified, they can live on fresh meat or rotten meat, they can eat turkey or lizard. So can a missionary eat the rotten Arminian doctrine, and say they believe the doctrine of election and live, and can live on either; so they are like these hawks in their manner of living. Again, these hawks can be caught in traps, for when I was a boy my brothers caught three or four one winter, and two of them were coming to a dog that had got killed. So I know they will go in traps, and so will the Ishmaelites; for you can find them going in the missionary trap, and temperance, Sunday school, Bible society trap, &c. I could give other reasons why they are alike, but for the want of room and a better subject.

I will conclude by saying, pray for me, my brethren. May the Lord be with us and direct us in the truth of his gospel.

As ever your very unworthy brother in the Redeemer of sinners.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
February 6th, 1839. }*

DEAR BRETHREN EDITORS: There are such a vast multitude of tho'ts crowded in upon my mind, that I scarcely know which to put down, which would (if any) be most profitable; but I will refer you to Gen. iv. 3; you will there read the circumstances of Cain and Abel's offerings. Cain's was rejected, from the fact that his offering was unacceptable unto God. God had respect unto Abel and to his offering, &c. &c.

To the text: And in process of time it came to pass, that Cain brought an offering unto the Lord. 4 vs. And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. About that time satan began to preach to Cain, and filled him with in-

veteracy, wrath, and indignation against his brother Abel. 8 v. And Cain talked with Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

Dear brethren, you remember that our blessed Saviour said, that satan was a murderer from the beginning. This was satan's doings. The devil put it into the heart of Cain to murder his brother Abel, and that because God had not respect to his offering. For Cain brought of the fruit of the ground an offering unto the Lord. God did not accept it at his hand. Cain's offering was not offered by and thro' faith, and as such was not acceptable, being the fruit of the ground offered without faith. It surely was inconsistent, (if I may use the phrase,) with the justice of God, the wisdom and economy of his grace, to receive such an offering. Why, and wherefore? I say inconsistent with the justice of God to receive it, because his rigid irrevocable curse was abiding upon it. Read: Cursed is the ground for thy sake. Gen. iii. 17.

How much like Cain do missionaries act. I would to God, they would just think of the circumstance of Cain's offering the fruit of the ground unto God, and that God did not, would not, nor could not, consistent with his divine character receive it, because it was the fruit of the ground, under the sentence of his irrevocable curse. I say, I would have missionists to think before they start out with their gold and silver offerings to make unto God, for the salvation of the heathen, and recollect that their offering is the fruit of the ground, (and not the fruit of a truly honest heart;) but is a Cain offering, (may I not in truth say,) a cursed offering, unacceptable to God. Our missionary friends may try to get round thus acting, they may try to deny making such offerings, but they cannot get by it, nor round it; for I can prove by their own writings, that they believe in a gold and silver saviour. Mr. Judson would have the American ladies to make an offering of finger rings and jewelry unto God, for the heathen's salvation. A Plain and Friendly Talker, at Cullodenville, Ga., would have sacks of money offered unto the Lord. He says: Too much money has not been asked for, nor too much given, unless more has been asked for than what would be required to convert the whole world to Christianity. Thus have I proved that some missionaries believe in a gold and

silver saviour. One makes money the means of converting the whole world to Christianity. A Cain offering, a Cain offering, an offering to which God has no respect.

These missionaries, in my humble conception, very much resemble the builders of the tower of Babel. They said: Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name. Gen. xi. 4. The tower building missionaries seemingly are resolved on climbing to heaven upon human traditions, human merits, and human works; they use money as a step stone on which others are to climb up to heaven after them. Such I set down to be thieves and robbers. Christ said: I am the door, if any man come in by me, he shall go in and out and find pasture; but he that climbeth up any other way, the same is a thief and a robber. But they will make them a name at the expense of truth, gospel truth: the name of being a great missionary, that it be circulated and published to all the world, that I am a missionary, and have contributed one hundred dollars to be admitted as a life member into the American Missionary Society. Tower builders, tower builders. The following extract from Riley's Narrative will prove my position.

Capt. James Riley, while travelling on the sandy deserts of the dominions of Morocco, fell in at a certain village called Laresch, and having heard that some Spanish friars resided there, he enquired for them, and was conducted to their dwelling. The principal friar came out to meet him, and after Capt. Riley had given him a short account of himself in Spanish, the old friar said he would lodge him for charity sake, &c. Capt. Riley continues. This Padre, whose name is Juan-Tinaones, told me that he had lived in Barbary ten years, four of which he had spent at Mogadore, three at Rhabat, and three here (at Laresch,) secluded from the civilized world; that the Court of Spain allowed a large premium to those Padres or fathers of good character to be approved of by the Archbishop, who are willing to spend ten years in Barbary as missionaries, and a stipend of three thousand dollars a year for the remainder of their lives. I asked him of what use he could be in Barbary to the cause of Christianity, since he dare not, even attempt to convert a Moor or an Arab, or even mention the name of the Saviour as one of the Godhead to either, or even to a Jew.

None at all, said he, but still we bear the name of missionaries at home, to convert the heathen. Our allowance of money is ample, we live well as you see, (he was indeed fat and in fine order,) and laugh at the folly of our countrymen. He further informed Captain R ley, that when these ten years expire, we get leave to return to our own country, where we are received as patterns of piety, that have rendered vast services to the Christian world. Every respectable house is open to receive us, our company is much sought after, our yearly salary of three thousand dollars affords us many gratifications, &c. &c.

This proves to a demonstration, that covetousness which is idolatry, (says Paul,) is the mainspring that induces men to become missionaries, induces men to become crying beggars, and running agents. You may plainly see in the old Catholic friar, and modern missionaries, a very striking similarity. The name of being a great missionary to convert the heathen, and the yearly premium of three thousand dollars, was the lucrative motive induced the former to be a missionary. The same object is the inducement to the latter, they draw on the sheepskin and set out to beg, not for self, but for the sons of the prophets, for the rearing of some theological seminary, or American board of foreign missions. They run begging in the name of some one else, with a lie in their mouth.

Dear brethren, when you see one of these running beggars, mark him for a wolf, set him down to be a Gehazi; score him for a thief and a robber, a thieving, robbing, deceiving, covetous, lying Gehazi. Gehazi was the servant of that man of God, Elisha; and after Elisha had recovered, or healed Naaman the Syrian of his leprosy, Naaman then offered to pay Elisha; but the prophet refused to receive pay at his hand, saying, as the Lord liveth, before whom I stand, I will receive none; and Naaman urged him to take it, but he would not. Then Gehazi said, behold my master hath spared Naaman the Syrian, in not receiving at his hands that which he brought; but as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted from the chariot to meet him and said, is all well? And he said, all is well. My master hath sent me, saying, behold even now there be come to me from Mount Ephraim, two young men of the sons of the

prophets; give them, I pray thee, a talent of silver, and two changes of garments. And he said, be content, take two talents, &c. 2 Kings, v. 20.

Thus acted Gehazi, and so do missionaries, run with a lie in their mouth. They say, (Gehazi-like,) I will run, my master hath sent me, to beg for the sons of the prophets. And I believe that they tell the truth when they say, my master hath sent me; for the devil and missionary board is their master, and the devil and missionary board hath sent them. For I am confident, that God has never sent such men to do his work; they are hirelings and care not for the flock, are employed by the devil and missionary board to run and beg, their master hath appointed the field of their labor, pays them their monthly wages or yearly wages, and they run by the way of the plains, crying, give, give some five or ten dollars to the sons of the prophets. I score him for a Judas, a bag-carrying Judas, that cares not for the sons of the prophets, nor the poor neither, because they carry the bag.

(to be continued.)

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Tallapoosa county, Alabama, }
4th July, 1839. }

DEAR BRETHREN: Though I am unknown to you by person or character, I venture to address you, for the purpose of cultivating an acquaintance by a correspondence; and as I am unknown in your paper, I deem it necessary to drop you a few lines by way of introduction.

I was formerly a citizen of the State of Georgia, until Nov. 1837, at which time I removed to Alabama. I was a member of the Baptist church at Sandy Creek, Butts county, Ga., and it had so happened with me, that it was my misfortune as I generally term it, to have to try to preach the gospel of the Son of God. I had given up the care of the churches, that I in my weakness had been supplying, and devoted the year 1837, in passing and repassing from Georgia to Alabama. My family being divided, the time that I devoted to the ministry, was as a visitor amongst my brethren in each State, during which time the Baptists of the Flint River Association were highly agitated. There were different views in relation to the division, and which would be the most prudent course

to pursue in that case. I amongst my brethren gave my views also, which were as follows: that as the churches or a large majority of them, had declared that they had no fellowship for the institutions as a system, and yet would not extend it so far as to embrace individuals, I believed and expressed, that the Association had better not extend the resolution to individuals at that time; and from that sentiment my Old School brethren called me a fence man.

I had just returned to Georgia, about one week before the Association commenced; it was at that time the first of my knowing that the brethren had given me this name. At the Association, I said nothing in that body until it divided; then feeling it my duty, to let them know what my sentiments were, I addressed both bodies of my brethren, and said, brethren, I am no institution man, after the plan of operations now extant amongst the Baptist denomination; yet I am not hearty in extending the resolution of non-fellowship to embrace individuals, inasmuch as I believed that there were a great many brethren, at that time, that would not go with the Old-School Baptists, and yet possessed their sentiments.

I was then about removing to Alabama, where I now live, and I thought it to be my duty to let my true sentiments be known. I told them the brethren in Georgia called me a fence man, whom I had given liberty to call me what they pleased, and it would not offend me; but I told them I was no institution man. It has ever been my motto, to pursue the most prudent course in honesty that I could, taking into consideration the circumstances, with which I was surrounded. I thought this to be the most correct course I could pursue.

The Baptists in the vicinity were not divided at that time. There was one small church, that called me to the care of them. I told them that I was no institution man, though I was called a fence man. That church said that made no difference with them, for they were not institution people either. I then told them if the division should come here that I should then decide, making the least sacrifice of principle. We constituted one other church, which I joined; all the brethren said that they were not institution men, but did not favor the non-fellowship resolution embracing individuals.

Last fall there was a Primitive Association constituted in Chambers county. The Liberty Association already existed in the same county. The first church that called me was Sandy Creek church. I discovered it was inclined to join the Liberty Association, which was an institution Association. My membership belonged to Concord church, and they appeared to be in favor of joining the Primitive Association. Now both churches claimed my service as their pastor, but as an honest fence man I used no influence to change the views of either church; but told them that I was no longer their pastor, and that they must choose themselves another pastor and then I would make my decision known. The course was acted out by myself and both churches, in a church capacity publicly, both churches acknowledge that my course as a fence man had been an honest one. I then made my decision known at the institution church, and stated to the brethren, in general, that I had not varied from the original faith and practice, of the Baptist denomination, held by the Flint River Association of the State of Georgia, or the faith that was held by her some four or five years ago, only that I have adopted the non-fellowship resolution.

I will say to you, my Primitive brethren, if my sentiments contained in the foregoing are such, that you cannot receive me to travel with you, I make one request of you, my dear brethren, that is similar to that which Joseph made to his brethren, and that is, to carry up my bones out of Egypt. I will state one of the reasons why I was opposed to the non-fellowship resolution reaching to individuals. It was said by its opposers that it was contrary to republican principles. I viewed it to be so, until I took up the other side, and run the analogy between them, and that convinced me that the anti-missionary churches of the Baptist order, were the most republican churches that I have any knowledge of, in the world. In order to prove that this is the case I will state the sum, and work it out and that will show to all unbiassed minds the correctness of the assertion. The institution Baptists hold that they have a right to join any or all of the institutions that they think proper; then they are bound to comply with the requirements enjoined upon them by said institutions; this is what they call republicanism. Now if they believe it to be their duty to do so, I admit the propriety of the position, as our constitution

guarantees to each citizen to worship God, after the dictates of their own conscience, and that is true republicanism. The anti-institution Baptists believe that as Jesus Christ commanded his people to come out from among the world and be separate, and touch not, nor handle not, the unclean thing; that it is republicanism to join the Baptist church, comply with all the requirements of the gospel, viewing Christ alone the head of the church. They believe it to be republicanism to include in their rules of propriety, a resolution to bar and keep out all traditions of men, that are contrary to the word of God. This the world and the missionary Baptists must acknowledge to be as republican on the Primitive side, as it is on the institution side. I said the anti-institution churches were the most republican. I yet maintain it, for the institutions enjoin upon their members to do, and the anti-resolution only enjoins us to let alone doing what we believe to be contrary to the word of God.

You will discover that our fore parents were at peace in the garden of Eden, and they were not willing to live in that State; but must enjoin something upon themselves, that God had forbid, and thereby fell into severe bondage. The Baptist church some thirty or forty years ago was in peace, but where are they now? they are in the enjoyment of their liberty, as they term it, but have brought themselves into bondage. Behold the distress, the heart-rending among brethren.

I would close by exhorting my fence brethren in general to do as I have done, that is, make your decision and let that decision be according to your sentiments. I can say by experience, that you will enjoy yourselves much better than to remain undecided. A middle ground cannot be maintained where the division is going on. I will state for the satisfaction of my brethren, that we have four Primitive churches in this county. Truly the harvest is great and the laborers are few. I wish my Primitive preaching brethren to visit us and preach for us as often as they can. I am the only Primitive preacher, that resides in this county, so far as I know, and feel myself one of the least of all. If you think proper you can give these lines a place in your paper.

I close by subscribing myself your brother and companion in affliction.

JOHN M. PEARSON.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 24, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga. 2
30th July, 1839. 5

GOOD MORNING, BRETHREN EDITORS: I hope I find you and all the Israel of God in good health this morning, and standing in the way, endeavoring to look and see, and enquiring for the old paths, that you may walk therein and find rest to your souls.

Brethren, the word of the Lord says: Blessed is the peace maker. Inasmuch as I have discovered for a considerable time through the Signs of the Times and Primitive Baptist, that brethren professing the same principles, fighting under the same banner, facing the same common foe, and I hope having the same great end in view, have gotten to contending one against the other; while the brethren in every direction, or at least some of them, seem disposed to take sides with one or the other of the contending parties. And thereby our energies and weapons, which should be mighty from the consideration that they are spiritual and not carnal, are turned from our enemies, and in some degree are destroying one another; to the affliction of Zion, and the exultation of our enemies. Believing these things ought not so to be, though an unlearned stripling and an unworthy instrument, I step forward as a peace maker, and if the Lord will help I shall succeed. O that he may.

Some time since I requested bro. Beebe, or bro. Trott, one or both, to give the legitimate meaning of the terms eternal and everlasting, and show the difference if any. And I feel under obligations to bro. Trott, that he has complied with my request; and inasmuch as I am not able to examine the original roots from which these terms are derived, I shall take it for granted that bro. Trott has given the best explanation, and I made the request in order to get the chance to step in as a peace maker between bro. Trott and those brethren that differ with him as regards justification. And if I did not believe they were differing about mere terms, while they all believe the same things, I should differ very widely from bro. Trott myself. But I do candidly believe they all believe the same fundamental doctrine of the gospel, and therefore are differing and taking exceptions at mere terms, while both are right.

And in order to make this appear, I will in the first place turn my attention to the explanation of those terms as given by bro. Trott; 2ndly, the

rule as laid down by him, in order to a correct explanation of those terms; 3d, show how the difficulty arose; 4th, by an application of bro. Trott's explanation and rule endeavor to show that they all believe the same thing; 5th, give my own reasons for believing as I do, in which I will in a short way answer my part and show you mine opinion; 6th, drop a word of exhortation to all my brethren.

1st, bro. Trott tells us 1st, that the terms are synonymous and mean unlimited duration, unless used by the speaker in reference to time things, as the covenant of circumcision, the priesthood, &c. &c.

2nd. He tells us that we are to determine whether it has reference to time things, or things anterior to time and of endless duration, by the subject matter with which the terms stand connected, (I am not quoting verbatim, but this is the substance;) which I firmly believe, and shall therefore stick to the rule.

3rd. I shall now endeavor to show how the difficulty arose. One of the brethren in a communication used the term eternal justification, and bro. Trott being a learned man, took exception at the term eternal, and without exercising that charity that hopeth all things and would naturally have led him to the conclusion the bro. means virtually, figuratively speaking, drew up his fowling piece and blazed away; and the shot scattered and made such a whizzing, it startled the brethren. And thinking he either intended to kill them or demolish the works of the Old School Baptists, neither of which they were willing to, (each man grasped his firelock, and without reflecting that bro. Trott may mean actual justification, or a communication to us of that, that was virtually done from all eternity, by which we receive a knowledge of it and others have an evidence,) they rammed down as good a load as they could, and poured in a tremendous fire from every quarter. Bro. Trott not conceiving he was either killed or crippled, opened his battery again, and the war cry was raised, ye men of Israel help. And, brethren, whereunto is it like to grow!

4th. Now according to bro. Trott's definition of justification, if it is connected with the purpose of God then the first brother was right; and hence the apostle says, according to his purpose and grace given us in Christ Jesus before the world began. And if the Spirit of God applies that given grace to us, in the reception of which we feel acquitted, and by which we shall stand acquitted before God in the day of judgment, as though we had never sinned, then of course justification stands connected with the past, present and future, and is of endless duration. And as connected with the present tense in its application, bro.

Trott is right; and hence the apostle says, by which we are justified from all things; from which we could not be by the law of Moses. So, brethren, I conceive both are right, and no need of war.

I now proceed to apply the rule, viz: we are to determine by its connection; equally so by terms used by brethren in their communications, whether delivered extempore or written. And if the chain of doctrine be sound, though the term used may want defining, or is in itself exceptionable, we should believe them to be sound. And if we do any thing, let it be done in a way that will evidence our love and regard for the brother, by endeavoring to correct the term or terms alone, and not in taking exceptions to the doctrine.

And I do think this rule will apply to the difference between bro. Beebe and Lawrence, for I cannot believe bro. Lawrence is heterodox, and as an evidence see his former writings; and 2ndly, see his remarks in the communication itself, viz: then the sum of all is, God makes saints out of sinners, righteous men out of wicked ones. Now I think bro. Lawrence meant nothing more than the apostle did, when he said, among whom we all had our conversation in times past, fulfilling the lust of our flesh and the desire thereof, and were by nature the children of wrath even as others, &c. and I think bro. Beebe would not object to that.

5th. I now proceed to assign my reasons for believing as I do with regard to the brethren's believing the same things, and that the difference is with regard to terms used, and not principle involved.

1st. I have carefully examined their communications, and with the exception of the matter in dispute, I believe them all to be sound. 2ndly, they are all engaged against the Arminian, money-speculating, amalgamating systems of the day; and the word says, thy children shall all be taught of the Lord, &c. And the children of Zion, being taught of the Lord, have one Lord, one faith, and one baptism. And if they were not taught of the Lord, they would certainly love their own and go with the crowd.

And now, dear brethren, from the word of the Lord and my own experience I cannot help believing, that when it is said, the Lord finished his work in six days and took rest on the seventh, that it not only alludes to his work of creation in animate and inanimate matter, but that it has reference to the work of redemption in the salvation of sinners. And thus the apostle to the Hebrews says: Those that have entered into rest have ceased from their labors, as the Lord did from his. And thus in the purpose and infinite wisdom of that self-existing, triune, infinitely wise, holy,

just, sovereign and eternal God, all things, including persons, means, instruments and ends, virtually stood complete; and hence he has said, as I have purposed so shall it stand.

And thus the Lord Jesus, though not actually was virtually as a Lamb slain from the foundation of the world, and in the fulness of the time according to the purpose of his Father, he was actually slain; and hence all those chosen in him, covenanted for, redeemed by, died for, rose for, interceded for, and for whom the Holy Ghost and the gospel, which is the power of God, descended for, and to whom it will make an application of that, that was virtually done, shall be called, regenerated, sanctified, justified, and kept by the power of God through faith unto salvation, and saved in the Lord with an everlasting salvation. And thus Enoch and Elijah, and those that have gone before, notwithstanding Christ had not actually suffered, through faith in his name were justified. And thus all that follow after, believing according to the promise of the Father, he has come and actually died the just for the unjust, are and will be justified, and ultimately unite with those that have gone before upon the shores of deliverance, where trouble and affliction can come no more; and discovered by John, appear as a bride adorned for her husband. And all unite in doxologies of praise, saying, unto him who saved us and washed us in his own blood, and made us kings and priests unto God, be glory, majesty, might, power, and dominion, for ever and ever. Thus I believe faith to be the gift of God, and by which men are justified, and hence the work of God, and as such connected with God. And hence, if a brother says, we were eternally justified before God, I understand him to mean virtually; and if one says, we are justified by faith alone, I understand him to mean actually—and all is well.

6th. Now, brethren, suffer a word of exhortation. See that ye fall not out by the way. Love as brethren, be pitiful, be courteous, bear one another's burdens and so fulfil the law of Christ; do not bite and devour one another, do not shoot at every shadow; but if you must shoot, and cannot live without it, be careful when you shoot that the breach of your gun is to your shoulder, and not the muzzle.

Brethren, if the Old School papers can be kept up as a channel of defence and communication, by which we can hold converse together though miles, mountains, rivers, hills and dales divide, and thus learn the condition of each other and bleeding Zion, my soul is in the work; but if they are to be made the instruments of death and affliction to each other, then my soul hath no pleasure in them. My dear bro. Trott should recollect, that if none were to write in those papers but those that

posses the advantages he does, the communications would be few, and the information as regards the condition of the Zion of God quite scarce. And bro. Beebe should make some allowance for we poor backwoods fellows, some of whom have been hung to the plough tail ever since we were eight or nine years old, and never had more than twelve months schooling, and some not that; and if one should use a term not exactly grammatical or calculated to convey the light intended, look at his general drift, and if that be sound and his walk orderly, say, mistake. And may the God of Israel preside over us, and give us of his spirit, that we may do all things to the glory of his name.

Thus like the woman in the gospel, I have done what I could. Give it a place in the Primitive, while I remain yours in the bonds of the gospel, and to be found at the old corner post in Fort Defiance on Zion's hill.

WILLIAM MOSELEY,

TO EDITORS PRIMITIVE BAPTIST.

Wilkinson county, Georgia, }
July 29th, 1839. }

BRETHREN EDITORS: I have received a few of your papers called the Primitive Baptist, which paper I believe contains the truth, and I love it for truth's sake. I have been of that faith and order about thirty nine years, and now send for six copies.

No more at present, but subscribe myself one of the Old School Baptists. Yours in gospel bonds. JOHN HARDIE.

Brother Joshua Lawrence: I desire that you would give us your views on the great supper, spoken of by our Saviour in the fourteenth chapter of the gospel recorded by St. Luke, beginning at the sixteenth verse and continuing down to the twenty-fourth verse. Brother Lawrence, no great while ago I heard a missionary Baptist preach from it, and he said that the highway that the servant was bid to go to, was away to Birmah, and I thought that spilt all the broth, for I did not believe that.

So I conclude by subscribing myself yours in gospel bonds.

JOHN HARDIE.

FOR THE PRIMITIVE BAPTIST.

Autauga county, Alabama, }
July 14th, 1839. }

DEAR BRETHREN EDITORS: Being confined at home to-day with a sick child, together with it being a rainy morning, I

have concluded to write a few lines for the Primitive Baptist. And I will here remark, that I am well pleased with our mode of correspondence, and feel thankful to God that we thus have the opportunity of conversing one with another. For I am convinced, that the weapons of our warfare are not carnal, but mighty, to the pulling down of strongholds. And when I read the writings of so many brethren and sisters, and find that their minds are all exercised in the same way, and all speak the same thing, it convinces me, that they are all taught by the Spirit of God; and great shall be the peace of thy people, (viz: peace with God, through our Lord Jesus Christ.) Yet I find that the Old Fashioned Baptists have their sorrows mixed along with their joys, for it does appear to me, that the devil has of late arrayed all his men of war, and turned them loose against the Old Fashioned Baptists.

I verily thought, a year or two back, that I as an individual was getting on very smoothly, inasmuch as no sect of people found much fault of me. In this state of things, I began to think and wonder if it were possible for me to be right, and yet none to say any harm of me. In all this time I thought, and still think, that I was trying to preach Christ and him crucified, and also to contend for the faith once delivered unto the saints; yet it appeared that my preaching did not offend Jew nor Gentile. But, my brethren, the things have changed, and I have become the object of the hatred of the society people, and particularly by those who say they are no missionaries, and yet they are the missionaries' chief spokesman. And of all people, or set of people, that I am acquainted with, that bear the name of Baptist, I have the least confidence in them that say they are not missionaries, and yet they contend for them and vote for them; and in a word, they do all they can to hush up the Old Fashioned Baptists from saying any thing against the missionary system; and their language is, let them alone, and still they will say, that they are not missionaries. Now if this is not wilful lying, and hypocrisy, I do not know where we would go to find it. And I view them as men that the Old Fashioned Baptists should be aware of, for they are like unto Delilah with Sampson and the Philistines, they will tell the news from one to the other, &c. &c.

And I will now say to my companions in tribulation, that I am more and more

confirmed in the belief of the covenant of grace, and in the purpose of God, by the blood of the Saviour; who by one offering, (which was himself,) forever perfected them that are sanctified. And believing thus, of course I cannot join in with the society folks in no sense of the word, and that for many reasons: first, because I believe the missionary system (as it is now carried on) has no foundation in the word of God; but I believe it has its foundation in the breast of an aspiring priesthood. Secondly, because every tree is to be known by its fruit, and the fruit of that system has been bitter to the taste of the Old Fashioned Baptists; for it has rent churches and Associations, and even families. Then cannot we say in truth, as did the young prophets, (or sons of the prophets,) that there is death in the pot. Thirdly, because I believe it is the object of the aspiring missionaries, to unite church and State if they could; which in my opinion would be the first step towards the downfall of this Republic. And I am sure that legislation cannot hasten the spread of the gospel, nor it cannot hinder nor prevent it in God's own time; for all the persecutions in the reign of the twelve Cæsars did not stop the spread of the gospel. Fourthly, because the society system does not agree with the faith of the Old Fashioned Baptists, for we say that we believe in man's incapacity by his own free will or ability, to recover himself from the fallen state he is in by nature; and that we believe that sinners are justified in the sight of God, only by the righteousness of Christ inherited to them. And further, that we believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost.

Now this is our belief, as far as it goes; but what say the missionaries? Do they not say, that they believe all this as strong as any body; and yet they say, it depends on the will of the people in preparing and sending men to the heathen and elsewhere. Oh, shame. Fifth, because I believe that people in throwing in money to their societies, are upholding laziness. Only think for a moment, how many thousands are supported in that way, and are living sumptuously on the people's bounty, and will not work with their own hands as Paul did; but would rather go about begging for money, and seeing to be employed or put into the priestly office, that they may eat a piece of bread. And what shall I more say on this subject, for time and

room in my sheet would fail me in telling all the reasons, why I cannot believe in the society system, as it is now carried on in these United States and Territories, &c.

I should have given an account, (in this letter,) of the split in the Alabama Association, if it had not already been given by our beloved brother Daniel Gafford, of Butler county, who has given a more satisfactory detail of the matter than I could have given. But I would wish to say to our brethren ministers of the Old School Baptists, that the Ebenezer Association will commence her second session at Union church, Autauga county, Ala., Friday before the second Sunday in November next, at which time and place, we hope to see many of you there; for it does my soul good to meet with, or even see, any of the Old Fashioned Baptists at any time or at any place.

My brethren, excuse my long letter, as I may never write again for publication, and yet I may write often. And there is one thing more I want to say, and that is, I think it would be best for all the patrons of this paper to file their papers away for their children to read when we are dead and gone; and that in ages to come it may be seen, the foundation that the Old Fashioned Baptists are built upon; and particularly the reasons why they declared non-fellowship with the schemes of the day, &c. &c.

May the grace of our Lord Jesus Christ be with you all. Amen.

LUKE HAYNIE.

TO EDITORS PRIMITIVE BAPTIST.

*Cotton Gin Port, Mississippi, }
July 11th, 1839. }*

DEAR BRETHREN: I have been taking the Primitive for some time, and seeing in them communications from brethren living in the different parts of the United States, and finding in these times of wars and tumults, as it was in the days of the prophet when he said, Lord, they have killed thy prophets, &c. that God has a reserved to himself; as Paul says, even so then at this present time also there is a remnant according to the election of grace. Rom. 11 ch. 3, 4 vs.

I have been in hopes to see something from some of the writers in the Prim. on the union that exists between Christ and his children, and among the children themselves, as we see in Eph. 5 ch. 25, 32 vs.:

Even as Christ loved the church and gave himself for it. This is a great mystery, but I speak concerning Christ and the church. From hence we may observe, that there is and was a union between them, which union appears to me to be of such importance, that I can see no consistency in the doctrine of salvation by Jesus without it; for I apprehend it necessary, to the harmony of the divine perfection. For, as all hopes and expectations of the creature from the creator, are founded upon the supposition of his goodness, men of every sentiment will agree to this proposition, God is good. And that we may rightly conceive of him under this character, it is necessary that we see in him, justice, holiness, and truth, as well as mercy and love; since all these properties must unite and act in perfect harmony, to constitute real goodness.

And here I design not, brethren, the least intimation of my quoting all the scriptures which positively speak of this truth; nor will I affirm, that those mentioned are the most pertinent to the purpose; but having their light and perfection in Jesus Christ, our Lord, and being as I conceive, such as treat of his union with his church. In thy book all my members were written. We are members of his body, of his flesh, & of his bones; whenever one member suffers, all the members suffer with it; or if one member be honored, all the members rejoice with it. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ—ye are the body of Christ, and members in particular; he is the head of the body, the church; the head over all things to his church, which is his body; the fullness of him that filleth all in all. Ye are complete in him, for both he who sanctifieth, and they who are sanctified are all of one: And the glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me; that they may be made perfect in one, and that the world may know that thou hast loved them as thou hast loved me, and that thou hast loved me, before the foundation of the world. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

It is upon this principle, in my view, that God has called, regenerated, and sanc-

tified his people from the first, and will be until the last Benjamin will be called. For there is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism: Dear brethren, it is in this way I believe, by corresponding through the Prim. and Signs, that brethren are endeavoring to keep the unity of the spirit in the bonds of peace. Eph. 4ch. 3,4,5 vs. Walk in love, as Christ also loved us, and hath given himself for us, an offering and a sacrifice to God. ch. 5th. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, think on these things. Ph. 2 ch.

And now I commend you to God, and to the word of his grace, who is able to comfort you in all your tribulations. Yours in hope of a happy eternity.

CHAS. HODGES.

TO EDITORS PRIMITIVE BAPTIST.

Lynchburg, Tennessee, }
July 20th, 1839. }

DEAR BRETHREN EDITORS: Through the kind indulgence of a great and merciful Lord and Saviour Jesus Christ, and the Father, having equal power, I am permitted to write to you again on the all important subject of truth, as it is in Christ, the Father, the Spirit, three in one. May peace & grace be your ever reward, to help you in your most responsible undertaking & most of all undertakings; that he would ever guard your pen; that you may be in his hand an empty blank or quill, to send his work and word to all the nations of the earth, to see and hear his truth unvarnished, unwarped, and uncorrupted by Ishmael or any of those impatient people who call themselves followers of Christ, and who say they are founded on the doctrine of that meek and lowly Lamb of God, that came to seek and to save that which was lost; when, my dear Father's children, we see them turning to the right and to the left, to compass land and sea to make proselytes, or Ishmaelites.

Now, dear brethren, do not you recollect what was said to the children of Israel, when they came to the Red Sea where the great waters were on one side and the Egyptians on the other? Now, brethren, do you think any man, being convinced as your poor unworthy writer and fellow traveller to vast eternity of the fact, that grace only comes from the Lord, and that

at his set time to favor poor man and his dear church, will or can think, that any other way will do but to stand still and see the salvation of the Lord? I do think, that if any other way would have done, the Lord never would have said, that there was no other, nor none other, &c.

Now, brethren, I think the question is plain. I hear some trying to even wave the truth to make their system stand, that they may carry on their own works; and I fear, that of darkness. Brethren, I think if the Lord is with us he will ever preserve us until his second coming. I hear a doctrine advocated by a people, who separated themselves from us on account of our faith and belief. They say, that it stands for every man to get religion if he wants it; and he can as easy want it as not want it. And if he pleases he can get it or not get it; but if he should get it by chance or choice, he is safe, he is there of course; like the fish caught in the trap, he cannot get out, no matter how much he flutters or struggles. So, brethren, it appears that that rule only will or is intended to work one way, Now, brethren, you all know if a horse rides well one way and does not the other, he must be a horse that every body would not like; it is upon the whole like the sum that you can work and will not prove; so it is a bad rule that will not work both ways.

We again have of our acquaintance men who are called Methodists, who appear to believe that a soul can get religion, or that Christ will put on the robe of righteousness, and then again for some misdemeanor, take it again. Now, brethren, this we understand to be falling from grace; but this may be so, but only in this particular, that they still fall further, from an account of never having it and putting on Christ falsely. We see a great many false ways, and therefore we should hate them, because of Christ and his ways being altogether different. Brethren, it puts it into my mind in their so doing, that they do not want the Lord to reign over them. And mind I tell you, how can a man be reconciled to the Lord and his ways in that world of glory, if he is not in this world? We at times see among such believers a great revival, and it is not often you can ever see them remain members but a short time, and appear more the child of the wicked than before.

So, brethren, is the mind of the Old School Baptists in this country in matters of religion, and their faith in the Lord and

Saviour Jesus Christ. I think the most of the brethren of the church of Bethel, and attached to the Elk River Association, are somewhat determined on following Christ; not men. So, brethren, let this be our motto, live and keep house. Though unworthy we be in ourselves, we hope to be found worthy through him who loved us and gave himself for us. Whether or not, brethren, your unworthy writer knows the Lord or not, he wishes to be known of him, rather than to have all the righteousness of this world. If not interested in this glorious plan brethren, I feel surely this must be the way to the right hand of the Lord.

Brethren, when it goes well with you remember poor unworthy me. Finally, brethren, farewell. May the Lord prosper you and keep you by his power and grace ready to be revealed at his second coming, where I hope to meet you and our Saviour as he is.

Yours in Christian love.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Barnwell District, }
August 7th, 1830.

DEAR BRETHREN IN THE LORD: Thro' the mercy and goodness of God, I am permitted to address you a few lines, and the pleasure of sending on the name of one more new subscriber, who wishes to take your much esteemed paper the Primitive Baptist.

The times in this part of the world are I think getting better, or at least there are numbers getting well of the money fever. And I do hope the time is close by, when there will be a final separation in the churches of the Old and New School Baptists; and I for one will be glad when that time arrives. I thought it would have been done before now: I know things cannot stand as they are now, for that harmony and love do not abound among the brethren as it has done before. And not only this, but our preachers or some of them, have made some very hard speeches and they take the advantage of the pulpit to make them, and I do not think that pulpits are made for that purpose. One of the great effort preachers had the hardihood to make one a few days past. He said the principle of the Primitive Baptists came from the bottomless pit, and it would go back there again. But where he will get his proof

to prove his doctrine to be true, I am at a loss to know; I know he can not get it out of the Bible. And not only so, but they that make hard speeches will have them to bear; and I think also they had better be a little more guarded in these blasphemous speeches.

But I will say no more for the present, and come to a close by subscribing myself yours in bonds of love.

LEVI LEE.

New subscribers are informed, that we are unable to send them the back numbers of the present volume—they can either pay in proportion for the remainder of this year, or receive the first numbers of the ensuing volume to complete their subscription year.

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"Come out of Her, my People."

VOL. 4.

SATURDAY, SEPTEMBER 14, 1839.

No. 17.

TO EDITORS PRIMITIVE BAPTIST.

Decatur county, Georgia, }
July 22nd, 1839. }

DEAR BRETHREN IN THE LORD: I write this communication merely to let you know, that I am still alive in the body, and I hope in the cause of my blessed and much despised Jesus. I am still trying to preach Christ without mixture, and without money and without price; and thanks be to God I am not alone. We have a goodly number of preachers, and deacons, and lay members, that have not bowed the knee to the institutions of the day, which I must call the Dagon of America. The learned well know what I mean. Yes, we have a goodly number of hard shells, and some are getting harder and harder while others are getting softer and softer. I feel thankful that the institutionists have given us such an appropriate name as that of hard shells. They must have taken the name from the hard shell turtle, as there are two kinds of turtles, hard and soft shells. We low country people know all about these kind of creatures, and the hard shells have got a hard large sound head as well as a hard shell, and are very hard to kill; and in like manner, the soft kind have a long, soft, slim, or rather flat head, thin, &c. and are easy killed to what the logger-head turtles are.

And now if any of you that read this prefer the soft name, take it and welcome; I for my part, choose the hard name and will have it, for it suits me to a gnat's eye. And as we all hold ourselves to be Republicans and live under the present government, and all can worship as they please and none to molest, do not then get mad with me and call me your enemy, because I tell you the truth. If you

do, and wish to debar me from the freedom that you wish yourselves, you are not Republicans.

Now then to all that may read. The party and parties that oppose the Old School Baptists are mad already, for we are such fools and our shells and heads and principles are so hard, that they cannot, after raising a preacher to their own liking, and when he is in their estimation almost or quite a god, he cannot penetrate our hard shells, hard heads, and hard hearts, to give one inch to him. This is enough to almost create a civil war, that we unlearned, wire-grass raised boys should attempt to dispute with a Goliath of Gath as David did; and as terrible and as tall as he may be, he cannot drive us from the field, nor stop us from telling the people the truth. And now, as we live in a free country, and as I promised to give brother Bennett the butt end of my sentiments on religion; but have been very backward; not that I am afraid of man, for I ask man no odds further than civility; but for fear I might in my weakness injure the cause of God. But as I do believe that it is the duty of God's ministers to feel the care of all human beings, and feel as much for one man's soul as another, and should not feel under any obligation to man or any set of men in preaching the word or writing his faith and doctrine, Methodists, I love your souls; Free Will Baptists, Presbyterians, and all the human race. Then be candid and stand away until I tell you some of my thoughts, and what I have seen and heard; for, as David said, is there not a cause? I am sensible, thank God, of my own imperfections; but my distant friends have been kind enough to send me a great many of their papers, clear of charge or name, for which I thank them, and if they have any

more to spare, I am willing to receive them and read them with a praying spirit, and without partial feelings if possible; but would request them in future to assign their names, that I may know who it is that has noticed one of the poorest little clod-headed Primitive Baptists in these United States, if one at all.

And now I begin to tell the world some of my objections to the institutions of the day. It is not because they are doing good, God forbid; but because they are doing harm. The question will arise then, in what way? Sir, in the first place, they are nullifying the peace and union of God's children, devil like, who nullified the peace and happiness of the first happy pair. And this is not all, but it mars the peace and happiness of the world of mankind in general; for when they discover divisions in the church and nothing but confusion, they are astonished, and each party having friends in the world, they become divided too, some taking one side and some the other. Shame upon such as cause division, and thus impose on the happy people of these United States. It was not the case twenty years ago, to my own knowledge. We Old School Baptists have not caused this distress, for we opposed it in the start and will continue to oppose it; but you soft shells and soft hearted Baptists said, do not let us oppose it, for education is good to enable a man to communicate his ideas, &c.—we at least will go so far as to judge of the call of a man to preach, and then send him to the big school, it will enable him to be more useful. And by little and little you have give way until the present day, and if God does not put a stop to the growth, in twenty years more you or your children will dearly pay for your backsliding. Israel like, you may say that I am here, feigning myself to be a prophet. But, sirs, it does not take a prophet to see these things. The Old School Baptists are easy, and have always felt themselves happy under this Republic; and praise God to think, that they could worship God under their own vine and fig tree, and no one dare to make them afraid. This is all they still ask or want.

But what does New Schoolism want? You are so full of effort to do good, so fond of morality, that you are wanting law power to drive or force men to keep sober, to stop the United States mail from running on the Sabbath day, and to bind every man to join some religion, or not be allow-

ed their oath in a court of justice. And still you preach Free Will doctrine. And if you could have got that law passed, you then would have taken their free will away from them. But had it been passed, the honest man and the Republican would have lost their money before they would be a hypocrite. I believe there are men enough that have never been connected with any denomination or profession, that would swear the truth as quick as any of your men that have been raised Christians, or bound or persuaded to join a society, or myself. I am not so much out of hope of the people of the United States, as to give you law power to keep us from getting drunk, and to foster all your schemes and societies, that you have raised to get money without working for it.

Now a word right here to all that may read. Some say, how shall we get clear of them? I mean the money-hunting preachers. Friends, have you not found out how to get rid of them yet. It is very easy indeed, and if all denominations would try, they would soon be in peace again. The world too should test them. Well, tell us how to stop them. Do not give them one cent of money for ten years, and all the fuss will be over; as the money begins to grow scarce, they with all the storm of effort to save the heathen nations will go down, as my old mill does when the water is falling, and finally stop still. Money is what has put the whole machine in operation, then you remove the cause the effect will cease. But they have got the people to think that these United States and all the heathen would certainly be damned if these institutions were stopped; but they have deceived you. It is true, if the Lord Jesus Christ does not save us and the heathen, we all shall be damned; but they nor their institutions cannot save one soul. But they can save your money, if they can get it.

Now if you think I am wrong, try my plan and it will convince me and all the hard shells and yourselves; and do not be afraid to trust God for the term of ten years. But Baptists, Methodists, Presbyterians, &c. are telling us that thousands are dropping into hell daily for the want of money. This is shocking to those of soft heads, and soft hearts poor things will muster up their cash and give it to save souls from hell of course, and have their names entered down in heaven, as we are told, for giving to the Lord. But there

they have deceived you again, your names are only entered down on their list and in their periodicals; &c. and may not be written in heaven. Well, but what shall we do for preachers if we do not raise them? Do not be alarmed, all God's preachers will continue to preach. And he told the disciples to pray the Lord of the harvest to send more, &c. Then we should look to God for preachers; and not to the theological institutions; for some of these fine preachers say, that it has cost them so much money to become qualified, that they should at least have ten dollars per sermon. I suppose that is the worth of their preaching. For my own part, I never have come at the proper value of preaching. I know that the first sermon that I ever heard with the inward ear, was in my view worth ten thousand such worlds as this to me, and it cost me no money at all. And I think when any poor sinner is quickened by God's spirit, and brought to see his condemned state, that the sermon or promise that sets him free from sin and death, is worth to him more than all the gold and silver in this world. But this preacher that says ten dollars per sermon, can make money if he will work as hard as I have worked in the corn field and blacksmith shop to get the chance to go and try to preach. He may preach three sermons in one day and night, that would be thirty dollars.

And one of these effort preachers from South Carolina told me, he would fellowship a horse thief as quick as he would a brother that would give his brother or friend a dram to drink. I think there are as honest Christians and men that drink drams when they want them as any men upon earth; but I cannot think he was, if he would fellowship a horse thief so easy.

But to deceive some more of the soft headed Baptists; they tell them we judge of a man's call before we educate him. As I live in this low country tell me if you please in some of your papers; how you judge of a man's call. Do you judge that God has called him because he tells you so? or do you feel of his pulse? or because he has worldly wisdom? or because he can talk like a preacher? or walk, or dress, or address himself like a preacher? or because some of his friends wish him to be a preacher? or some person dreams of hearing him preach? Tell me how you come at them, as you say they cannot preach without being qualified? You must have some sign or another, to know who to send to

school for a preacher. And tell me if education opens the scriptures to a man, and enables him to preach the unsearchable riches of Christ; why do you not all speak the same things? But I see come out of your institutions, Baptists, Methodists, Universalists, Presbyterians, &c. &c. As I know nothing, who of you all shall I believe? You all can get along together, and commune, &c. but these old hard shells are contracted, uncharitable people, we will all oppose them. Take care, Methodists; these Baptists that love you well enough to commune with you, love your souls less than them that would try to show you the plain truth; but your money will do as well as any. And we old hard shells if we will favor the money plan, we may believe as hard as we please, yet we are fine fellows with them; but let us declare non-fellowship to the money matters and institutions of the day, then they will act just like a hog in corn time that is beginning to get fat on acorns; if the owner corns enough and wants to give them some corn, they will raise their noses and fetch a long groan and put out to the swamp to hunt acorns; and they will follow the acorns until they are all gone, independent now of the owner. So it is if we want to give these effort men some good old corn of the land in this time of mast; and the meat of mast fed hogs is not firm, it is soft like the soft Christians; and stock hogs are apt to die up after a mast, if they should after the mast fails make out to get back to the owner. They will lie down and depend on corn then, but it does not suit them some how or another, they are wormy and will die.

Well, but I have a word of objection to my friends, who of late have been turning loose upon the Old Baptists their cannon, with as much assurance as Goliath defied the armies of the living God; with such doctrine as this, that faith is not the gift of God, and that no man can decide from the scripture how the Primitive Christians were baptised, and that all men that sell whiskey or drink whiskey, are sure to go to hell; and that there is no such scripture as referring to a contract between the Father and the Son before the world was. I always am willing to fight before I send or give a man a challenge; I have often said I was willing to stand a Bible decision on these points of doctrine, and as I feel myself to be one of those defied in the above doctrine, I accept the challenge and tell the

world that it is false doctrine. And if my opponents want any further satisfaction, I am able and willing to give it to them in any way they wish it.

Now, sirs, faith and baptism are nothing in your view; faith is not the gift of God. Now to the Book. Every good and perfect gift comes down from the Father of light, &c.—without faith it is impossible to please him, viz: God—faith is the substance of things hoped for, the evidence of things not seen—by grace ye are saved through faith and that not of yourselves, but it is the gift of God. If it is not the gift of God, it is no gift at all, sir, and as such it is nothing. Well, but you admit that John baptised with water, but defy me to show any thing like immersion; which I can show, sir, & prove that baptism is immersion and nothing else. But I shall only remark at this time to that point, that John was sent to baptise with water; he did not have the mission to baptise with the Holy Ghost, nor with wine, nor sand, nor nothing else but water.

And who told you that all men that sold or drank whiskey would go to hell, and authorised you to brand the Old School Baptists with raising their children for the devil, and not for God? The Bible, sir, never told you to preach any such things; but tells you and all who preach, to preach the word; all things are to be received with thanksgiving and used with temperance—for, be ye temperate in all things. But when you thus abuse the scriptures and good men, you are very intemperate indeed, sir, and should be ashamed of such conduct.

Dear brethren, I must conclude. I have wrote too much already, and have not got to where I wanted to yet; but take these hints and use them as you please, if you that read them like them, well; if not, lay them by, for there is a great deal of doctrine these days that should be laid aside. May God bless you with all the brethren and all mankind, is my prayer for Christ's sake. Amen.

E. O. HAWTHORN.

*Mississippi, Holmes county, }
July 18th, 1839. }*

DEAR BRETHREN: I have concluded this morning to drop a few lines to you though the Primitive, provided if it is thought expedient to commit to print such a scrap when it reaches the press.

It is a source of inexpressible consolation

to me, brethren, to find that the Old Regular Baptists have not all gone and joined the worshippers of the image of Baal, for such is the condition of those who have strayed from the old paths, and like Balaam love the wages of unrighteousness. Will the missionaries deny the above charge? O yes, they not only will, but already have and yet continue to boldly affirm, that they have not underwent any change at all, only that they have grown in the knowledge of the gospel. They have grown to a certainty, for they are higher than any man described in the word of God, except Saul, who was a head and shoulders higher than any body else. Or it may be, that the prophet Micah, 3rd chapter, was led by the Holy Ghost to give some account of those big folks. I am thinking that my pen is getting sarcastic: well, I will check its liberty in a few minutes.

I must say a little more for those well grown divines, who have grown up to a knowledge of more than God ever commanded. The multiplication of their knowledge consists in making new additions to the gospel plan, which Christ said above 1800 years ago was finished; such as temperance society, falsely so called—it should have been abstaining society. Will the learned ecclesiastics please turn down a leaf at the chapter in the Book of God, where such an establishment was fitted out in the gospel. There are other societies I should be glad to know where these popular folks found divine authority for, (to wit;) tract, Sunday school, auxiliary Bible societies, and all such stuff.

Now, brethren, I feel unwilling to detain you with any comment on the above lumber, only that it is a part of the trumpery of the Roman lady that has bastard children and wears a red frock. John speaks plainly of her in Revelations. Brethren, I honestly believe, that these are the people and plans described by Jude, Peter, and Paul to Eph. 2 epistle, 2 chapter, 1 to 12 verses. I must close on that subject by saying, that Old School Baptists have no business with any of the new schemes of the day.

Now brethren, I have a right to change myself, if guilty. I will now affirm that if I, after trying to preach the doctrine of the old predestinarian Baptists for ten years as I have, was to join myself to and encourage the modern missionary plans, I would inevitably have to undergo a change, or my conduct would prove that I had been a hy-

poerite from the very outset.

After we heard that there was a paper printed called the Primitive, we constituted an Association and gave it the name of the Primitive Baptist Association. We concluded that notwithstanding we were weak, only four churches, we concluded we were of one mind; we met and constituted, and came out with a Circular Letter, showing the reasons why we could not fellowship some people that call themselves aptists. I have enclosed one of our Minutes for you to make our Circular public, if you have room in the Primitive.

Brethren, I could tell some right curious things about the quirk working, and thimble moving, and secret winding of the forked tongue serpent, (the new schemes,) but I have not time now, I have some sick ones to attend to.

Yours in gospel bonds.

SIMPSON PARKS.

Extract from the Conventional proceedings of the Convention for the purpose of forming a new Association according to previous arrangement at Rocky Spring Church, in Holmes County, Mississippi, on Friday before the fourth Lord's day in April, 1839.

CIRCULAR LETTER,

The Primitive Baptist Association to the Religious World, as well as to the Churches they represent, send Greeting:

Inasmuch as the above named newly constituted Association has ordered that her first letter shall show the cause of her constituting in so feeble a state, as the minutes will show, have undertaken the painful, though obedient task. The reason why painful, is because the duty we owe to God, our fellow men, and to ourselves, constrains us to say the truth, which when told, we expect will cause great excitement in the world; for we are compelled by the word of God, as well as by our own feelings to protest against a people that not only call themselves Baptists, but profess to be the followers of Christ; and knowing what the world will say when the professors of religion get into war; Aha, for so would we have it, for now they will destroy each other. No doubt but what the enemy of souls designs it for that very purpose, for in all ages of the world there has been false doctrines; and

this no doubt, was what our Lord meant when he said to his disciples, "That he had not come to send peace on the Earth, but rather division;" he knew that there would be doctrines started up in his name that would be contrary to His kingdom, and that he intended to suffer a man's foes to be they of his own household, in order to prove his people's love to truth as he is the truth.

Now we do not claim the credit that we are on the Lord's side because we say we are, neither can we admit that others are because they say so.

Now to the law and to the testimony: and first we would observe that we object to principles; and not to men on the account of principles. Now we object to the doctrine of the General Atonement; and that because it is contrary to the word of God; and also inconsistent with his nature.

Now Atonement, theologically, signifies a satisfaction for sin; the original, it is a covering; now we will cite you to the Psalms xxxii, 1, "Blessed is he whose transgression is forgiven, whose sin is covered." Likewise Psalms lxxxv, 2, "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Likewise Rom. iv, 7, saying "Blessed are they whose iniquities are forgiven, and whose sins are covered." Now you see that forgiveness and covering are synonymous, and covering and atonement synonymous. Now you see that a general atonement is a general forgiveness, now you see there is no one but the wilfully ignorant but what will see the fallacy of such an idea, and notwithstanding you nurse it ever so much in your arms, yet it will die in your laps; so we may boldly affirm that not only this but all unscriptural doctrines, together with all such practices, for no man nor set of men, has any right to affirm any thing either for doctrine or to be patronised that our Lord has commanded. And we see very clearly that the Primitive Baptists would not, but would always stop when and where their Lord's commandment stopped; but we are very tenacious to leave none of them unperformed. But we find that the self-righteous have always been bent on leaving his command, and inventing some of their own.

It will be too tedious to cite you to all the acts of this kind that have taken place since the world began, a few will suffice. Now Saul, the king of Israel, when he was sent to destroy Amalec, thought it would

be much better to spare Agag, and the best of the sheep and oxen to sacrifice to the Lord; not considering (if he knew) that obedience was better than sacrifice. Now Saul would have made Samuel believe, if he could, that he had obeyed the voice of the Lord, and did not stagger to affirm that he had; and no doubt but what if Samuel had known no more of God than Saul did, but what he would have believed that God would be better pleased at his proceedings, than if he had done just as he was commanded. But God had taught Samuel to know that the strength of Israel was not a man, that he should repent, and if Saul had been taught in the same school he would have known it as well as Samuel. Perhaps you will say, did not God give Saul another heart? Answer; if he did, he did not give him the heart of a Christian; for if he had, Saul would have known that obedience was better than sacrifice; but he only gave him a kingly heart, and left him without saving grace, and as such, was left to the government of a wicked spirit. Now the case of Uzza, is another striking circumstance of God's cursing of men for doing that that they were not commanded. And did not the Lord say by the mouth of the prophet, "Who has required such and such things of you, have I?" now it is certain that every thing that God has not commanded he has forbidden, and whosoever goes beyond the commands of God is saying, by his so doing, that God has forgotten to command some things that is actually necessary in carrying on his work. Now reflection of this kind is the cause wherefore we do protest against; not missionary labors, but Missionary, Tract, Sunday School, and Temperance Societies. Now why do we oppose these Societies? not because we are opposed to the spread of the Gospel, but because our Lord has not commanded any such thing; now in the apostles' days the Church was all the society that God commanded to do it, but men have said, let us form societies, and no doubt we shall get more money than we could get from the Church. Now look close and see if the love of money is not more inducement than the love of souls, and see how much difference there is between your efforts and that of sou's. Are you not as well as He, dictating a plan for God to work by? has not He promised that the Gospel shall be preached to all nations? has He forgotten it? Are the means that he appointed insufficient to carry it on? is the Ark tottering?

or can you invent a better plan like Saul? But perhaps you will say, the Church is neglecting her duty; well it may be so. But has not God got the power to stir her up to her duty? or what is the matter, the thing does not work right? When God sent the Gospel to the Gentiles, the Church at Jerusalem called Peter to account for it, and when he expounded it to them they all held their peace and glorified God for granting repentance unto the Gentiles. Now what was the reason that it was so easily settled? Why because God was in it; now see the confusion that this subject has made all over the United States, and see if the signs of the times does not prove that the Lord is not in it. Again, are you not afraid that you will be found working like Sarah, for she got impatient in waiting for God to fulfil his promise; and what did she gain by striving to hurry it on? Why all that she gained was a mocking Ishmael.

And now, after all, the confusion that is brought in by your societies, God promised Isaac shall be born, and you may expect to hear in effect, "cast out the bond woman with her son, for the son of the bond woman shall not be heir with my son." Now as to your Tract, Sunday School, and Temperance Societies, we shall say nothing about them, more than that we consider them to be a part of the trumpery of Mystery Babylon the Great.

Now there is one thing more that you have amongst you that we cannot fellowship, in the way you have got it; that is, your Theological Schools; now here we want in the outset to save you from running into extravagances; for we know that you (or some of you) have already done it—that is, saying that we oppose those schools because we are afraid that if learned men are brought into the Gospel field, that the glory will depart from us; that is, that we shall be less esteemed in the Church and in the world. Now we will say the truth to you, and then mock on. God knows that we desire that he would send able ministers of the New Testament into his harvest, but we want God to do it, and not man; and you cannot make us blush in saying that these schools are men's works, unless you can prove that God has commanded them. But perhaps you will undertake to prove that you can show example for it; well, if you can, give it up. But we challenge the learned world to show any divine authority for sending a man to

school after God has called him to the ministry; nor has he any need of it, for when we look at God in his proper character, we are constrained to say he has no need of doing it, inasmuch as all power in heaven and on earth is in his hands.

As such the bringing up of all children is in Him, and not only so, but all schools He can control; and this is not all, for all men's purses He can control; and if you are Baptists (especially of the Primitive order) you are bound to acknowledge our assertions to be true. Now if he wants a learned Moses or Saul of Tarsus, he will have them qualified before he calls them to his work.

Objection, 1st. But what if the children are of poor parents?

Answer. Well if their natural parents are poor, their Heavenly Parent is not.

Objection, 2d. But these things belong to the age of miracles, and now God has left it with us to qualify them.

Answer. Who told you so? If God has, do, if you please, cite us to that place. Now is not this the cause (or one great cause) of so many false preachers in the world. You can learn men and make scholars of them, but you cannot learn them to love our Lord Jesus Christ more than money and fine clothes.

Objection 3d. But we do not take every body, but only the pious.

Well, are all the pious called to preach the gospel; yea, are all of them Christians? If piety consists only in one's being careful to perform his duty to God, then was not Saul of Tarsus as pious a man before his conversion as after; that is to the eye of man. If you answer yes, then we ask, are you not men and as liable to be imposed upon as other men? would it not be better to do as the Saviour tells us, that is, pray the Lord of the harvest that he would send laborers into his harvest, and then all is well, for that is all he has told us to do, as it respects having the harvest furnished with laborers. Now if he had not intended to hold in his hand the right of sending, he would not have told us to pray to him to do it; for he never told his church to do any thing and then told them to pray to him to do it. Now there is no danger but what he will send them, and that in the right time, and they just such as He wants, and if they are not completely qualified, He has so ordered it, that as they use their gifts or talents they will continue to grow. Then he holds them in his right hand, waters them

every moment and makes his words theirs. Now you will not hear them saying that the heathen are going to hell for the want of preachers, or that there is any money lacking; for inasmuch as souls were not redeemed by silver nor gold, neither will God permit that they shall be made free from the love of sin by it; but inasmuch as the Saviour redeemed them by a sore travel, the apostles found it so in spreading the glad tidings of salvation. There was no Missionary Society for them to run to for money to buy a fine horse, together with fine dressing; no. But when they were not actually employed in preaching, they were laboring with their hands that they might not be chargeable to any, that as they had received it freely they would give it as freely, that they might cut off all manner of boasting from those who would make a gain of any the churches. Now was it so that you could see other apostles of our Lord, and let them come in company with some of our modern Baptists, who call themselves the successors of the apostles, and bring them together and compare them, what a disproportion would appear; the one you would see going a foot with nothing on his feet except a pair of sandals, while the other you would see mounted on a fine steed, with fine shoes or boots on his feet; the one you would see, no doubt, with his fisher's coat on, the other with the finest broadcloth; the one you would see, no doubt, with a shirt stained with blood from severe scourging, the other with a fine pleated bosom one; the one with rough hands, all exposed by reason of hard labour, either pulling the rope a fishing, or tent making, the other with fair hands covered with gloves. Now compare their doctrine and you will find as great a contrast. The one saying silver and gold have I none, and at another time thy money perish with thee; the other saying three or four thousand dollars more will be of great benefit in the Redeemer's kingdom. The one saying that this gospel shall be preached to all nations; the other, that the heathen are going to hell for want of preachers.

It is astonishing that people with the Bible in their hands will impose on themselves and others. For when you hear them proclaiming that the doctrine of Election and Predestination is too unpopular to preach, do you not then know that it is popularity that such are after; and for such assertions if the discipline of the Gospel was properly executed, such would be communicated. But such are equally corrupt

in discipline as in doctrine. Was it not so how would they get along as they do with things? Now we do not intend to personate any person in what we are about to say; but we intend to point out a thing that you know you have amongst you; now see what our Lord says, Matt. xix. chap. from the 4th to the 10th verse inclusive; likewise, Matt. v. 32, "But I say unto you, whosoever shall put away his wife save for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." And now we have told you plainly what is the cause or causes that we cannot fellowship with you; we do not charge you with sinning against us, but against Christ; and we have judged already, and have come out from such doings. But you have to pass the just judgment of God yet, and we are willing to refer you there.

We do it, not because we delight in informing the world that there is such an unfellowship existing among people that are called Baptists, but because it is our duty. For we cannot fellowship the things that we have protested against, and now inform you that we do not intend it for backbiting, but to warn you faithfully and in love, and then to submit it to the Great Head of the Church, whose prerogative it is to do just what he pleases; knowing that he cannot do but what is right. Now you have been representing us as the cause, the grand cause of the confusion that is afloat amongst the churches; consequently, that we have no right to say what we do. Now we would ask you a few plain questions, and request you candidly, as men of honor to do yourselves and us the justice to give them their proper weight and bearing; and

1st. Have we brought in any new thing among the churches?

2d. Have we brought in the General Atonement?

3d. Have we brought in the faith contained in the Encyclopedia?

4th. Have we brought in the Missionary Societies?

5th. Have we brought in your Theological Schools, together with all such like things?

Now if you will come out with the candid avowal of our having brought these things into the churches, then we shall know that you can affirm any thing, and the fault will be ours. But we know you cannot affirm any such things. Now

do you not know that these things are the cause of all the confusion that is going on all over the United States? yes, you do know it. Now you surely must have a great thirst for money; we know your apology; that is the conversion of the heathen, But notwithstanding, it is only apology; for any people that know God, as you profess to do, to pretend any such thing; for if you know any thing of Him, you know this, that it is His prerogative to convert the heathen, or as many of them as he wants converted. And He holds the means in His own hands to do it, and that He has as much money at His command as He wants. But when we turn our attention to the missionary system, it seems to us very much like what Solomon said in Prov. xxx, 15, "The horse leech hath two daughters crying, give, give," only the latter is not naming any thing; but the former is crying more money, more money. In the same verse it is stated that there are three things that are never satisfied; yea, four things; say it is not enough. Surely if the institutions of the day had been revealed unto the sacred writer he would not have stopped under five; now we can say that under God, as we believe we have reared a small building, but to the glory of God be it spoken they were all of one mind; there was never a negative voice heard in all the constitution. Now we do not want to make any confusion amongst you; we believe you have among you some of the Primitive Baptists; to them we say **COME OUT OF HER, MY PEOPLE.** and though like us you may have some ministers and relatives that you are loth to leave; we say to such, remember what would have been Lot's condition had he continued in Sodom, clinging to his relatives.

Which of these ministers or relatives were crucified for you, or were you baptized in any of their names? Follow no man, no set of men, farther than he or they follow Christ. And if we preach unto you any thing that is contrary to the Spirit of the Gospel, believe us not; for you may have ten thousand teachers, yet you are authorized from the Word of God to pronounce any, or all of them false teachers, who do not preach precisely as the apostles did; and that man that goes any further, is as guilty as though he kept back part of the price. But you will generally see that both of these errors come together; for if he takes latitude to introduce new things, he

will also take from the holy commandments that was given by Christ to be kept up in the Church until he comes the second time, without sin unto salvation. Now these are the reasons for our constituting this Association, in the feeble state, which our minutes show. We shall now draw to a close, and only request our readers to give this an impartial perusal, and compare it with the Word of God, and not to the traditions of men; for if you do the latter, we shall take an appeal to a higher court; and may the Lord give you understanding in all things. Amen.

NATHAN MORRIS, *Moderator.*

GRANDISON HARRIS, *Clerk.*

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 14, 1839.

TO EDITORS PRIMITIVE BAPTIST.

*Buncombe county, North Carolina, }
July 19th, 1839. }*

DEAR BRETHREN OF THE PRIMITIVE BAPTIST ORDER: I once again address you in the name of God our Saviour, to show mine opinion concerning the craft of the craftsmen. You know they have many Sneaks following them, who are any thing and every thing but the right thing. And wherever those Sneaks find a minister of the old apostolic order, who will not give up to any of the men-made societies, but will lift up his voice against them and warn the people against them, those Sneaks will cry out and stigmatize his character and say and call him a disorderly man. This I do before God and the holy angels know to be the truth, for this is what the Sneaks have against Joshua Lawrence and many others, especially against myself. But I thank God that I am at their defiance and the devil their father, to bring any accusation against me, only that I will not fellowship the missionary system, nor them that do fellowship it in any case whatever. For the Lord our God is one Lord, therefore as I always have said I yet say, if God be God follow him; if not, follow Baal or the missionary, whichever the people please. And I want all such characters to let me alone and mind their own business, and if I am lost at last, I never will blame them for it; for my case is not to be altered by men nor devils. And one thing I can say and do say, and that from my heart, let my lot be cast where it may, blessed be God for the plan of salvation through Jesus Christ. And if I know myself, I love God and his appointed way, and hate every other way that men and devils have and can invent.

Therefore, dear brethren of the Old School Baptist order, you know that all such men as I am must and will be hated by the Sneak party. Now the Sneak party are telling the people, all that is wanting now is money enough and they will bring on the millenium. But I think it is mehellum instead of millenium, that those Sneaks will bring; for every thing begets its own likeness, and I do believe those Sneaks will, without kind Providence puts a stop to their career, that they the Sneaks will be the cause of sword, famine, death and destruction.

Dear brethren, I have lost father and mother, and buried three beloved children, and have lost all my brethren and sisters by death; but all this has been nothing in comparison with the trouble those Sneaks have given me. Therefore I have declared everlasting war with them, that is, as long as God shall let me live in this world of trouble, I am determined by the help of God to oppose them as long as I live, for I do know their system is not according to the word of God, and the word of God does contain every thing necessary for our salvation, without the assistance of men or devils. Therefore, dear and well beloved brethren of the old post lie church and order, let us pray God to strip us of all self and a man pleasing spirit, and to give us grace according to our day, that we may handle well the two-edged sword which is able to divide soul and spirit, joints and marrow. Those Sneaks worship, but they know not what they worship. But we do know what we worship, for salvation is of God according to his word, and every soul that is born of God does know it. But those Cointites, like their brother Cain in the days of old, think they know what kind of sacrifice will please God better than he does himself; therefore they are determined to bring works, and not grace.

Dear brethren, those Sneaks put me in mind of Baal's prophets, when there were eight hundred and fifty Sneaks to one true prophet of God. Them Sneaks were like those Sneaks—they were so much opposed to God's prophet and so firmly believed a lie as those Sneaks do, that they ventured their lives on their Baal god; so these Sneaks venture their lives on their missionary god. But we find that when the Sneaks offered their sacrifice and called to their Baal god, he was not to be found neither among the living nor the dead. And so it will be with those Sneaks in the day of judgment, when they call on their missionary god he will neither be found in heaven nor in earth.

As my sheet is nearly filled up, I must come to a close by quoting a text of scripture and saying to the Sneaks, behold ye despisers and wonder; for behold I work a work in your day that ye shall in no wise believe though a man declare it

unto you. And that work which God has now worked, I sincerely believe to be the work of strong delusion among the people, and that for their giving heed to seducing spirits and doctrines of devils, and the people will not believe it though a man declare it unto them.

Dear brethren, wherever you see improper words help me if you please, as I am almost without education. So no more at this time, but ever remain yours in the work of the Lord, I hope.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

*Talbot county, Georgia, }
July 25th, 1839. }*

BELoved BRETHREN: The cause of this communication you will see is to contradict false representations, made by a few persons under the name of ministers and deacons of the Baptist order. During the session of the Columbus Association in 1838, a few preachers and deacons saw fit to assume to themselves the right of acting for the churches which were at home, and knew nothing about the intentions of those their representatives; neither had the churches delegated them for the purpose of separating themselves essentially at night, to say any thing about preambles and resolutions. But being of the same spirit as those who the apostle spoke of, they only acted out their principles.

The preamble and resolutions above alluded to, were sent to you by brother Benjamin Lloyd, and printed in the tenth number present volume of the Primitive Baptist, on page 158, under the name of a Circular. I saw them in a handbill, and thought that some brother would write to make truth appear; but as there has appeared no such epistle in the Prim., I thought, being an eye witness of almost all the proceedings of the Columbus Association for several years, and being acquainted with the greater part of those whose names are affixed to the Circular, that I would say a few things in my droll style for the sake of truth, and the better information of my brethren. And also to let the Revd. gentlemen know, that their trash is not received by the churches of the Columbus Association. Although they lorded it over them, the Lord's people are still coming out against the false doctrines of the day, called benevolent.

But to notice the Circular a little, and 1st, the assumption of power, converting the Association into a ministers' meeting,

for the purpose of doing that which they had said they never would do, to declare a non-fellowship with our brethren: said they, we never will, though they may with us. Here you may see they have told a thumper. They remind me of a certain young man, who made suit to a very likely rich young lady, and tried for a long time to court her fancy; and having done all that he could in every way to get her consent to be his bride, and finally finding that nothing could be effected, he turned around and told it all over the country, I did not want her and she is not the thing she is said to be. Question. Wherein does she fail to be as good as she was represented to be? Is she not as rich in faith now as she was when you made suit? Say, ministers and deacons? or, has she altered her name? You say she bears the name of Baptist—what name did the church bear when you joined it? Did she bear the name of missionary, or any other of the names for which she has declared a non-fellowship? Why did you not deal faithfully with her and say, we wish to become members with you, but we cannot unless you will alter your name and change your faith, for this doctrine of special grace we never did believe? No, you could not do this; you thought you could effect your object better in another way. You recommend to the denomination to hold all such to be in disorder as have declared non-fellowship with all your societies, such as missionary, temperance, &c. having set up a new standard of fellowship, alike opposed to the word of God and the long established principles of the Baptists.

I ask you, what have been the principles and practice of the Baptists? Have they ever required that a person must first be a member of any of the above named societies, before they should be admitted into the church? Was this required of you when you offered to the church? Say no, and tell the truth. What requisitions then do you mean? You will say that they are required to declare non-fellowship for the societies which you call benevolent; well, if that is your play, please tell me if the effect produces the cause, or does the cause produce the effect? We would dislike to administer to a patient medicine for the cure of a disease which did not exist. You say the long established principles and practice of the denomination. If this was the practice of the Baptists in the first age of the church, I mean in the apostles day, Jesus

Christ and the apostles set up a new standard of fellowship; for they neither joined any such societies nor recommended others to do so. But to the contrary, Jesus said, beware of men, &c.; and the apostles enjoined it upon the disciples to be separate from the world.

If it were necessary, I could bring twenty texts of scripture to prove what I have said; but you have been asked again and again, to point to one text to justify you in uniting in your societies, but in vain. You know that they are human, and not divine; yet you will recommend your brethren not to invite into their pulpits or house such men as are opposed to them. And you say that we promote divisions. You know that the preaching of Christ and him crucified never divided Christians; for Christ is not divided, and he is in every Christian. No, sirs, it is your unscriptural institutions and Arminian doctrine, that have called aloud for separation and will do so until the last Predestinarian has left you. And then if you should not get an established religion, an open communion will suit to a fraction.

And as it regards your being identified with Old Fashioned Baptists, you need not be alarmed, for this was the very reason we declared non-fellowship with you. We were not willing to own your doctrine and practice, and as to having your principles determined by us, we are only as free to judge for ourselves as others are; and the world knows that you have changed both in principles and practice, if your doctrines and acts be taken for evidence. And as to maintaining our present position, we were not taught it by man, but received it by the revelation of Jesus Christ, and we do not wish to trust it in the hands of men; we would rather be kept by the power of God, &c.

In the conclusion, I pray God to open your eyes and unstop your ears, and give you hearts to understand. And may you no longer stray, but walk in Christ the good old way, and search the scriptures instead of history, and you will find at least your course is opposed to them.

Brethren, yours as ever.

JOHN W. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county, }
February 10th, 1839. }

BELOVED BRETHREN: Through the gra-

nacious dealings, tender mercies, and the good hand of him who dwelt in the bush, I am permitted to continue my subject, having many things to write.

I want you to read Gen. vi. 2. You will there see a mixing, and mingling, and uniting of world and church. The sons of God saw the daughters of men that they were fair, and they took them wives of all they chose. Then began the practice of amalgamating world and church. That principle is now practiced to great extent by the new light folks. They look upon the daughters (inventions) of men which are fair to the unregenerate eye, and take them wives even of all they choose. This may seem right unto them. But Solomon said, there is a way which seemeth right unto man, but the end thereof is death. No doubt old Sarai thought, that she was doing right, when she gave Hagar her Egyptian handmaid unto Abraham to wife. This she did in order to obtain children by her. For Sarai said unto Abraham, the Lord hath restrained me from bearing, it may be that I may obtain children by her. Sarai had become impatient, and even staggered at the promise of God, and took Hagar her handmaid and gave her unto Abraham to be his wife. And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes. And Hagar bare Abraham a son, and Abraham called his son's name which Hagar bare, Ishmael. Yet notwithstanding Ishmael had the good old blessed man Abraham to his father, he was a bond son, and not a son of promise or according to promise. He was a mocking son of the bond woman, for it came to pass that Sarai saw the son of Hagar the Egyptian mocking, wherefore she said unto Abraham, cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac.

I shall here hold Sarai forth as typical of the church, when in a languid barren condition; (when I say church, I mean the Apostolic Baptist.) and did not bring forth children like unto other denominations by whom they are surrounded, they became impatient, staggered at the promise of God, unwilling to await God's time, his appointed time, his set time to favor Zion, when he will roll in Zion a travelling spirit; yea, the promised time. When Zion travelth she shall bring forth spiritual sons and daughters, not Ishmaels. The Baptists became too impatient to wait, took

the daughters of the uncircumcised, the daughters of that old whore of Babylon to wife, went in unto her, and she hath conceived and brought forth a son, and they called his name Convention. But he is an Ishmael, a son of the bond woman, the fruit of impatience. Though he had Abraham or one of the sons of God to his father, he is not in; but a mocking illegitimate Ishmael in bondage, a wild man, possessed with wild untameable notions.

This intermarriage with the daughters of Babylon has produced a strange race, a kind of mongrel breed, half Jew and half Ashdod. All such sons are closely allied to the old covenant of works; they are seeking justification by the deeds of the law, this they cannot attain, being born after the flesh and not after the spirit. For it is written, that Abraham had two sons, the one by a bondmaid the other by a free woman; but he who was of the bond woman was born after the flesh, but he of the free woman was by promise; which things are an allegory. For these are the two covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar; for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all, (all who are under the covenant of grace.)

Dear brethren, I conclude that this man or devil, brough union of church and world, is a curse to the church of God, and was a curse to the church in days gone by, is yet a curse, and will continue if practiced to be a curse to God's spiritual Israel, until the topmost stone is carried up with shouting, crying, grace, grace unto IT. For I remember that it is written, that Israel shall dwell alone, and not be reckoned with the nations. (Num.) Spiritual Israel is commanded to dwell alone, i. e. in her church relationship. She should not unite with the wicked crew in societies and religious institutions, for which there is neither precept nor example in the whole Book of God. Nay, we are strictly commanded not to do these things. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light (gospel light) with darkness (Egyptian darkness,) and what concord hath Christ with belial, or what part hath he that believeth with an infidel? and what agreement hath the temple of God

with idols? for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people; wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor, vi. from 14 to 18 verse.

Here is a positive command, forbidding mixing & mingling with unbelievers, infidels, & men of the world; with the farther injunction, come out from amongst them and be separate. The motto of our Primitive Baptist is the language of divine inspiration, COME OUT OF HER, MY PEOPLE; with many other similar passages I could cite; but two or three witnesses are sufficient to satisfy any unprejudiced mind, that the intermarriage with the daughters of Babylon is a curse to the church; and that it was a curse to God's Israel in gone-by days I will now prove, and leave my missionary friends to think on this till I write again.

To the law and to the testimony. In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab, and their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people. And I contended with them and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel. Nevertheless, even him did outlandish women cause to sin. Neh. xiii. Again—Now when these things were done, the princes came to me, saying, the people of Israel, the priests and Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebuzites, the Ammonites, the Moabites, the Egyptians, and the Amorites; for they have taken of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the people of those lands; yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my man-

tle, and plucked off the hair of my head and of my beard, and sat down astonished. Ez. ix. Thus you see that Israel perverted the law of God, in marrying strange wives; and Solomon sinned, yea violated the law in taking an outlandish woman to wife. You also see that their children could not speak the Jews language, but spake half Jew and half Ashdod. This intermarriage proved a curse to Israel, and let not Baptists think to fare better. Missionary Baptists that have married strange outlandish women, whose offspring is a mongrel race, that cannot speak with clearness and distinctness the pure unadulterated language of the gospel of the Son of God, when they try to speak of salvation by grace, they will mix up a mess of works and grace, seeking justification by the deeds of the law; consequently speak of salvation being part of works and part of grace.

Think, O missionary, think, you that have taken strange wives, bondwomen, outlandish women, (missionism) with all her train of outlandish daughters; think what a curse your outlandish wives have been and yet are to the church of God. Ancient Israel put them away, Old School Baptists are following the example. It was those of Israel that trembled at the word of the Lord, that assembled themselves together and sat down astonished, and prayed and wept very sore. Old School Baptists have acted likewise, they have trembled at the word of the Lord; trembled to hear the cause of God slanderously spoken of; have trembled at seeing the precious truths of the gospel trodden under foot; yea, they have trembled at seeing and hearing Ishmaelitic mockers pervert the law and set at nought God's eternal truth; and have assembled themselves together and sat down astonished at those things.

But to return to Israel. Then Ezra the priest stood up and said unto them, ye have transgressed, and have taken strange wives to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Then the congregation answered and said, as thou hast said, so must we do; but the people are many and it is a time of much rain, and we are not able to stand without; neither is this a work of one day or two, for we are many that have trans-

gressed in this thing. And it came to pass when they had heard the law, that they separated all the mixed multitude.

Thus Israel put away the strange wives from among them, and like Israel, the Old Baptists have put away and are still putting away the strange wives outlandish women, that were and yet are among them in the churches. This putting away began six years ago in North Carolina and Virginia, and from thence spread through the States, and is still going on; and I hope will continue to go on, until all the strange outlandish bondwives and mocking sons are put away. But this not a work of one day or two, being a time of great reign, (I mean the reign of antichrist.) So great is the reign of antichrist, that the people are scarcely able to stand without; for antichrist approaches them with his double bridle, (religion and law power,) so they are scarcely able to stand without some one or all of his religious institutions.

I will here remark, what I heard a man who is called a wise man, that is, after the flesh, say about five years ago. He lived in a missionary settlement and near their meeting house. He stated in conversation that he had a strong mind to go and join the church, not that he thought himself worthy to live in the church, but join the church in order to keep his missionary neighbors from hanging him, because he would not join them in their mission enterprise. Thus much for the reign of antichrist.

(to be continued.)

WILLIAM D. WILKLEY.

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Alabama, }
July 31, 1839. }

DEAR BRETHREN EDITORS: Although we are unknown to each other, and perhaps shall never see each others face, yet I feel desirous of sending you a short communication. I have had the pleasure of reading a few numbers of the Primitive Baptist, and in many instances I have been made to rejoice, to see that there are yet some ministers of the Gospel, scattered over these United States, that do preach the unsearchable riches of the cross, and earnestly contend for the faith once delivered to the saints.

It is generally remarked by the advocates of the schemes of the day, that all of the revivals are confined to the effort system;

but I think there is an error in this assertion. For in 1833, the year that I was liberated, licensed, and ordained; was the greatest revival that has ever been in the Alabama Association, which commenced in July. And at three monthly meetings, which were protracted from four to seven days, there were added to several churches, each, from sixty-five to ninety members. I feel confident that there was not a missionary preacher then in the bounds of the Association, then all was peace and harmony; but since that time, several have turned and the bone of contention has been kept up, which has caused a separation to take place in the Association, and the remaining part of the Alabama Association now appear to be in a fair way to rend again, (that is, the churches.)

And, brethren Editors, I can yet say that the revivals are not confined to the New School Baptists. On Saturday, the 20th day of July inst. I went to Shiloh meeting house, Coosa county, Ala. agreeably to previous appointment, for the purpose of holding a protracted meeting. (if thought advisable.) This church is entirely disconnected from the schemes of the day. I was met by its pastor, brother J. G. Eden, and two brethren of the Primitive order, Jno. M. Pearson of Tallapoosa county, and B. Lloyd, of Chambers county. I think I might say, that all were Primitive. The meeting commenced with favorable prospects, and we protracted from day to day until Thursday, and then until Sunday evening. Brethren Pearson and Lloyd had to leave on Thursday, Lloyd in the morning and Pearson in the evening; which was much regretted by us. We were then joined by brother Hill.

Our meeting from Sunday to Sunday, was of a character the most interesting that I have ever been at. During the whole of the meeting there was nothing like Arminianism, nor any thing said to operate on the animal passions; but the good old doctrine of the gospel was preached, and no doubt but the promise of Christ was fully verified: Lo, I am with you always, even to the end of the world. I can truly say, that I have never been at a meeting that brought the day of Pentecost to rest so powerfully on my mind as this did; and I make no doubt, if we had been surrounded by the same kind of people that the apostles were, but that they would have said as they did, that we were full of new wine. For we were enabled to realize a part of

the prophecy of Joel, where it says: And on my servants, and on my handmaidens; I will pour out in those days of my spirit; and they shall prophesy. Saints were made to rejoice, & sinners were cut to the heart, & were made to cry, as on the pentecostal day: Men and brethren, what must we do—and as the jailor did: Sirs, what must I do to be saved? There was no need of anxious benches, for sinners would come, and fall on the floor around the table; and such crying for mercy I have never heard, and asking the prayers of both preachers and lay members. It was not only one time, but from day to day as long as the meeting lasted. Some found favor and walked in Christ the good old way. Nine were baptized; and several more gained a hope about the close of the meeting, at which time there appeared as many mourners as at any time of the meeting: We had to break up on Sunday evening for the want of assistants; we being worn down and not able to protract the meeting any longer. We left with aching hearts. I am yours in love.

W. J. SORELL.

FOR THE PRIMITIVE BAPTIST.

Louisiana, Parish of Washington, }
23rd July, 1839. }

DEAR BRETHREN: I discover that you have taken the editorial arrangement of the Primitive Baptist, a paper I much esteem, though not highly prized by many in this section. For the Baptists, generally speaking, in this Southern climate, are devoted to the mission cause; consequently, they are not in favor of any paper or principle that opposes their craft, (if we may call it a craft.) But I believe their cause is in the decline—in fact, those who I believe are chosen people, and who hold to the true doctrine of the Saviour, are in a cold, lukewarm state, almost ashamed to own that they are professors of religion.

But notwithstanding the darkness that seems to pervade, there is here and there one that will contend for the faith according to the apostolic order, &c. But, these are of the lay members, who seem to contend for that faith; for the preachers of our order, (or I will say of our church,) as far as my knowledge extends, throughout the Mississippi Association, have all in a greater or less degree embraced the mission principles; tho' the division amongst us is not yet so great as in some other parts of our happy government, as appears

from the communications of those who write for the Primitive, it is truly distressing to hear of such strife and confusion in churches and Associations of our own order. I am no writer, no arguer; but I am glad, that I am allowed to think for myself amidst the schisms and strifes of the present time.

Dear brethren, these things must needs be, or the scripture would remain unfulfilled. The two great powers, or contending parties, are now at what they have always been doing; that is, at war with each other; and will continue the war, until the two witnesses are slain. And not until they (the two witnesses) arise, from their dead (or apparently dead) state, may we expect peace in the church of CHRIST. Brethren, I look forward with transports of joy for those who shall see and enjoy the bliss, comfort and harmony, that will universally prevail at that time.

Your brother in afflictions and companionship in tribulation.

PETER BANKSTON.

South Carolina, Edgefield district, }
August 16th, 1839. }

DEAR BRETHREN: I am glad to see some writing for old father Lawrence's writings to be reprinted and bound in one volume. If it can be done, we will take three or four of them, for we like his writings well, for we think they have been the means of doing much good in opening the eyes of some people in some places. But we have but few near us, that have got their eyes open as yet; but we hope the Lord will direct some way to drive out the bondwoman and her children, and bring in the free.

Brethren; it is my joy to read the communications you put in the Primitive Baptist paper. I hope the Primitive will continue; though it is despised by some blind money hunters, such as would not change the negro's fifty cents.

Brethren, pray for us. Farewell.

GARROT MATHEWS.

Oxford, Mississippi, }
July 30th, 1839. }

BRETHREN EDITORS: I wish you to send me the Primitive Baptist for the next year. I am extremely well pleased with the contents of those I have had the pleasure of seeing. The doctrine is that that Christ teaches, and that which is taught by the apostles; and I have no doubt but it is

that doctrine preached by the present ministers of Jesus Christ.

We have nothing flattering here. The church is cast down and despised by the world, the flesh and the devil; all the carnal professors are opposed to the doctrine preached by the Primitive Baptists.

I am one among the number of unlearned men, that preach that doctrine so clearly set forth in the scriptures of divine truth, and that the world hates. I am also in a country that the missionary cause flourishes in very much. Yours in gospel bonds.
E. A. MEADERS.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Sotherland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Ayers, *Averashoro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Cartersville*. William Welch, *Abbott's Creek*. J. Lumb, *Camden*. C. H. Allen Taylor, *Junie Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Wm. Pearce, *Stantonsburg*.

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TERMS.

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"Come out of Her, my People."

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SATURDAY, SEPTEMBER 28, 1839.

No. 18.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Bear Creek, Georgia, }
20th August, 1839. }*

BRETHREN: How do you do? I hope you are enjoying health, and that grace, mercy and peace are multiplied upon you by God the Father, through our Lord Jesus Christ. Living as we do remote from each other, and it being most probable that most of us will never meet till we meet at the judgment bar of Almighty God, and feeling as I hope I do, a deep interest in your welfare, together with the Zion of God every where, I feel happy that we have a channel of communication through which we can speak often one to another. I therefore offer you through that channel a few thoughts that have been pestering my mind for several days, on the following passage of sacred truth, 2nd Thessalonians, 2 chap. 7 and 8 verses: For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Brethren, from reading the scriptures we find that, the enemy of God and man has kept up an opposition to God ever since his banishment from his former station. And as he knows direct opposition is useless, (for the devils said, we know thee who thou art,) he has been and is in the habit of directing his artillery against the church of God. And his most successful way of doing this is, the introduction of er-

ror through false doctrines, propagated by hypocritical ministers, who are the very characters that our Lord cautioned us against when he said, beware of false prophets, who shall come in sheep's clothing. He further tells us, they should deceive many insomuch if it were possible the very elect. (Brethren, praise the Lord that they cannot be deceived. Blessed are they that know the joyful sound.) And why is it that they are so successful in deceiving? 1st, because of their moral deportment; for all Christians are moral persons, but all moral persons are not Christians; hence all mankind are by nature under the law of works, as such they find easy access. 2nd, because of their sanctified appearance; for if you want to see a real face of sanctity, a Judas' smile, and have your hand very near shook off, and to hear long groans and loud amens, just come in contact with one of these emissaries of satan. 3rd, because they are always found in church with a great cloak of religion on, and the Bible under their arm, (and I had rather meet the devil any other way,) and hence they pretend their conclusions are drawn from the Bible. 4th, because they have learned that the children of God love, and they will love you nearly to death. 5th, by wresting the scriptures, like the devil did to Christ; they preach a doctrine that the world understands, (not a doctrine that the elect understands,) to be the truth. For, brethren, for the life of me I cannot be as charitable as many; for the Redeemer said, my sheep hear my voice and they follow me; and a stranger will they not follow, for they know not the voice of strangers; but a doctrine that the unregenerate receives. For, says Christ, the world will love its own, and the natural man receiveth not the things of the spirit of God, &c.

but the natural man receives natural things, and hence we see the world going after those false teachers, and believing and contending for their false doctrines.

These or similar characters infested the church at Thessalonica, and to confute their false doctrine and to confirm the church, was the cause of and design of the apostle's epistles. But I shall be asked, if the elect cannot be deceived, and you are so uncharitable, pray tell us what harm they could do the church, and wherefore the necessity of an epistle. I answer, all are not Israel that are of Israel. And we find in the apostles' day, a Simon Magus, an Ananias and Sapphira, &c. finding their way into the church; and hence, through such as them a door of entrance and easy access was found. And if they could deceive the apostles for a time, what may we expect now? and if they joined the church then, when persecution and confiscation of property awaited the followers of the Lamb, what are we to expect now? Those members then as well as now, were and are entitled to the same rights and privileges in the church, that the true believer is; and this was and is the cause and way the mystery of iniquity did then and does now work. In its working then as well as now, it produced confusion; and no marvel, my brethren, that the churches are confused and dividing. But all things work together for good to them that love God, who are the called according to his purpose, (not deceived yet, thank God.)

So, after a long ramble we will come closer to the text and point out the errors (those false teachers taught.) The apostle had spoken to the brethren concerning the day of judgment, and those false teachers persuaded the church that the time was near at hand, and as such it was useless to provide the necessaries of life. In consequence of which confusion began to arise in the church, and the apostle hearing of the same, writes to them not to be shaken or troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. By which we see those false teachers used the words of the apostles, and professed to bottom their saying upon the word of God. But notwithstanding the apostles had spoken of the last day, yet they had never once told them that it was near at hand; as such they quoted the word of the Lord, but in quoting they wrested it; but wrested as it was to those

that were unlearned, (not literally but spiritually,) it had the semblance of being established by the word of God.

And, brethren, it is just so yet, with all the Ashdod crew. The apostle therefore tells them, that day should not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. The apostle then inquires of them to know if they did not remember, that when he was with them he told these things, and then tells them they knew what withheld, that he might be revealed in his time, (he, the man of sin.)

This brings us to the text, and we shall take it up by words and sentences, and endeavor to give you such explanations and illustrations, as we may be able to give. 2nd, we shall compare the present state of the church with that in which the man of sin was revealing, (or being made manifest.) 3rd, endeavor to apply our comparisons and prove, that as the same cause produced its effect then, even so the same cause will produce the same effect now. 4th, show that the elect of God, viz: the true church, in obedience to the command and in the observance of the admonition of their divine master, withdrew when the man of sin was revealing; and offer these as an apology for what the Primitive or Old School Baptists have done and are doing. 5th, make some general remarks as regards church and state.

We now come to the first proposition. The apostle says: For the mystery of iniquity. By which we understand that the mystery spoken of was related to iniquity, as springing from, a son of, servant of, &c. We shall therefore take up the term iniquity first. By this term we understand injustice, wickedness; and by the term mystery, we are to understand, 1st, something past human understanding, incomprehensible, past finding out; 2^{dly}, doctrine. Now Jesus Christ is the sum and substance of the gospel, and the gospel is a revelation of Jesus Christ in all his saving benefits. Hence the apostle when contemplating the incarnate God, cries out and says: Great is the mystery of godliness, God manifest in the flesh, seen of angels, preached amongst the Gentiles, believed on in the world, received up into glory. Now as the gospel is called the gospel of Jesus Christ the Son

of God, we find it springs from and is related to him; and as he is mysterious, so is the doctrine of the gospel. And from ancient history we find, that even the heathen priests pretended to have their mystery (or doctrine.) The term let, is to be explained in two senses, diametrically opposite to each other, viz: 1st, to permit; 2nd, to hinder. As for example says the word: Whosoever will, let (permit) him to take of the water of life freely. 2nd, I will work, and who shall let (hinder.) Now if we be correct in our definition of terms, we may read and understand it thus: For the doctrine of wickedness and injustice doth already work, only he who now hindereth will hinder until he be taken out of the way.

We now come to give some illustrations, and 1st, we shall notice who it was that hindered the progress of this unjust and wicked doctrine, from revealing the man of sin, or pope of Rome; 2ndly, how he hindered.

To the first proposition we say, it was the pagan power; (by the term pagan, we understand heathen,) in contradistinction from the Jews, and especially the believers in our Lord Jesus Christ. For at the time the apostle wrote this, the time was fast approaching when the sceptre should entirely depart from Judea. For notwithstanding the Jews had for years been tributary to the Roman government, yet their kings were of their own nation, namely, Herod, Archelaus, &c. were the descendants of Judea. But Christ having made his appearance in fulfilment of prophecy, and the Jews having rejected and put him to death, the cup of their iniquity being now full, and they about to receive the judgments predicted by the Saviour in their final overthrow as a nation, (and what they said let come,) when they said, let his blood be upon us and our children. The time was now close at hand, when the temple and Jerusalem would be demolished, and razed to the ground, when of course the prophecies and law of God would be no longer read. And the Jews in general being as much opposed to the Christian religion as the pagan or Roman government, which was 3000 miles long by 2000 broad, contained 1,600,000 square miles, and 120,000,000 souls. Thus we see a host arrayed open handed against the religion and church of our Lord Jesus Christ.

Now, my brethren, it is a fact that the inhabitants of the pagan or Roman empire

had progressed as far in literature, philosophy, and all the arts and sciences, as any people upon earth; and yet they as a nation rejected the Redeemer, set aside his doctrine and persecuted his followers. A plain evidence of the truth of the scriptures; when it is said, the world by wisdom knew not God. And again: I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. So down goes the idea with a mighty smash, that a man must be a learned man before he can communicate the welcome news of gospel grace. But if you will pardon this digression, I will return.

We discover this wicked doctrine was already working, and the only thing that prevented its bringing forth the man of sin was, the pagan power. But we shall be asked if the pagan power persecuted the church, how did it hinder the revealing of the man of sin? This brings us to the 2nd proposition. We answer, by persecution. And thus the scripture is fulfilled where it says: Surely the wrath of man shall praise thee, and the remainder of the wrath thou wilt restrain. For instead of receiving of the believers and honoring the ministers, and giving large salaries, &c. they whipped them, cast them into prison, confiscating their property; and putting both ministers and members, male and female, to death: by hanging, drowning, burning, sawing, pulling, beheading, roasting in iron chairs, on gridirons. Thus fathers were torn from children, and wives from husbands, and husbands from wives, and cast into prison, then tried and condemned and thrown to the wild beasts at the amphitheatre as a scene of sport for the enraged pagans. But glory and honor to Israel's God, Jesus was with them as he was with old Daniel and the three Hebrew children; and even females, poor mothers, who had left infants behind, while the wild beasts were tearing them, would praise God that they were accounted worthy to suffer for his name's sake; and exhort one another to bear it with patience a little while, and the rest of their brethren present to live for God and never deny their Saviour, until the ferocious animals had torn down their mud-wall cottage, and released their immortal spirits, fluttering, flying to the throne of God, there to praise him for ever and ever.

Oh, brethren, this was no time for designing and wicked men to get into the

church and corrupt it, as they did afterwards and under different circumstances. And thus he who hindered continued to hinder, till he was taken out of the way, viz: the pagan government conquered by Constantine the great. Constantine having professed the Christian religion, and no doubt looking back as it were at the sea of blood the church had left behind, (no doubt from good motives, but great Lord it produced an awful end,) took the church under his wing of state, established religion by law, promoted the clergy, built large and fine edifices for public worship, made ministers of the gospel his ministers of state and ambassadors, established theological schools, gave large salaries to ministers, &c. &c.

Now, my brethren, do you not see the bait that was bit at by men of the most corrupt minds, and as destitute of religion as a sinner could be. And they not only strove to, but actually obtained the stand of minister in the church, and hence in came the Arminian heresy. And in spite of all the Emperor could do, heresy after heresy sprang up, till step by step error advanced until Pope Boniface or the man of sin was worked out and seen sitting in the temple or church, exalting himself above all that is called God, showing himself that he was God; 1st, by pretending he was the successor of the apostle Peter, and vicegerent of Christ; 2nd, by saying he held the keys of heaven; 3rd, by professing to have power to forgive sins, present, past, and to come, and this he would do for money enough; 4th, by praying out of purgatory, and this he would profess to do for money enough. So you see this doctrine of unjust wickedness worked out the man of sin with a money religion, and the result was; personal aggrandizement. And filthy lucre was the controlling principle of the clergy, while spleen and revenge rankled in their breasts, and by the arm of civil and religious power poured their vindictive vengeance upon all that dissented from them, until the pagan scenes were acted over again. Yea, when we look at the conduct of the Inquisition of Rome, when we turn to France, to Belgium, to Switzerland, and in a word, to all Europe, and and especially when we turn our attention to the valleys of Piedmont, our very soul sickens at the remembrance. But yet, glory to God, he preserved the church and reserved to himself a people that would not bow the knee, save to God alone.

Having drawn a very faint picture of the rise and progress of the man of sin, we now proceed to notice the present state of things, and compare them with the past, according to the 3rd proposition. And in doing this we wish it distinctly understood, that we do not call in question the motives of many engaged in those things; but we think they are calculated in their nature to produce an awful end, in corrupting the church, and tending to sap the foundation of our blessed government. We therefore proceed by saying, 1st, that under the reign of Constantine religion was popular, and is it not so now?

2nd, Under the reign of Constantine the arm of the law was extended not only to protect the liberty of conscience, but to advance religion; and is it not asked for now? If nay, pray tell us why has Congress been petitioned to admit no new State into the Union unless they would restrict slavery? why petitions to stop the mail on the Sabbath? why has Congress been for years almost convulsed with petitions to abolish slavery first in the States, and finding they could not succeed, then in the District of Columbia, as an entering wedge? why are our State Legislatures called on by religious bodies to incorporate religious seminaries, by which they are known in law and can and are transacting a large moneyed capital, and at the head of all, or nearly all, we see a clergyman receiving a large salary? If nay, why do we see churches calling upon the Legislature to incorporate them? why call upon the Legislature to incorporate manual labor schools, at the head of which we see the clergyman with a large salary! And why was there a bill introduced in our last Legislature, to give all the ungranted lands in the section of the State lately drawn for by lot, to the Mercer Institute, the Ogiethorpe University, and the Emory College, thus combining the influence of Baptists, Presbyterians, and Methodists, & set their friends to log-rolling in the Legislature, for the purpose of taking the people's property by law, & give it to the religious denominations? why did Congress put their hand into the people's treasury, and give their money to the Columbian College? If such things as these are not tending the same course that the affairs of church and state did, when the mystery of iniquity was working out the man of sin, then we are entirely deceived.

Reader, we pray you for the Lord's sake, as you value religion, as you value

your liberties, as you regard your rising posterity, to stop, for the Lord's sake stop, and look around you before you are bound with the fetters of aristocracy, and rode by the haughty and unmerciful priest, with the spur of covetousness and whip of the law.

3rd, Under the reign of Constantine, the clergy were promoted and received large salaries; and is not that contended for now by all the institute men?

4th, Under the reign of Constantine and the above circumstances, did Arminianism, Socinianism, and a host of heresies abound; and can you not find almost any opinion amongst the Baptists now?

5th, When the followers of the Lamb, in consequence of the corruptions of the church withdrew, they were represented by the church, or whore, as enemies to their government; and how is it now?

6th, The church of Rome had her places of theological instruction; and is not so now?

7th, The church of Rome had her missionaries reared at her theological institutions, running to and fro under pay; and is it not so now?

8th, They preached a doctrine different from the Bible; and is it not so now? If nay, see Mr. Judson's letter to the ladies, and the filthy dreamer, and a host of others.

9th, The church of Rome spent millions of pounds to advance the Redeemer's kingdom, as they said; and how is it now?

10th, The church of Rome had her catechisms to teach the children a system of legal religion; and is it not so now?

11th, The church of Rome connected herself with the worst of men, for the sake of honor and gain; and is it not so now?

12th, The church of Rome sold titles for gain; and is it not so now?

13th, The church of Rome deceived the people; and if it is not so now, why hold out the idea that they are giving away the word of God, and all the time selling of it at a fair price? why hold out the idea, that children are to have the word without note or comment, and at the same time introduce the Sunday School Union, and into the schools, tracts from the tract societies, through which medium they read the comments that are withheld in the book; and such anxiety manifest, that premiums have been offered to the man that would write the best tract on such and such important passages of scripture.

14th, The members of the church of Rome took the word of the pope and bish-

ops, instead of reading the word of God; and is it not too much the case now?

15th, The clergy of the church of Rome disregarded their word; and is it not so now?

16th, The church of Rome retained members in fellowship guilty of the worst of crimes; and is it not too much the case now?

And now, friendly reader, we think there is no principle better settled in logic than this, same cause same effect; if, therefore, the above recited circumstances did tend to corrupt the church, and through the corruptions of the church the man of sin was revealed, who brought with him tyranny, persecution, confiscation, banishment, prison, ropes, gibbets, racks, and in a word, devastation and death—why, O why stand with your arms folded and say, I hope it will not be the case again? We are free, and have our constitution, and so were the Romans once; but through designing politicians and intriguing priests, the constitution was trampled under foot, and the people made to clank their chains in bondage and none to help.

4th. We come now to the fourth general proposition, viz: to show that the church of God did, in those days of corruption, in obedience to the commands of her divine master, where he says: Be not unequally yoked together with unbelievers. And again: Come out from amongst them and be ye separate. And again: COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues.

Now, dear brethren, remember the character speaking in the Revelation said: He that hath ears to hear, let him hear. And blessed be God, as early as the year 257 of the Christian era, Novician was ordained pastor of a church in Rome on the non-fellowship plan. Upon which principles the many thousands acted, who were the same in principle notwithstanding they were called by different names; such as Lyonists, Waldenses, Pelutrucians, Minonites, Wickliffites, &c. as you may easily determine by their history. For notwithstanding they lived in different countries and spoke different languages, yet they all contended against the corruptions of the church of Rome, calling her the whore of Babylon, and the pope the beast.

Now, dear friends, were these people justifiable in declaring non-fellowship? Were they the true church of Jesus Christ?

If yea, we ask, is there no similarity between the present state of things, and those when the mystery of iniquity was working out the man of sin? If there is, then why blame us?

But, dear brethren, we are assured in the sequel, that notwithstanding the man of sin should be revealed, with all his pride and pomposity, that the Lord would consume him with the spirit of his mouth, viz: gospel. For Jesus says: My words they are spirit, and they are life—and shall destroy with the brightness of his coming. Jesus will ere long come with his ministers, and then according to promise, his word thro' them will be the power of God, and the great day of his wrath will be come and who shall be able to stand? Not the man of sin, for he will destroy him with the brightness of his coming. Then the salvation of Israel will be come out of Zion, then the righteousness of Jerusalem shall go forth as brightness, and the salvation thereof as a lamp that burneth. Come, Lord Jesus, come.

6th. We now come to the last general proposition, to make some remarks on church and state. And 1st, all the light that we possess, either civil or religious, comes from the Bible and is reflected by the church. Hence Christ says, speaking of the church: Ye are the light of the world. And again: Ye are the salt of the earth, &c. It follows, therefore, that the church of Jesus Christ not only reflects light, but possesses a saving quality; and perhaps few appreciate the blessings that flow to them through that medium. And in the Bible God has laid down all necessary direction and instruction for the well-being of his church, the advancement of his kingdom, the happiness of each subject, and the glory of his name. And I further believe, that the Bible reveals the most perfect system of Republicanism that ever was or ever will be, and the whole is couched in this short passage, viz: Do unto all men as you would they should do to you. This instruction contains individual sovereignty, individual rights, state rights, and union the result. And it has been said, that the great apostle of liberty drew much of his knowledge of a republican form of government from the government of a Baptist church near him; at any rate there is a striking similarity.

It follows, therefore, that religious liberty reveals civil liberty, and religious liberty is dependent on civil liberty. Thus we

discover hand in hand they came to us, and hand in hand they must remain with us, or altogether they will go from us. We ask then, do you wish to retain them? Do you prize the inestimable blessing? If you do, let each move on in its own proper sphere, and never ask the arm of the law to be extended further than to secure to you in a religious point of view the liberty of conscience. Let every man as a sovereign govern himself well, and the country will be governed; and millions yet unborn will rise up and call you blessed, while the church of the living God will sit under her own vine and fig tree, and none to make her afraid. But we tell you now, in terms not to be misunderstood, that if you do not stop, if you will tread enchanted ground, the day is not far distant when instead of the millenium, as some vainly suppose us ushering in, the man of sin will be revealed, and then dungeons, racks, fire and sword will be the result. And the heathen will get the true gospel of the son of God, from the face of persecution as in former days. O thou that hast the hearts of kings and rulers in thy hand, and turnest them as thou dost the rivers of water, we beseech thee to save us from such a scene; nevertheless, not our will but thine be done. Amen.

W. M.

N. B. Dear brethren, since the publication of my letter in No. 12. present vol. Primitive Baptist, a lying spirit has gone out and reported that I am a petitioner to the Legislature to repeal the license law in this State. This is not the truth: but my course does not arise from a belief that such a law would be unconstitutional, neither from a belief that it is infringing upon our individual rights, any more than the law that says we shall pay so much for the liberty to retail; neither does it arise from any fellowship that I have for grog shops, for they are as unfitting a place for Baptists or any other persons that profess the religion of Jesus, as a blacksmith's shop is for a powder house—but for the following, viz: 1st, the petitions are indefinite, and to assign would be like signing a blank note; you might think it was to be filled with ten dollars, and they might place thousands on the right hand. 2nd. The petitioners disagree amongst themselves as regards the amount; and I would want every thing I would ask in some tangible form. 3rd. I do not think it will do any good, for men disposed to drink will buy

by the quantity, and the drunkards will be quartered on private families, eat up their scanty allowance, and perhaps abuse the women and children; and there they will fight, gamble, stab, and kill, or at some still house, as they did before the year 1808.

4th. I think our laws are all-sufficient to remedy the evils, if they were only executed. But the law as regards the time a Grand Juror is bound to take knowledge of offences is so indefinite, and the opinions of jurists so different, together with the false notions of the people as regards bringing an offender to justice, that they are not executed now; and wherefore ask for more?

I did not design by the remark in my letter in No. 12, (I do not carry my jug or bottle in my saddle bags, or keep it under the bed, but I have quit it,) to convey the idea that either myself or the Old School Baptists in general did so; (but that I did not do as many that pretended they had quit.) But, dear brethren, my desire and prayer to God is, that the Old School Baptists and every one else would quit; for it is an undeniable fact, that the improper use of spirits is not only an evil but a great and increasing evil; the churches of every denomination are stained with it. The flower and strength of our country, or a large portion of them, are becoming habitual drinkers; the father groans, the mother weeps, the orphan cries, and the haggard looks of the wife bespeak a broken heart.

Brethren, we are told to shun the appearance of evil. I want no societies, no amalgamation of church and world; but we certainly do see the sword coming, and shall we not cry? I do pray that the churches would arise and execute discipline, and if those who seem to think more of gratifying their appetite than they do of the cause of God, will go on, turn them out; cry against it in the most powerful and persuasive manner, and thus let the light of the Zion of our God shine, and there would soon be no need of law to put it down.

May the Lord grant us good speed, is the prayer of yours in the bonds of the gospel of a dear Redeemer.

WILLIAM MOSELY.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Madison county, }
August 19, 1839. }

DEAR BRETHREN: I now take up my pen, in order to inform you of the move-

ments of Moriah church, as well as to let you know that there are a few names that have not defiled their garments with the new schemes of the day.

I will begin with the meeting of May, 1838, which was holden on Saturday before the first Sabbath in May; the day on which the volunteers of this county left for the Cherokee nation. On this day, as is usually the case, great numbers were assembled at the place from which the volunteers were to march, for the purpose of taking leave of those their friends who had volunteered in their country's service. The missionaries finding that they had a majority then assembled, seized this opportunity to go into the choice of a preacher. On counting out the votes, the missionary preacher had 27, and the "Old School" preacher 9. This is as I have been creditably informed, not being present on this day.

At our meeting in June, I moved to reconsider the proceedings of the meeting of May. The motion being carried, the church agreed to go into a choice of preachers at our next meeting in July. The time arriving, we accordingly went into a choice of preachers. The votes being counted out, each had an equal number. As neither preacher was chosen, the church appointed Monday after the first Sabbath in August to go into a choice again. On the appointed day we met, but previous to going into the choice, I offered the following resolution:—

"Resolved, That we will no more represent ourselves by letters nor by delegates in the Sarepta Association, for the following reasons, viz: because she is a constituent member of the Baptist State Convention, (of Georgia,) which we think exists without any scriptural authority. This resolution not to be so construed, as to prohibit any member from the privilege of administering to the necessities of the poor saints."

On this motion an animated debate arose. After much discussion, one of the New School proposed to make it the dividing question, and requested me to accept it as an amendment to the resolution I had offered; which I told him I would not do. Some of the Old School said, they were willing to make it the dividing question, provided they could have equal privileges of the house and books; upon which one of the New School said, it should not be—that if there were but three, they

would have the house and books exclusively. A member of the New School asked, what was to be done with the blacks, and the absent members? He was answered by one of the other School, they should be at liberty to take which side they chose, and that he hoped they would look upon this as their right. These were merely individual propositions, there being no motion on the subject of division before the church.

The vote of the church was taken on my resolution, which was lost. It is apparent from the face of my resolution, that the word withdraw or division was not mentioned. Suppose the resolution had passed, would the church have considered itself divided, or any of its members withdrawn? I say not. No man in the proper exercise of his reason could say otherwise.

At the September meeting, I moved to reconsider the proceeding of the August meeting. The Moderator told me to take my seat, that I was out of order. I requested of him to know on what grounds those who differed from him stood? He then declared the church divided—declared that “all whose sentiments differed from his, out of the church.” We being disfranchised of the liberties and privileges of the church, drew up a constitution for the government of the church, as nearly assimilated to the old one as we could, being determined to maintain the apostolic doctrine and discipline.

After these things we had a short space of peace. In this space some of the Old School sisters that were sound in faith and practice, being absent at the pretended division, came and joined us. This the New School could not brook, for they saw that if the members were left free to exercise their natural as well as constitutional rights, the gain of their great goddess Diana must fall. They, like the unjust steward, were resolved what to do. To the Association they go about the matter. They laid before the Association a query: What shall be done in this our present situation? The Association advised them to treat us as withdrawn members, when in truth there were no such members in the church. They then appointed a committee to cite all the sisters that had joined us after the pretended division, to come forward and make their excuses. Some of them met on the day appointed, others refused to meet. Their names being called

and the sisters present answering. The Moderator rose, as if he possessed the voice of an angel or the tongue of a saint, and announced that they were in full fellowship with them, and that they were willing to give them letters as such. As it regards those who did not come forward, they were afterwards excluded.

Is it true? Are they sincere? If they are, in the name of God by what authority were those members excluded, without having the least charge bro't against them? Is it not strange, in one breath to hear them declare the sisters in full fellowship, and in the next to excommunicate them, censure them, &c.? By which they pretend to cut them off from all the privileges of the church, when in fact they never had considered themselves members of the New School, but of the Old School, orthodox in faith and practice. And here I will remark, without fear of contradiction, that they maintain as good and unblemished characters as any members in the church. Yet their names must be cast out as evil, not for crimes that they have done, but because they had too much love for the cause of God to bow to the image of Baal, or receive the mark of the beast written in their foreheads. Hence I conclude they may justly be charged with excluding those whom they could not corrupt with the new schemes of the day.

Now a word to you, my dear sisters and Christian friends, scattered over this free and happy land. Hold up your heads, for the time of your redemption draweth near. “Who shall lay any thing to the charge of God’s elect?” (Romans, 8 and 33.) “Though I walk thro’ the valley and shadow of death, I will fear no evil.” “Thy rod & thy staff they shall comfort me.” “And he that endureth to the end, the same shall be saved.” Though you may pass through the refiner’s fire it will make you purer; you will be better prepared to earnestly contend for the faith once delivered to the saints. Notwithstanding the evil persecutions of men and devils, God has a chosen remnant redeemed by his blood, recorded in his book, sealed by his spirit; and though the devil and antichrist may overcome their bodily strength, and take away their natural life, they can never conquer their souls nor prevail with them to forsake their God and turn to his enemies.

Remember, my dear Christian friends, poor Mr. Holmes, who for opposing the

learned clergy of his day, and refusing to pull off his hat, received thirty strokes with a three corded whip. Yea, many were whipped for the truth sake; others have been fined and taxed to feed hungry wolves in sheep's clothing.

A word to my Old School brethren in the ministry—the command is: Feed my sheep—not shear them. For I do believe there are many more shearers than feeders in this our day of darkness. Many of the lambs of God are crying, my leanness, my leanness, for the want of good care and proper food to sustain them in their trials; they desire and require the sincere milk of the word, that they may grow thereby.

Finally, my brethren, be strong in the Lord; do the work of an evangelist, make full proof of thy ministry, fight the good fight of faith, and when the last pulse shall cease to beat you will hear that hearty welcome of the Lord: Come, ye blessed of the Lord, inherit the kingdom prepared for you before the foundation of the world. I have, as I desired, given above some of the principal causes that led to the division of Moriah church. I have made but little or no commentaries upon them, the facts as correct as I could take them from memory, are submitted to the candid reader for him to judge for himself. If I have committed any errors, I hope it will be attributed to the want of recollection, and not to any design to misrepresent.

I conclude by subscribing myself your friend and much afflicted brother.

KINTCHIN STRICKLAND.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 28, 1839.

TO EDITORS PRIMITIVE BAPTIST.

*Runcambe county, North Carolina, 7
July 29th, 1839. S*

DEAR BRETHREN EDITORS: We read that in old times some came in at the eleventh hour, and as I had come in as one of the agents of the Primitive Baptist paper behind many of my worthy brethren, I wish to be as industrious as possible and try to get as near up with them as I possibly can. And as I feel it my duty to hurry on as fast as possible, if I should not do my work altogether as nice as theirs, I hope they will excuse me for a little slovenness; for I was neither born with a silver spoon in my mouth, nor a dictionary in my hand, but like all others of the human kind I was born in sin and shapen in iniquity, therefore it was

highly necessary that the great creator should lay some plan whereby I might be born again. And I do believe that I have been twice born, first of the flesh and then of the spirit; and he that is only born of the flesh can only see the things of the flesh; but he that is born of both flesh and spirit, he then can discern the things of the spirit and also the things of the flesh. Therefore, in the first place I will try to tell something about the fleshly things.

In the first place, the flesh is poisoned by reason of sin, therefore it must and shall die; because it was poisoned by the devil, the king of wicked arts, and the first of his arts that he applied to was to preach a lie to our first parents, while they stood naked to sin. And as soon as ever he got them to believe his preaching, he immediately darted the sin of unbelief against God into them. So he the devil is the first preacher we ever read of, except God himself. And he the devil is still preaching, sometimes on sea, sometimes on land; sometimes riding in his carriage with his servants to wait on him, sometimes he is on horseback, sometimes he is on foot, transformed into a beggar and as humble as a dog at the feet of his master. And whenever you see him in this situation, you may take it for granted he is then trying for fellowship in the church for himself and his deputies. And if he once obtains the desired object of his hellish design, you will then see him no longer on foot making use of his humble conversation in that section of country; but he will mount his horse or into his carriage again, and off he will drive, devil-like, leaving his deputies to act in his place. He the devil has got them so well trained up in his service, that they can carry on his plans to a fraction; and those that are only born of the flesh the devil can easily employ in his service, for such pay as suits the flesh. There is the lust of the flesh, the lust of the eye, and the pride of life; and the devil says, enter into my service and all those things I will give unto thee.

Again, the flesh says, I want the honors and applause of this world; the devil says, enter into my service and preach my smooth, hypocritical, lying doctrine, such as the doctrine of a millenium, and the doctrine of missionary funds, and the doctrines of my hypocritical temperance societies, and the doctrines of my Sunday School Unions, and also the doctrines of my theological seminaries, that are kept by my servants the missionaries, for the purpose of learning young men to preach mere of my lying doctrine, so that my go-betweeners and middle men who at this time neither fellowship heaven nor earth, who stand gaping like fools straining at gnats and swallowing camels, and are hunting motes in other men's eyes and their own full of beams at the same

time. Now, says he the devil, take notice, my beloved deputies, to all that I tell you; work cunning and we shall soon gain the whole world, except those old hard heads and iron jackets, and them we will torment as much as we possibly can. For wherever they go our craft is in danger of being set at naught, particularly by such as old Joshua Lawrence, Rudolph Rorer, and that old wretched abominable Isaae Tillery, that lives in Buncombe county, N. C.; that neither us the deputies, nor our father the devil, nor all the emissaries of hell can stop nor silence from preaching the truth. O, says he the devil, my dear deputies do your best by day and night; spare no pains, try and use all your power, strain every nerve in your body, liek out your tongues, foam at the mouth, stamp with your feet, slap your hands till you raise blisters in them; for, says he the devil, I tell you my deputies, if you do not do something uncommon, those old villains with many others of the same stamp, will certainly set our craft at nought yet. For those old hard heads, the Primitive Baptists, they have taken a mighty stait on us and our craft of late days; they have got editors now engaged in printing and sending letters to one another all through the United States; so that they are slipping out from among my congregations continually, and forming themselves into bodies, and fortifying and building strong breastworks against us. And now, says the old brimstone king to his deputies, if our friends those middle men and go-betweeners, and our sneaks, do not lay to and help us, we shall certainly be defeated; and the only way I can see for them to be of the most service to us is, for them to pretend to be very much against us, and turn and join them, and cry out, liberty, liberty of conscience—dear brethren, let them alone a little longer; if it is of God we cannot fight against it, and if it is of the devil it will soon fall; and by those means, perhaps, you can lull them to sleep a little longer, until we can get the iron yoke of bondage clinched around their necks—then we will ask them no favors, but drive them like sheep to the slaughter.

Dear brethren, as it is impossible for me to say all that I want to say, I will here stop. And perhaps I have said too much already; if I have, I hope you will excuse me and look over it. And may the Lord bless all the dear brethren that are faithful in the cause of Israel's God, is my prayer for Christ's sake. Amen.

This from your poor unworthy brother in gospel bonds.
ISAAC TILLERY.

From the Signs of the Times.

The "Correspondent."—The 2nd number of this paper published at Murfreesbo-

rough, Ten. and edited by our Brother John M. Watson, M. D., has just reached us. The first number we have not seen; by the number now before us we learn that the Correspondent is a continuance of the "Old Baptist Banner." Of the orthodoxy and the ability of Brother Watson, we have no doubt: some of his communications published in back numbers of the "Signs of the Times," will satisfy our readers that Brother W. is a thorough going Old School Baptist, and we wish him great success in setting forth truth and opposing error in the *far west.*

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama, }
July 29th, 1839. }

DEAR BRETHREN IN THE LORD: I take the present opportunity of writing a few lines for the first time, to come before the eyes and ears of the brethren of like precious faith, scattered over these United States; as I have been a reader of your precious paper, so called for the truth therein contained, for near the term of one year. During which time I have been reading with pleasure and delight the many able and well adapted pieces that the brethren have communicated through the columns of your paper; which has many times made me rejoice with joy unspeakable and full of glory, in beholding the many truths there advanced.

I am a member of the Mud Creek Association, which is as yet preserved in peace and harmony, unspotted and unmolested by any of the missionary schemes or institutions, which are all in my view the inventions of men, and have been the means of bringing in and upon the churches of the Old School Baptists, the many distresses and troubles they have been wading thro' for so many years. But I rejoice to see so many churches and Associations obey the blessed word of truth, COME OUT OF HER, MY PEOPLE; and standing aloof from all the new schemes of the day, and contending for the faith once delivered to the saints, with faithfulness and delight.

The church in which my membership is, being Bethel on Paint Rock, in their last conference, which was on last Saturday, entered their solemn protest against all the missionary train, with all the tributary streams, benevolent, falsely so called—believing them all to be unauthorised by the word of God. The effort Baptists, as they

call themselves, appear to be making great struggles in trying to carry their point.

There are some brethren and churches of the Primitive order in this section of country, that are in some difficulties among themselves; and some of them are of long duration, and have become to be of considerable magnitude. I trust and hope the brethren will all take the difficulties under prayerful investigation, and that the great head of the church will, if consistent with his good pleasure, restore the brethren and churches to peace and fellowship, which is so desirable among all the saints of God.

There is some increase in some of the churches in my acquaintance. I have been trying for some few years to preach the unsearchable riches of Christ, but am a poor babbler indeed, and desire the prayers of the saints of God.

I will come to a close by subscribing myself your feeble and unworthy brother in gospel bonds.

ELIJAH R. BERRY.

TO EDITORS PRIMITIVE BAPTIST.

*Noxubee county, Mississippi, }
August 7th, 1838. }*

DEAR BRETHREN EDITORS: I have had the privilege of reading your paper for the last twelve months, tolerably regular, which has been a source of consolation to my heart. And I think if I know my own heart, it rises with emotions of joy, praise and adoration to the great I AM, that it should ever be his own good pleasure to put it into the hearts of his people to start out and continue such a periodical as the Primitive Baptist, as well as the Signs of the Times. It is a wall of defence round about us, it is strength to the weak hands, and a confirmation to the feeble knees; it is a burning and a shining light; it is joy and gladness to the poor, for it clothes the naked, feeds the hungry, and the rich it sends empty away; it is a band of love and union to all God's children, who are in the straight and narrow pathway of duty and under a true exercise of faith.

With these remarks I request you to forward to me by mail six copies of your valuable paper. And may you have success in the true cause of godliness for Christ's sake.

EDM'D BEEMAN.

We the underneath subscribers do join in the petition with others, that old brother Lawrence's writings should be compiled

and sent out in a bound book for the public; as we are desirous to see it and leave it for our children, as old father Bunyan's, which has given great consolation to the weary and heavy laden, &c.

We are yours, for Christ's sake.

Edm'd Beeman.

Whitmill Beeman.

Lemuel Moore.

Needham Ward.

TO EDITORS PRIMITIVE BAPTIST.

*Halifax county, Virginia, }
August 27th, 1839. }*

BRETHREN EDITORS: Through a course of kind providence, and tender mercy of our heavenly Father, I take my pen in hand to let you hear from me, and of the state of things in this part of God's vineyard. The Baptists in some places where I have been recently travelling, seem to be getting weary of the mission system, and human traditions, and inventions of men, &c. The Regular Baptists begin to feel the weight of the words of the apostle, Gal. v. 1: Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

There are a few of the Old School brethren to be found in the counties of Campbell and Bedford, that love to have the good old doctrine of the cross of Christ preached; and they say they are tired of hearing so much talk of money, and the institutions of the day. I think the little Primitive Baptist paper begins to take a little in that section of country.

I think if some of the Old School brethren would take a tour of preaching in our region of country, it would be consoling to the dear children of God. But graceless professors and effort men would mutter and grumble, for fear their craft would be in danger.

Dear brethren, come and see us and preach to us, and may the great head of the church be with you all, and bless you and me is my prayer for Christ's sake.

WILLIAM BURNS.

TO EDITORS PRIMITIVE BAPTIST.

*Port Gaines, Georgia, }
August 8th, 1839. }*

DEARLY BELOVED: You will see from the following Minutes, that it is my duty to write again for the Primitive Baptist paper.

In some of the numbers fears have been expressed, that the paper would fail. I hope not, and to encourage all I can, I am willing to act as agent for the paper. Brethren, the Primitive Baptist never can fail. If the paper does, I hope to see not only brother Lawrence's writings but all the volumes bound in sheep. I for one would take them. I say bound in sheep, because there is so much food, yea, nourishing food in them for the sheep.

I have many things to say, but not now; the Minutes will take up the balance of my two sheets. I for one have denied myself in adopting this constitution, because I believe it is according to the good old Book which says: Shouldest thou help the ungodly, and love them that hate the Lord? 2nd Chronicles, 19 chap. 2 verse. And many other things. We have declared a non-fellowship with the unscriptural institutions of the day. Now let our works prove our faith. My brethren, if you live as obedient children, you will. Farewell.

ABEDNEGO McGINTY.

Minutes of a Convention of Churches, held at County Line, Henry county, Alabama, on the 19, 20, 21 July, 1839, of the Primitive Baptist order.

Introductory Sermon delivered by bro. A. McGinty, from Ephesians, 4th chap. 1, 2, 3 verses, to an attentive congregation. After which, letters were presented by the delegates, from their respective churches, which were read, viz:

1. From County Line, Ala., Solomon Sikes. 2. New Providence, Ala., J. B. Granberry. 3. Antioch, Ala., J. Boxley. 4. Mount Zion, Ala., J. W. Pellum. 5. Union, Ala., R. Holt. 6. Bethlehem, Ala., L. Rouse. 7. Bethel, Ga., M. Fain. 8. Mars Hill, Ga., Wm. B. Daniel. 9. Chattahoochee, Ga. P. H. Edwards. 10. Salem, Ga., A. McGinty.

On motion, agreed, that we choose a Moderator and Clerk by ballot. Bro. Bland taking the vote. The result of which was, bro. John W. Pellum was chosen Moderator, and bro. Abednego McGinty, Clerk. Enquired for communications; one offered by bro. A. McGinty, it being a few lines written by a friend, with the Minutes of the 5th annual session of the Centineca Baptist Association, held at Beaver Dam, Lenoir county, North Carolina, on the 26, 27, 28 October, 1838; which were thankfully received. Another

er from J. F. Watson, relative to the Chattahoochee River Association, which was read and dismissed. Inviting given to visiting brethren from churches not represented in this body, to a seat with us. Adjourned until to-morrow morning 9 o'clock. July 20. Met according to adjournment. The representative from Bethlehem church, claimed the right of withdrawing from this body; which was granted. The following Form, or Articles of Confederation, was then offered and adopted unanimously:—

We propose to maintain and keep the order and rules of an Association, according to the following Plan, or Form of Government, viz:

ARTICLE 1. The Association shall be composed of members, chosen by the different churches in our union, and duly sent to represent them in the Association, who shall be members, whom they judge best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat: Provided, they shall not violate the rules further laid down in this Constitution.

ART. 2. In the letters from the different churches, shall be expressed their number in full fellowship, those baptized, received by letter, dismissed by letter, excommunicated, and dead, since our last Association.

ART. 3. The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they have any ecclesiastical power over the churches, nor shall they infringe any of the internal rights of any church in the union.

ART. 4. The Association when convened, shall be governed and ruled by a regular and proper Decorum.

ART. 5. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

ART. 6. New churches may be admitted into this union, who shall petition by letter and delegates; and upon examination, (if found orthodox and orderly,) shall be received by the Association, and manifested by the Moderator giving the delegates the right hand of fellowship.

ART. 7. Every church in the union shall be entitled to two representatives in this Association, and when the number of members in any church shall be one hundred or more, she shall be entitled to three representatives.

ART. 8. Every query presented by any member in the Association, shall be twice read; and before it be debated, the Moderator shall put it to vote; and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

ART. 9. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

ART. 10. The Association shall endeavor to furnish the churches with the Minutes of the Association. The best method for effecting that purpose shall be at the discretion of the Association.

ART. 11. We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the same; for the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those monies thus contributed by the churches and received by the Association, shall be deposited in the hands of a treasurer, by the Association, who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

ART. 12. The Minutes of the Association, when printed, shall be regularly filed by the Clerk, and they by him shall be kept for the use of the Association, and he shall endeavor to have said book present at each Association.

ART. 13. The Minutes of the Association shall be read, (and corrected if need be,) and signed by the Moderator and Clerk before the Association rises.

ART. 14. Amendments to this Plan, or Form of Government, may be made at any time by the majority of the union, when they may deem it necessary.

ART. 15. The Association shall have power—

1. To provide for the general union of the churches.

2. To preserve inviolably a chain of communion amongst the churches.

3. To give the churches all necessary advice in matters of difficulty.

4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.

5. To appropriate those monies by the churches contributed, for an Association

fund, to any purpose strictly connected with the business of this Association.

6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.

7. The Association shall have power to withdraw from any church in this union, which violates the rules of this Association, or deviates from the orthodox principles of religion.

8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, when they shall judge necessary.

9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union.

ART. 16. We will not countenance any preacher, who shall travel within the bounds of our Association establishing societies for the collection of money, or who may himself be collecting money, to support any institution contrary to the word of God. We will not fellowship any member or members of missionary, Bible, tract, or Sunday School Union societies, nor advocates of theological schools, nor any church which does fellowship them; nor will we hold any such in our Association.

ART. 17. Any church of this body, applying for a letter of dismission; on being found orthodox and orderly, their request shall be granted.

On motion, agreed, that the churches represented in this body, be requested, to send up to the meeting to be held at New Providence, Barbour county, Alabama, on Friday before the first Sabbath in October next, two delegates with their approval or disapproval of the articles of confederation, framed by this body.

On motion, agreed, that the churches be furnished with a copy of the proceedings of this meeting, and a committee of three be appointed to furnish copies to the churches; also, the Clerk to send a copy to be printed in the Primitive Baptist paper. Bro. Moderator appointed that committee, consisting of the brethren, J. B. Granberry, Wm. B. Daniel, and A. McGinty.

Bro. John W. Pellum appointed to preach the Introductory Sermon at our next meeting—in case of failure, bro. Solomon Sikes.

The following brethren, selected by the committee of arrangements to preach on

the Sabbath, viz: A. McGinty, J. W. Pellum, S. Sikes, came forward in the order of their names, bringing the good tidings of salvation in the name of Bethlehem's babe, to a large, serious, and attentive congregation; followed by bro. P. H. Edwards, with a feeling and appropriate exhortation. Truly it was a time of refreshing from the presence of the Lord, and an omen of better days. May the king of saints raise in power, the word sown in weakness, and enable his angels to gather together his elect from the four winds. Adjourned.

JOHN W. PELLUM, Moderator.
ABEDNEGO MCGINTY, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
May 31, 1839. }

DEAR BRETHREN EDITORS: I have just started you a letter yesterday morning, and last night I received a letter from Mr. Howard, which I felt it my duty to answer immediately. So you may know, that it is not because I have nothing else to do, nor because I like to write, nor because I think I can do it so well; no, but to do what I think I should do for Mr. Howard.

So I will give you, my brethren, some of my thoughts on the subject of religion. See Matthew, the 8th chapter. In this chapter, we do see, that Jesus had power to heal all manner of diseases, and had power to calm the sea. Here we can see, that Jesus could control the sea and the winds; and I think his power is no less now than it was then. So I believe he has all power now in heaven and on earth, and can work and none can hinder. But there are some that do say, the Lord would have converted such a person, if their parents had but let them alone. This idea is a false one, and should not be suffered to come into the Baptist church. For he is God, and works and none can hinder. So it is presumption and an insult offered to the eternal God, for one of his creatures to say he has been prevented. And in proof of my opinion, I will cite you my readers, to the 5th verse of the above named chapter, and read to the 11th verse, as I shall give my views on them verses in connection with the whole chapter, and with the whole scriptures.

First, you will notice a centurion beseeching him, Jesus, and saying: Lord, my servant lieth at home sick of the palsy,

grievously tormented. And Jesus said unto him: I will come and heal him. Notice, the centurion answered and said: Lord, I am not worthy that thou shouldst come under my roof. Notice, he says: But speak the word only, and my servant shall be whole. Here I would remark that this centurion was a predestinarian; for he says: Speak, Lord, and my servant shall be made whole. And did not say like the Arminians do, if or so: No, he says: Speak, Lord, and it shall be so. And so it was, and always will be; for this Lord has power to speak worlds into existence. And so he hath power to speak dead souls to life, according to his eternal purpose and grace given us, the church, in Christ Jesus before the foundation of the world. This is the doctrine of this centurion. He then says: I am a man under authority, having soldiers under me: and I say to this man go, and he goeth; and to another, come; and he cometh; and to my servant, do this, and he doeth it. Here the centurion was telling our Saviour that he had control over soldiers and servants, what he says must be done, and so conveys the idea that Jesus has all plagues, and fevers, and palsies, and all spirits at his command. This is the faith of this centurion which is the faith of the Primitive Baptists. For I firmly believe, that Jesus Christ has as much power, and more power, and more right to use poor feeble man to his purpose and glory, than we his creatures have to use the common blessings which he daily bestows on us.

Has he not more power over us as his creatures, than we have over our corn or oats, after he God hath blessed us with a crop? I say he has, and has more right to a choice of us than we have to our grain; and shall we go to our stacks and consult them, when we want one for our purpose? Say no, we have a right to take which we please, and leave which we please. So had God, in his wisdom and his purpose, a right before the world was, to choose or elect his people in Christ Jesus. Yes, I say, more than we have to select what we will eat or drink; more than what we have to choose which stack we will pull down, or which we will let stand. This is something like the centurion's faith.

Now we will notice what Jesus says of this faith. See the 10th verse: When Jesus heard it, he marvelled and said to them that followed, verily I say unto you, I have not found so great faith, no; not in Is-

rael. Here, my brethren, I have shown that faith, of God's having a sovereign right to do what he will with us, as his creatures, in a temporal or spiritual matter; and will say, this is the faith which the centurion had, and Jesus said, I have not found such faith in Israel. This faith is the faith of God's elect, and Jesus calls it great.

Then, brethren, let us pray God to enable us to contend for the same in a right and in an acceptable manner. I must come to a close as I have to attend to Mr. Howard's letter. So nothing more at present, but as ever your brother and friend.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Spartanburg Dis }
Sept. 3, 1839. }

VERY DEAR BRETHREN EDITORS: Having been permitted by the kind hand of God to read three of your papers, the Primitive Baptist, and other brethren having done the same, the cry is, give us more, give us more; and, the Lord help us.

Dear brethren, what is the matter? why it appears to me that the churches have become burthensome, and the people called Christians are in a state of lethargy. There is a cause for all this, and God knows who is right and who is not. But, dear brethren, those who do not go with the new schemes of the day, are run over rough shod regardless of feeling. All who have read your paper, find it a piece of good news from a far country; it makes the broken hearted rejoice, it causes light to shine out of darkness.

Dear brethren, I crave an interest in your prayers and all the brethren that write in the Primitive Baptist.

DEMSEY BENNETT.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Early county, }
August 24th, 1839. }

BRETHREN EDITORS: I will say to you we have received our papers—I hope your paper is gaining ground in this section of country.

We who have sent on, read your paper with much delight; but we are surrounded with enemies to the Primitive. But we hope truth is gaining ground in this part of God's moral vineyard.

And now may grace, mercy and peace

surround you and us, and all who contend for the truth, until we reach our destined place of rest and be made happy with those above.

JOSHUA S. VANN,
Agent for Blakely.

TO EDITORS PRIMITIVE BAPTIST.

Greene county, Alabama, }
August 1st, 1839. }

DEAR EDITORS: Your valuable paper is read with considerable satisfaction among our Old School Baptists, since we have separated ourselves from the missionaries.

SAM'L CLAY.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*La Fayette, Chambers county, Ala. }
August 10th, 1839. }*

DEAR BRETHREN: With the deepest solicitude for the prosperity of the cause of the Redeemer on earth, the highest regard for the peace and happiness of the dear children of God, and an anxiety for the salvation of sinners, together with a sense of duty, I am induced to make this communication; hoping and praying that God, who is the president of councils and the controller of all events, may sanctify it to the good of all to whom it may come. And as I know I have no other object in view than the promotion of the above sentiments, I shall answer my part and show mine opinion, and leave the result to God to whom I am accountable for all my acts.

First then, I proceed to take under consideration some of the causes which are separating the Baptist denomination, and which will render that separation final. There are two prominent features in this case: there has been a departure in the faith and practice of the denomination. In primitive times the church of Jesus Christ advocated the doctrine of the covenant and election, and contended for them with an unyielding tenacity. And no matter where the preacher was from, if of the Baptist denomination, he preached this doctrine; or, if he preached otherwise, the deacon or some other church member, called him to account for it, and such person was not allowed to preach. And in those days the poor had the gospel preached to them. Difficulties and divisions as

to doctrine, were entirely excluded from the churches. But, according to the scriptures, designing men have crept into the churches unawares to spy out our liberties, and in consequence of which all the strife and confusion have been brought into the churches, for these are not the effect of Christianity. And no greater evidence ought to be required to prove this fact, than these very circumstances; for God is not the author of confusion.

But you will ask me, how has so much heresy obtained foothold in the churches? To which I answer, men of design are sure to value their plans before they attempt to effect their purposes; and the object contemplated by them is self-aggrandizement. And this can only be done by a perversion of the truth, or at least there must be a different doctrine held to view from that advocated or subscribed to by the Baptist denomination; for this has been hated from the days of the advent of the Saviour into the world, and nature recoils at the very sentiment. But the unregenerate, as well as all professors commonly known among us, admit that the ordinances held to by the Baptists, are according to the apostolic plan. And now here are hated doctrines and favored ordinances, and it follows as a matter of course, that the enquiry of the designing person is, how are these things to be reconciled, so as to make religion both popular and profitable? And also we must have an eye to those who contend for the doctrine of election, as well as those who do not believe it; consequently, a slight departure is introduced.

And here this is well illustrated by the following figure: place two lines within the very smallest degree of a parallel, so near that persons crossing them at consid-

erable distances would say, they were parallel; and to prove them otherwise would require the greatest possible care in measuring, yet they are not parallel. Now the result is this; to follow the two lines as stated, the space between them will finally become so wide, as for us easily to determine that the lines are not parallel.

Such I consider has been the case with the Baptist denomination. The departure in the outset was not sufficient to disturb the peace of the churches. And the policy in this case is apparent from the fact, that a different course would have been detected in the commencement, and would not have subserved the purposes contemplated. And it is also obvious, that by this course principles entirely prejudicial to orthodoxy may be introduced, and their baneful effects realized. And in the progress of these principles you will hear the deacon or lay member say, such a preacher advances such doctrine as I do not like so well; but I cannot find any particular fault to it, but there are other preachers' doctrine that I not only cannot find fault to, but I love it, and my heart bears witness to the truth of it. And such is the progress of this doctrine, that the scriptures are perverted. And tell the advocates of this doctrine they have departed from original principles, they will say they are what they always were; and challenge the objector to show a single instance in which they have departed from the leading principles of the denomination. And the same preacher who claims to himself so much orthodoxy, will get up in conference and avow that he may be bothered on the doctrine of election, or will say publicly it is not expedient to preach such doctrine. But I think it unrighteous to subscribe to one doctrine and preach another, and thereby deceive the world of mankind; for all persons of dispassionate conclusions wish when they join a church to know its principles, and faithfulness becomes the house of God.

And as was remarked to me a number of years ago, about the time Mr. Cyrus White wrote his general atonement views, (which the most of the Baptist denomination are acquainted with,) that I would see that that principle would finally prevail. And I find that prediction pretty correct, or at least so much so in this country, that a number of the New School Baptists are willing to make valid the administration of Mr. White and his coadjutors, or at least

to receive those who have been baptised by them, since they were withdrawn from by the denomination as regular church members, without being re-baptized.

And here, as I know there are many precious brethren and sisters, who are lingering in relation to the declaration of non-fellowship by the Primitive Baptists, I will ask you, will you prefer to live with those who hold such members in communion, and with whom you have to commune if you commune at all, and who also have declared non-fellowship, or disclaim all connection with and hold in disorder all such as oppose the men-invented societies of the present day, with all their heresy and confusion? or, will you return and live with those who contend for original principles, and adopt the language of Ruth to Naomi, ("whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God?") And here, brethren, permit me to remark, I would to God this language could be adopted by every dear child of God.

In addition to the above stated causes, some of the Associations have formed themselves into bodies to promote the objects contemplated by the societies of the day, or say they will support them. And those very persons will say, only let us have the liberty of conscience, we do not wish to trammel you with the societies, we are willing to live and let live; and at the same time will disclaim all connection and fellowship for the Primitive Baptists, and charge them with illiberality and anti-republican principles, because they say they will not support them. Now, brethren, where is a greater evidence of inconsistency than is here shown by the New School Baptists, or the advocates of the societies of the day?

But to return. If there is no fellowship, which there is not, and has been so expressed by both parties, I ask in the name of every thing that is sacred, why should we try longer to live together? Would it not be infinitely better to be apart—for how can two walk together except they be agreed—and thereby avoid endless strife and confusion, which will always prevail where a church is made up of discordant materials? I once was in favor of remaining together, and advocated that course till I began to examine more particularly the causes leading to a division; since which time it has been as clear to me as the noon-

day sun, that a separation is a righteous act, and ought to be advocated by every true lover of the cause of God. For instance, churches in an undivided state holding members of different views, will meet in conference and the two parties will array themselves against each other, and frequently remain in strife, prejudice, and bitterness, till almost night, and finally dismiss in the very worst state of feeling; and all are disgusted, both saint and sinner, and those who know not God say there is no reality in religion, and thus the cause of God bleeds under the enormity of such things, as never should have been known in churches.

What then do we want to live together for? Is it to promote these things? But, says the scripture, let your light so shine before men, that they seeing your good works shall be constrained to acknowledge that you are the disciples of Jesus: And behold how good and how pleasant it is for brethren to dwell together in unity.

Now, brethren, all bodies politic or religious associate upon fixed principles, and such as all persons interested agree upon, and all persons who may afterwards become connected with such bodies, the circumstance of becoming thus connected proves an entire willingness to live under and be governed by such principles and such form of government as may have been previously agreed upon. And without such agreement such bodies never would have existed, consequently a departure from or a breach of any one of these established principles, is a violation of a sacred trust. This being done, has not the party who has kept with fidelity the fundamental principles; a right of remonstrance? You will admit he has. Well, suppose such remonstrance is treated with indifference, and the most sacred principles upon earth violated with impunity from time to time, is it not better to dissolve all connection which in righteousness ought to be done, than to be constantly molested by the consequences arising from a want of fidelity on the part of those who are thus trampling under foot those sacred principles which they have pledged themselves to maintain. And to those who think the Primitive Baptists have been harsh or premature in disclaiming further connection with the New School Baptists, you cannot show the first principle in church government, nor in the word of God, to justify their course; or if you can,

we will thank you to point it out to us, and we will let the disgrace of unfaithfulness rest upon us.

And further, you know that such men avowing such principles as many do in the present day, never would have been admitted to church membership and church privileges. And now if these principles were concealed by them when they were admitted, or if they have espoused them since, it is no worse to dissolve the bonds which were created by the first connection, than it would have been not to have formed it; which would have been the case, had such principles then been as now are avowed by them. But in this do we say to them, they are not changed from nature to grace; we leave that matter to be determined by the word of God—by their fruit shall you know them. Or, do we by this course, which is only unfettering us from the trammels which men have put on us, circumscribe their privileges? God forbid. The only inducement we have is, to obey the command of God, in becoming disconnected from these things, and to enjoy our freedom; for the scripture says: “If the Son shall make you free, you shall be free indeed.”

Now there are many of the New School Baptists that accuse us of being anti-republican in our principles, to whom we will appeal for their own decision, as the scripture says: “Our rock is better than their rock, our enemies themselves being judges.” We have nothing to conceal, nor neither have we the first principle to renounce from first to last. And if we cannot sustain our position, brethren, let us in the honesty and integrity of our hearts make concession for our course and retrace our footsteps; but until our principles can be overthrown, or scripture pointed out to confound us, let us as one unbroken phalanx go forward against the mighty, and with integrity and inflexibility of purpose maintain the principles (our religious privileges) which are more sacred to the Christian than his own existence.

But I made the appeal to our enemies to establish the propriety of our course. Now you know that if ever has been one fixed principle with the Baptist denomination not to commune with any other denomination; and such an offence would have been punished with excommunication, if persisted in. And why is it? because you consider yourselves more righteous or holy than they? No. But I will give you

the causes—first, it is contrary to an established principle with you as a denomination; secondly, because you subscribe to such doctrines as they will not; and thirdly, because you believe in the administration of the ordinances of the gospel in a different way from them. But by this do you circumscribe their privileges? Not at all. And the point turns on this ground, though they call you illiberal; and they no doubt think they have a right to do so, for they invite you to commune with them, notwithstanding you refuse, and will not invite them to commune you. Now is not this extremely illiberal, and is it not even anti-republicanism in the highest degree? You will answer me, no. And still you will labor with them, and ask them to labor with you, and never ask them to labor with you at the Lord's table. Why? they believe that an application of water in any way in the name of the holy trinity is valid baptism, while you believe that immersion is the only true mode. And this is only an honest difference of opinion, says the complaining party! then why should you be so illiberal, when we only claim the liberty of conscience to think and act for ourselves.

Now here is the difference between the Primitive and the New School Baptists, as has been shown above: In the first place, they differ materially in the fundamental points of doctrine; secondly, they differ in practice. The Primitive Baptists believe, in reference to ministerial duties as expressed by the apostle Paul, that wo is me if I preach not the gospel; and while they believe and contend that the gospel of Christ is the greatest blessing on the world, and should be sustained by the church, and it is their prayer to God that it might run and be blessed to the human family, and accomplish whereunto it is sent; yet they are opposed to men preaching for salaries, or leaving one church because it cannot give one hundred dollars, and go to another because it can give one thousand and contract to that effect, thereby making merchandize of the gospel.

Also the Primitive Baptists believe, that if a person is regenerated and born of the spirit of God, and his love shed abroad in his heart, that he is a fit subject for the church of Christ; and that it would be a reflection on the cause of God, after having thus joined the church, to become a member of any man-invented society; and if the love of God shed abroad in his heart

will not restrain him from intemperate habits, that joining all the societies of the world will not; and that it is a species of disorder for any church member to join any such society. And the New School Baptists believe that church members may commingle with the world in such societies at pleasure, consequently from these as well as other circumstances, we believe it would be a violation to commune with them, as much as to commune with any other denomination. And further, I consider that there would be as much propriety in communing with an orthodox Presbyterian and Methodist, as with a heterodox Baptist; although I contend strenuously for the mode of Baptism by immersion, and believe it to be the only scriptural mode and of divine origin. And if we use the argument in favor of communion because of immersion, without other necessary qualifications, such as regeneration and orthodox views, &c. we must admit to the table of the Lord, Campbellites; for they are the greatest sticklers for baptism in the world.

I now appeal to the advocates of the new plans of the day and the opposers of a final separation, as well as to an impartial community, to decide if the foregoing are not parallel cases; and if there is any more illiberality or anti-republicanism in our declaring non-fellowship with the New School Baptists, if communion is predicated on fellowship, than there is in them and us refusing to commune with other denominations, among whom there are very many persons whose lives are patterns of piety, and whose acts of uprightness are well worthy of imitation; and yet I cannot commune with them, nor hold them in church fellowship, yet I may have Christian fellowship for them. But by this do I undervalue their piety or worth? God forbid.

The length of my communication admonishes me to come to a close, which I will do with the following remarks: Brethren, in the honesty and integrity of my heart I do believe it would be better for each party to go to their own company (for there is no longer a middle ground,) and let our strifes and difficulties cease. And to you, my Primitive brethren, permit me to appeal. Do not indulge in hard sayings, do not excite prejudice, for when it becomes seated it renders the heart inaccessible; moreover, brethren, soft words turn eth away anger, &c.

Here, brethren, permit me to introduce a figure which I hope may be of advantage. It is said that Hannibal, the Carthaginian general, softened with liquid and then broke the rocks on which in their dry state his implements could make no impression. I am sometimes led to the conclusion, that I have been as badly treated by some of that portion of Baptists that differ with me in opinion, as any man on earth. And in thinking over these things I ask myself the question, can such anger dwell in heavenly minds? And the answer is involuntary, no, it cannot. But I am not disposed to complain, for I might say of them as Job did of certain persons of old, indeed they are poor comforters—and persecution is the inheritance of the people of God.

May God pour out his spirit upon his people, and may signs follow giving evidence that they are his people, until they will not present to the world an appearance that will be unseemly and repulsive, but beautiful as Tyrza and comely as Jerusalem in all their pristine glory.

BENJAMIN LLOYD.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
February 15th, 1839. }*

And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast, and causeth the earth and them which dwell therein to worship the first beast; and causeth all both small and great, rich and poor, free and bond, to receive a mark; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. (Rev. xiii.)

BRETHREN EDITORS: From the principle and practice of uniting, mixing, and mingling the children of God with the children of the devil, my thoughts have turned on the mission craft, or calf-making system. But before I enter upon the mission craft, or calf-making system, I will recapitulate a little on the calf in the camp of Israel, which is recorded in Exodus, xxxii. ch. and is as follows: And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses,

the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings: and the people sat down to eat and to drink, and rose up to play. And when Moses came down from the mount, he found the people dancing round the calf which Aaron had made. Then it came to pass that Moses, the servant of God, stood in the gate of the camp, and cried and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together and came out unto him. And Moses commanded them to take every man his sword and go in and out through the camp, and slay his brother.

Now, brethren Editors, without commenting, making further researches, or digging any deeper into antiquity, I will in my blundering way of writing try to make the application. And let me remark to you, that those would-be craftsmen must of necessity first go to school, and study the craft or art of calf-making under some Tyrannus, until considered proficient in the craft, and can handle graving tools with some little dexterity; then to work they go, and with a little practice soon become cunning artificers in the art of calf making.

I will now give you cases and facts, which came under my own observation in my native State, Georgia. In Monroe, the respective county wherein I live, in the beautiful little town Cullodensville, there the goddess or calf temperance was fashioned; there her image was set up, and there society folks are dancing round it. And the craftsmen, Demetrius-like, are crying out, Great is temperance of Cullodensville; these be thy gods, O Cullodians, that save us. When this calf or beast was first fashioned, for a time he was too weak

to stand on his legs; then in order to set him on foot, for he had no power to set himself up, the craftsmen had recourse to stratagem. With their petitions they presented themselves before the Legislative authority of Georgia, (like their old father satan presented himself before the Lord in the days of Job.) and then and there prayed legislative sanction, ask legislative power, incorporate our town Cullodensville, fix our by laws, prohibitory laws, forbidding any person or persons (save the tavern keepers) from selling spirits within the incorporate limits of Cullodensville. The Legislature complied with their request, granted the legislative sanction, fixed their by-laws, made any person who should sell liquors of any kind in the town of Cullodensville, liable to an indictment and subject to a large fine and imprisonment to boot. Thus you see the calf is set upon his feet, having power, law power, legislative sanction or power; and may I not in truth add, oppressive power.

Dear brethren, if you will examine this calf or beast minutely, you will find him not unlike the second beast which St. John saw come up out of the earth, which had two horns like a lamb; but he spake as a dragon, and he exerciseth all the power of the first beast, &c. The Cullodensville calf is a striking figure of the above beast. Coming up out of the earth. Thus you see the calf or beast temperance has come up out of the earth, (not out of the word of the Lord,) with his two lamb-like horns, (religion and benevolence;) but he is exercising his tyrannical beastly disposition, law power, in saying that no man shall buy or sell, in Cullodensville, save him that has the mark of the beast, his name, or the number of his name. For I conclude that a one-eyed man can see the design of the calf-making and calf-worshipping clan; when they had made a calf, because every body would not fall down and worship it, they were mad. They then ask legislative sanction, ask for power, law power, compelling power, to compel all men to fall down and worship the beast, the great image which they had set up.

I would here enquire, from whence they got this image? Answer. They have crept in among other denominations, and have stolen the images (gods) of that cursed whore of Babylon, and hid them in the stuff of their fleshly hearts, and are worshipping them. The Lord by the mouth

of his prophet says, concerning such men: They build Zion with blood, and Jerusalem with iniquity; the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof, divine for money; yet they will lean upon the Lord, and say, is not the Lord among us. But these, like other vine-spoiling little foxes, will hide themselves, and say, the Lord seeth not. But under what do they hide? Let divine writ answer. Isa. xxviii. 15: Because ye have said, we have made a covenant with death, and with hell are we at agreement; for we have made lies our refuge, and under falsehood have we hid ourselves. Thus you see a refuge of lies is their hiding place, and falsehood is their stronghold or secret retreat.

Here I would remark, that this is the first of June, and the original manuscript from which I am copying was wrote in February. I will add a sketch of the present proceedings of the society folks. They now are running to and fro through the county and State with petitions, getting all to subscribe that they possibly can, to petition the next Legislature to do away the retail system in the State of Georgia. Thus you see what they are at, even compassing sea and land to make proselytes; and when the old Arminian, calf-worshipping, priest-ridden, filthy dreamer, assigns the subscription list, he puts down all his family, as the petitioners to do away the retail system and put drunkenness out of the land. If I am any judge of drunken men, men in a state of intemperance, they are the beast-worshipping petitioners of Georgia; not drunken with spirits, O no, but drunken with anger, envy and wrath; drunken with pride and arrogance, bombast and parade; drunken with lying falsehoods; drunken with pernicious error; drunken with tyranny and oppression; drunken with abominations, and drunken with the wine of the wrath of the fornication of that cursed whore of Babylon, the mother of all the religious isms in the world, and calves and beasts to boot; and priestcraft, which is, in my humble conception, striking at the root of republican principles. For I say that, that act of the Georgia Legislature, passing an act to forbid the sale of spiritous liquors in Cullodensville, is an infringement on the rights of freemen: that act is a gigantic stride towards law religion, which is a curse, a bitter curse to any republican government. And that religion, that man, or that deno-

mination, that asks law sanction, law power, to compel people to give into their religious tenets, I set down to be the religion of the devil. The devil was the beginner, is the carrier on, and will be the finisher of all such stuff. This kind of religion is aiming a death-blow at our great republic, and I awfully fear that it will be the scissors that will clip the cord of our Union, and sacrifice republicanism upon the altar of despotism, and the pen that will write on the shattered and broken walls of liberty, Ichabud for ever.

I could here go on to particularize upon the many calves, fashioned, and set up by the craftsmen, but I deem it unnecessary; suffice it to say, they are a curse to the church of God. I say, without the fear of successful contradiction, that the mission, tract, convention, Sunday school unions, theological seminaries, and temperance calves, have been, and yet are, the prolific source of all the schisms, divisions, contention, evil speaking, evil surmisings, hatreds, backbitings, envyings, strifes, and distresses, that now pervade the streets of the once happy and peaceful Zion of our God. All these calves are sent out into the world, bearing the titles of religious institutions, when in reality they are nothing but begging machineries, that have sent out their running agents, who like the damsel that possessed a spirit of divination bring their masters much gain by soothsaying. And should any one say a word against their craft, (Demetrius-like,) they all with one accord cry out, Great is our missionary system, for by it we have our wealth.

So farewell till to-morrow night, when, if God willing, you shall hear the closing remarks of my protracted scribble.

Yours in the best of bonds.

VACHAL D. WHATLEY.

February 16th, 1839.

Dearly beloved, elect, according to the foreknowledge of God, through sanctification of the spirit and belief of the truth, unto the sprinkling of the blood of Jesus Christ. The foregoing were the thoughts that rolled across my breast while I was grubbing, and I have wrote them down, not knowing but they might be some little benefit, or edification, comfort, or consolation to some body. When I had ended my scribble, I called the piece, A lying missionary spirit, or the depth of satan, digged up by the roots with a gospel mat-

tock, by a poor unlearned stripling while grubbing. But after I had finished and looked over what I had written, I then thought that I would not send it to the press, that it was not worth printing; but I have since concluded that God put it into my heart to write, and if so, it could not be wrong for others to read it. I believe that God has made it the duty of his servants to watch, and to point out the errors, false doctrines, deep concerted plans, and cunningly devised schemes of antichrist; also, to point out the intricate paths of old satan, expose his lying deception and wily craftiness. This I have tried to do by showing you, that he is a pro'essed preacher of lies. Satan now and then preaches a sermon to the children of God, but the Christian is well acquainted with the doctrine the devil preaches to him. He spares no pains in preaching to the truly convicted soul, when the fallow ground of the sinner's heart is broken up with the gospel plough, when the great and awful sink of iniquity is opened to his view, by the enlightening or quickening influence of the holy spirit, and he being reduced to extreme poverty, humbled in the dust of humility, his poor desponding heart made susceptible of the implantation of grace, the creature standing between life and death but views death certain; then satan takes advantage, and preaches him a lengthy sermon. He tells him that it is now too late to seek God, in the salvation of his soul; he preaches to him, that the time has been when he might have repented; but you have now passed the day of grace, and worse than all this, you have committed the unpardonable sin. So you had better give over, all is lost with you, your doom is irrevocably fixed, to linger through a never-ending eternity, with fiery fiends, devils and damned spirits—lost, forever lost. This is satan's lying preaching.

Should this communication chance to fall into the hand of a mourner, I will here drop a word of encouragement in his ear. My old Book teaches me, where God begins a good work on or in the sinner's heart, he will carry it on in spite of all the opposition of wicked men on earth and devil's in hell. Satan's preaching to you, mourner, is similar to his preaching to our blessed Saviour, when he took him upon an exceeding high mountain and showed him all the kingdoms of the world in a moment's time, and said unto our Saviour, All these will I give you, only

fall down and worship me. When in truth the poor old devil had nothing, no, not so much as to set his foot upon. Jesus said unto him, Get thee behind me, satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Christians should do likewise. Resist the devil and he will flee from you.

I have told you of satan's preachers, prophets, and teachers—tessaboys, lackies, dandies, and vine-spoiling and grape-destroying little foxes—meddling little foxes, busy bodies, meddling with other people's matters; very religious, full of blazing zeal; but alas, their zeal is not tempered with spiritual knowledge. Meet one when you will, he always has a bundle of news. This little fox will ask, Have you heard thus and thus about bro. A. No. Bro. A. has been doing so and so, was drunk, &c. &c. the other day at —; I did not see him, but Mr. — told me, and my feeling is badly wounded with bro. A.; but says nothing to bro. A. This grape-destroying little fox meets bro. C., tells him that bro. A. has been drunken; tells the next and the next bro. he sees, that bro. A. has been intoxicated, indeed he was beastly drunk, and yet says nothing to bro. A. By this time discontent has spread throughout the whole church, all the members have lost fellowship for bro. A., and he knowing nothing about it at all. Thus these vine-spoiling and grape-destroying little foxes have sowed discord and confusion, and have spoiled the tender grapes of union and brotherly love, for the peace and union of the vine (church) is spoiled by the cursed little foxes, devil's children.

Seldom or never do these little foxes examine the xviii. chap. of Matt. which says: If thy brother trespass against thee, go and tell him; (not tell bro. C.) Tell him the offender his fault between thee and him alone; tell him first, and tell no one else. If he refuses to hear, take one or two with thee; if he returns and says, I repent, thou shalt forgive him; but if he refuses to hear, then tell it to the church. For the gospel discipline by Jesus Christ the great head of the church, says, RESTORE, RESTORE, RESTORE. Then if the offender refuses to hear, let him be unto thee, &c. &c.

Dear brethren, I must come to a close. And may heaven bless you, and make you a spiritual teacher to each other and to all the tender lambs of the flock. If you disagree with me relative to my views, you can drop me a line. If I am wrong and in an

error, I wish to be right; for if I err, the error is in my head and not in my heart. Write me to Barnesville, Pike county, Ga. Farewell.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Green county, }
August 18th, 1839. }

BRETHREN EDITORS: I hope that you will continue my paper until I send you word to stop it. I do believe it to be a good cause that you have engaged in, and I wish you God's speed in it.

Brethren, pray for me and mine. Yours with respect.

HENRY WILLIAMS.

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, Mississippi, }
August 12th, 1839. }

DEAR BRETHREN EDITORS: There appears to be considerable division among the people called Baptists in this country, and as David said, is there not a cause. Now, brethren, let us see if we have not been making marriage with Ashdod. Solomon says, "that which hath been is now; and that which is to be, hath already been: and God requireth that which is past." Now God commanded Israel not to make marriage with the surrounding nations; but, regardless of his commands, they went and made marriage with Ashdod; and the consequence was, their children could not speak either language; for they spake part of the language of Canaan, and part of the language of Ashdod.

Now if God in the economy of his wisdom designed by that legal dispensation to adumbrate a gospel one and the pilgrimage of a gospel church, wherein is it applicable to us, if it is not in uniting too much with other denominations, in preaching with them and suffering them to preach in our pulpits? Now Paul says, "if any come unto you and bring not this gospel, receive him not into your house, neither bid him God speed." Again: Christ says, "he that is not for me is against me, and he that gathereth not with me scattereth abroad." And he that does not preach the true gospel, is sapping the very fundamentals thereof, by substituting a do as well doctrine in its place. But the command is, "come out from among them and be ye separate, saith the Lord, and I will receive you."

Dear brethren, I must come to a close by saying, if I have erred, pardon me. And may the Lord of his infinite grace speak with that dead-awakening voice to the dead faculties of our minds, that we may hear and obey the word, which says, COME OUT OF HER, MY PEOPLE. Nothing more, but subscribe myself, but of yesterday.

BENJ. E. MORRIS.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 12, 1839.

In part of the copies of our last number, an omission occurred in page 285, 16th Art. Minutes of the Primitive Baptist Convention, held in Henry county, Ala.; the words, "or who may himself be collecting money," having been left out in some of the copies. The article should read thus:—

ART. 16. We will not countenance any preacher, who shall travel within the bounds of our Association establishing societies for the collection of money, or who may himself be collecting money, to support any institution contrary to the word of God, &c.

FOR THE PRIMITIVE BAPTIST.

*Westfallowfield, Chester county, Pa., }
Augt. 19th, 1839. }*

BRETHREN EDITORS: I received the 10th No. of the Primitive Baptist sometime since, containing the preamble and resolutions of the New School Baptists, during the session of the Columbus Association, and to say the least of it, it is such a production as we might expect from such a polluted source. It appears that a few, Deut. 7 c. 7 v. who bear the name of Baptist, have declared non-fellowship with the benevolent societies of the day, (falsely so called,) or in other words with the inventions of men in religion, and persons friendly to them, and for so doing they are to fall under the censure of these *Rev. Divines*. Now as honesty is always the best policy, and as they wish the public to be notified that they the New School are not to be identified with us, they should also have stated, that the Old School Baptists have also declared a non-fellowship with the blasphemous, soul-destroying errors of Arius, Socinius, Pelagius, Arminius, Fuller, Campbell, &c. They therefore ought to come out fairly and fully and state the truth, the whole truth, and nothing but the truth. But this would not answer their purpose. Oh no, the public, even the public, might see through gross deception. They do not wish the public to know, that there are certain men

(calling themselves Baptists and *Rev. Divines*) crept into Baptist churches unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. They would fain keep it dark from saint and sinner, that there are greedy dogs in the professed Baptist churches, who thro' covetousness, with feigned words make merchandise of their bearers, and whose judgment now of a long time lingereth not, and their damnation slumbereth not. Then be it known unto all whom it may concern, that Old School Baptists have declared non-fellowship with all who adhere to damnable heresies, or their handmaids, the commandments of men. And we firmly believe that this is not setting up a new standard of fellowship, (as it is slanderously reported of us in the New School circular,) but what has been the practice of the orthodox Baptists wherever scattered abroad; they have considered it their duty and reasonable service, *through love to their Saviour*, to keep the commandments of God, and the faith of Jesus, Rev. 14 c. and 12 v.; to contend earnestly for the faith once delivered to the saints, Jude 3 v.; to keep the ordinances as they were delivered to them, 1 Cor. 11 c. 2 v.; and to bear a faithful testimony against all erroneous doctrines and inventions of men, or devils in religion, Rev. 22 c. 18 and 19 v.

To us then it appears plain and evident, that the Primitive saints continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayers, and that they esteemed the holy scriptures to be a perfect rule of faith and practice to the church of Christ, 2d Timothy, 2 c. 16 and 17 v. In after ages we find the following character given them by a celebrated historian: "Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites, had maintained some in a more disguised, and others in a more open and public manner: That the kingdom of Christ, or the visible church he had established on earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous; and also to be exempt from all those institutions, which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors. Mosheim's Ecclesiastical History, vol. 4th, page 428, 429.

Watchmen and brethren of the South, to me it appears abundantly evident that our adversary the wicked one is still going about as a roaring lion seeking whom he may devour. And now he

wishes you through the circular of this confederacy to ground your arms at his feet, to be reconciled to him, and to leave his trusty servants in undisturbed possession of the field. He calculates according to the circular of his deluded ones, very largely on the eowardice and ignorance of the friends of gospel truth and order, but he will as heretofore be much disappointed, for when Immanuel the captain of our salvation, makes our souls as the chariots of Ammi-nadih, we will rally around the standard of truth, regardless of the world's despising. We will *sweetly be constrained* to say, "Though an host (yea of the bitterest enemies of God and truth) should encamp against me, yet will I not fear. Keep not thou silence, O God; hold not thy peace, and be not still, O God; for lo, thine enemies make a tumult, and they that hate thee have lifted up the head, they have taken *crafty counsel against thy people, and consulted against thy hidden ones.* They have said, come and let us cut them off from being a nation, that the name of Israel be no more in remembrance; for they have consulted together with one accord, they are confederate against thee. The tabernacles of Edom and the Ishmaelites, of Moab and the Hagarrenes, Gebal Ammon and Amalek the Philistines, with the inhabitants of Tyre, Assur also is joined with them, they have holpen the children of Lot, (the man of sin and son of perdition, by denying the perfection of the divine testimony, and legislating for the church of Christ)

A few words to the children of God, who yet may be in connexion with the Associations who have taken crafty counsel against his hidden ones. Your situation, my beloved brethren and sisters, must be very uncomfortable; in this situation you cannot expect the light of God's countenance. Delusions may abound, but they do not satisfy the longing, thirsty soul. I beseech you, beloved, by the mercies of God, by the love of Christ, by every thing near and dear to us as Christians, that you escape for your lives; stay not in all the plain, look not behind you, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6 e. 17 and 18 v.

Beloved brethren, you who contend earnestly for the faith, see that *your walk and conversation be consistent with your profession which you have solemnly made.* Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, *think on these things.* Grace be with all them who love our Lord Jesus Christ in sincerity.

I remain your brother,

JOSEPH HUGHES.

North Carolina, Wayne county, }
August 29th, 1839. }

DEAR BRETHREN EDITORS: This being a day that we have a very severe gust of wind and rain, so that I cannot do but very little work unless it is to mend old shoes, or repair whatever wants mending, I will write a few lines for the Primitive Baptist. By the indulgence of my heavenly master I am blessed with an opportunity of writing a few lines for publication. I feel so unworthy to attempt to write any thing for so valuable a paper as the Primitive Baptist, that I have thought I never would attempt it again; but as the subscribers for the Primitive Baptist in this neighborhood called on me last year to become their Agent, I am willing to contribute my mite so far as I am able. Seeing the many able writers that write in our paper, I am afraid that my scribble would be in the way of some brother's, that would be a great deal more beneficial than mine.

But, dear brethren, as my name has gone abroad in the world, I am willing to let the world know, that I am an Old School Baptist, in principle in particular and I hope in practice too. I hear of some in our section, that profess to be Old School Baptists, and at the same time will fellowship and commune with the missionaries. It seems to me they profess one thing and act another. I think such people would, if it were possible, deceive the very elect; but thanks be unto our heavenly Father, it is not possible that one of his little ones shall perish, or be deceived so as to be finally lost.

Dear brethren, it is a very cold, dull and barren time of religion in this neighborhood, as much so as I ever saw it, amongst all professors. And as it regards our church at Cross Roads, in Johnston county, (as I live near the line,) it seems that we shall not have any regular preaching at all in a short time; for it appears that we have got in a confused state, and instead of times getting better, I fear it is likely to get worse. For there are some of the members of our church, that have got to striving about words, as Paul said to Timothy, in the 2nd chapter and 14th verse, which reads as follows: Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to

the subverting of the hearers. Now it seems that Paul's advice to Timothy was, to warn or caution his brethren, against unprofitable conversation, or words which were of no profit. But I fear there are some of the members belonging to Cross Roads church, that have got out of the Old Baptist track, and have forgotten Paul's advice to the above named apostle, 1st chap. and 13th verse: Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus.

Now, dear brethren, every tree is to be known by its fruit, and it seems by the fruit of some, that they have forgotten or have let loose the sound words that have been preached unto them by brother B. Temple; and my heart's desire and prayer to God is, that he may visit us with his holy spirit, and enable us to purge out the old leaven and be once more united in peace and love, and be as a company of horses in Pharaoh's chariot all willing one way. And I earnestly desire the prayers of all the Old School Baptists in our behalf, that we may be again blessed with refreshings from the Lord.

Now I have not wrote one word in this piece with a desire or intent to hurt any brother's feelings in the world. We are commanded to let our lights shine before men, that others seeing our good works may glorify our Father which is in heaven.

Dear brethren, this all important subject of a few members of a church silencing a preacher, and preventing him from preaching, and at the same time holding him in fellowship and communing with him, is a subject I earnestly request brother Lawrence, brother Moseley, or some other old experienced brother to, write upon. As to me, I am but a child in grace, and unreconciled on that all-important subject, though it has been lately done in our church with brother H. Hamilton.

Dear brethren, as my sheet is full, I come to a close. And O, may the Lord keep us all by his power, and at last bring us off more than conquerors through him that loved us, is my prayer for Christ's sake. Farewell, brethren in the Lord.

JAS. H. SASSER.

Fowlton, Ga. July 17th, 1839.

BRETHREN EDITORS: I am glad to acknowledge the receipt of the "Primitive" regularly. I have perused the Nos. carefully, and am gratified to see the way of truth

so well defended from the growing evils, or money schemes of the present day. I there see brethren a few; yea, a goodly number scattered over our wide extended country, contending for the faith once delivered to the saints. I there see brethren a few, that have not "bowed the knee to the image of Baal;" neither received the "mark of the beast upon their forehead."

I therefore, brethren, feel disposed to give you a few remarks upon the subject of what I see passing. I shall draw the bow at a venture; if I shall hit the mark, well; if not, cast it by as so much rubbish, where it may remain in oblivion no more to see the light. We in this section of the country it is true, brethren, are not troubled (asa church) with their new schemes of the day. Brethren I have been a looker on for some time, at the principal movements of "New Schoolism;" and I have been searching the Book of God, to see if I could find any thing there to liken them to. I find nothing so applicable as old Sarah, Abraham's wife. Abraham and Sarah his wife, when they were old, God in his providence gave them (perhaps) an agreeable promise, that "Sarah should have a son." But seeing, (as I suppose they must) that all natural circumstances as "Sarah being past age and naturally barren," and the promise being long made, their faith, brethren must have been weakened; they began to think it impossible to be accomplished in the natural way. Therefore, brethren, we see old Sarah (a figure of the church) began to let her inventive mind mature a plan by which she might assist the divine hand in the accomplishment of the promise that "Sarah shall have a son."

And what, brethren, was the result of her ingenious inventions? She gave her hand maid Hagar to Abraham, she being willing to do something to assist the Lord in the works of his providence; (as the New Schoolmen are in their money measures to Christianize the world.) And all other natural circumstances out of the question, she therefore hit upon that expedient, as the means to assist the divine hand in the production of the promised seed. She therefore gave Hagar her hand maid to Abraham, saying, "Behold now the Lord hath restrained me from bearing, I pray thee go in unto my maid; it may be that I may obtain children of her." "And Abraham hearkened to her voice." And, brethren, as soon as Abraham obeyed the voice

of Sarah his wife, that Hagar hand maid conceived; "and as soon as she saw that she had conceived, her mistress was hated in her eyes."

Now, brethren, do we not see this the case in almost every day's experience. As soon as the church gathers in or conceives a few "Ishmaelites," old Sarah, the true church, is hated in their eyes. "But Sarah said to Abraham, my wrong be upon thee. I have given my maid into the bosom, and when she saw that she had conceived, I was hated in her eyes. The Lord judge between me and thee." Now, brethren when we take a view of all the acts of Abraham and Sarah, what does it all amount to? Why, brethren, we see that in all their zeal for the accomplishment of the purposes, or rather promises of God, their act only produces the "bond woman's son," the "Ishmaelite."

Now, brethren, you know that when Hagar had conceived, her mistress dealt hardly with her; that she fled from her face. But the "angel of God met her beside the fountain of water in the wilderness," and gave her a promise, from that she had conceived should "arise a great nation, that should not be numbered for multitude." Also he was according to the prediction of the angel, to be "a wild man;" ungovernable, "his hand against every man's hand; and every man's hand against his."

Now, brethren, do you see any thing in sacred record, that gives the faintest shadow of a disturbance in Abraham's family, until there were means used to produce an Ishmaelite? No, but as soon as an "Ishmaelite" was conceived, a dust is directly kicked up in Abraham's family. Just so, brethren, it is to this day; as soon as an "Ishmaelite" is born in a church, directly that church has disturbances. You might, brethren, wish to ask me how the "Ishmaelite," or bond woman's son was produced in the church? But I shall not answer that question at present, lest some of you might think me rather vain. The "bond woman's son" must be cast out of the church, as he was out of Abraham's family—"for the bond woman and her son shall not be heir with me and my son." For you know, brethren, that he was to be a wild man, and dwell in the presence of his brethren. Now is not this spiritually the case. The "Ishmaelites" yet dwell in the presence of their brethren, (in the church,) from whence come so many separa-

tions, in Associations and in churches, in the United States.

When Abraham was about an hundred years old, the Almighty appeared to him, and renewed his covenant with him, and instituted the sign of circumcision; which were the way-marks in after times for the Jewish nation. The time having arrived, when God according to his promise and glory, thought proper to bring about, or rather confirm, the promise he had made to Abraham and his wife about fourteen years before, that "Sarah shall have a son," all the natural circumstances of Abraham's age and Sarah's barrenness notwithstanding, it must be accomplished. I suppose, brethren, their faith must have become weakened, when viewing the means through which it had to be accomplished, as well as having been long made, that caused them to use the means that produced the "bond woman's son." But, brethren, you know, that in all the revelations of God to men, from the earliest record we have, that he has always and invariably acted according to his own purpose. This we find to have been the case, brethren, in the plan of redemption, of his elect church. For the apostle Paul informs us, "that, that, says he, I have great heaviness and continual sorrow of heart; for I could wish myself were accursed from Christ, for me brethren according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; and of whom as concerning the flesh Christ came."

Here, brethren, we see that there was great cause for the apostle's sorrow of heart. He had discovered by revelation, that all his brethren according to the flesh would not be saved. But he further explains the matter: "Not as though the word of God had taken none. For they are not all Israel, that are called Israel: neither because they are the seed of Abraham, are they all children: but in Isaac shall they be called—that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "For this is the word of promise, at this time will I come, and Sarah shall have a son."

Now, brethren, it was necessary that the church of Christ should be composed of the elect seed, for no other would do. The elect angels would not do, the exertions or contrivance and zeal of old Sarah would not

do, in the production of the "bond woman's son." Neither carnal members, brethren, but the promises of God standeth both sure and steadfast, and must be accomplished: "Sarah shall have a son." Because, brethren, each of the if elect seed resembles "the children of a king," it is a royal privilege entailed upon them, and cannot descend to any other out of that line. Because the apostle tells us that "whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the first born among many brethren;" which implies, brethren, that the foreknown (or elected) are only predestinated; and were it not for predestination, the first-born would have been but a thin assembly; indeed, nothing but blanks for his great adventure and long expectation.

But, brethren, blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ, according as he hath chosen us in him: having predestinated us to the adoption of children. By brethren, it appears, that God's children and Christ's brethren are the same persons; and were so made by election.

Now, brethren, least I tire you, I will close, and subscribe myself, yours in the gospel.

DANIEL O'NEEL.

TO EDITORS PRIMITIVE BAPTIST.

Cocke county, East Tennessee, }
10th August, 1839. }

DEAR BELOVED BRETHREN: Though there has been a great many things said concerning the times, I will give you a small sketch of the times here, in the bounds of Nolochucky Association. We have gone through many ups and downs in a few years, concerning the Arminian doctrines and the societies of the day. Some of our brethren contended so strong, that we had to withdraw from them in 1833. One church and several members from other churches went with them, two preachers amongst them. Next thing was to form what is called the societies of the day. It appears that all did not go out, that were for joining the societies of the day.

Big Pigeon church, where my membership is, and has been for 37 years, declared unfellowship with the societies. We saw the evil that was rushing into the churches. We wrote to the Association in 1836, concerning what we had done;

and if we had done wrong, to show us wherein. The Association gave us no advice. At our last Association, three or four other churches came out in the same language. Our letters were so positive, that the Association took notice of the distress these churches were in, concerning the societies; and after prayer on Saturday by the Moderator, 1. called the roll and absent delegates struck out; 2. called for the arrangement of a select committee, which was received, and committee discharged; 3. read the rules of decorum by which we are governed; 4. in answer to a remonstrance from Big Pigeon, Slate Creek, Long Creek, and Antioch churches, who say they have remonstrated against all the institutions of the day, viz: We do not fellowship the societies, State convention, manumission, temperance societies, nor abstinence, tract, home mission societies, nor Sunday School unions; that after considerable labor a difference of opinion appears to exist in the Association, therefore, we as an advisory counsel request the churches that compose this Association, at their next annual meeting to send up their feelings and wishes relative to that matter by their letter and delegates. This was in September, 1838. The Association adjourned to the 4th Friday in September, 1839, at Concord meeting house, Green county, about 20 miles from the Warm Springs.

Dear brethren, shall I tell you that there is a line drawn, which is to be known at this Association, who stand on the principle and faith they were constituted on. Did I say the line is drawn? Yes, brethren, Jesus Christ has told what way for his people to follow him years ago. O how precious, and glorious a way it is to the children of God; they do not want it any other way.

Dear brethren, when I get hold of the Primitive Baptist paper, I cannot be satisfied till I read it through. When I hear from the brethren from different States, it gives me great joy to see they are contending for that faith which was once delivered to the saints. I will stop here by saying, I wish to be a friend to the Primitive.

JEKEMIAH McKAY.

TO EDITORS PRIMITIVE BAPTIST.

Upson county, Georgia, }
July 28th, 1839. }

BRETHREN AND EDITORS: I have taken

my pen in hand once more to let you hear from me. We, the Old School Baptists are at peace among ourselves; but how long this will be, I am not able to say. I was at a meeting yesterday, and it put me in mind of old times, when the old serpent began to preach to our mother Eve; and there, my readers, he began with a lie in his mouth, and is preaching the same until this day, and that through his followers. But it is not with me to say who they are, but we are to judge the tree by its fruit, and we shall know them.

Now this serpent we find was more subtle than any beast of the field, and the serpent said unto the woman: Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. Genesis, 3 ch. 5 verse.

Now, my brethren, we find that the serpent always was in opposition to God, and I believe always will be preaching the same lying doctrines; for his is not a doctrine, but doctrines. And behold the doctrines that are now afloat in our land and nation, which we know to be wrong when applied to God, but right when applied to devils; for there is but one doctrine, and that is the doctrine of our Lord and Saviour Jesus Christ.

Paul is very plain in the 20th chap. 29 and 30 verses Acts: For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; so also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Now, my brethren, this we have seen with our own eyes; for I heard one say, there would be no more peace nor union in the churches, until these old gray headed men are dead, and a rising generation rises up to fill their place; then there would be peace and union in the churches, and then they would prosper and flourish. And on the Sabbath, in his exhortation he said, that in time of revivals the doors of the churches are thrown wide open, and there is a people that will come up, and if they can say a b c, are received into the church, and will get up and oppose the spread of the gospel for the want of religion.

Now, my readers, I believe that this prophet or teacher, as he may please to call himself, told the truth that time; but I do not believe that the way that they are going on is the way for the gospel to be

spread. Matt. 7 ch. 15 verse: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. He shall know them by their fruits, &c.

My dear brethren, we need not be surprised at men's coming in the name of our Lord and Saviour Jesus Christ; for Paul says, they shall come and draw away disciples after them. And again, he says in his first letter to Timothy, 4 ch. 1 verse: Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good, and nothing to be refused if it be received with thanksgiving, &c. Now if these men that are going through the country and disturbing the people by their crafts, and teaching the women and children to send their prayers up to the Legislature for to remove this evil out of the country by law, to wit, ardent spirits; but I learn from the word of God, that the love of money is the root of all evil, and it is the main spring which turns the whole machinery; and I believe if money was taken away, that the whole fabric would fall to the ground; for it is money, more money, or we cannot save the heathen from their sins, &c.

Now may the Lord enable us all to stand firm, and contend for the faith once delivered to the saints, and not to be entangled with men's work. So I must come to a close by subscribing myself yours, in the name of the Lord. Farewell.

R. B. MANN.

Decatur county, Georgia, }
August 20th, 1839. }

BRETHREN EDITORS: I send a few more words of encouragement to my brethren. Truth is spreading a little. The Primitive begins to be read with interest by some, and others dread its contents. The ranging missionary temperance men begin to invade our coasts, endeavoring to institute abstinence and to get the people to sign petitions to the Legislature of Georgia to prohibit the use of all drinks but water; and the use of tobacco, sugar, coffee, tea, &c. &c. And no doubt they have many more

things in view, which are not godliness, but gain to themselves. And some are getting their eyes open a little, and the Primitive seems to help a little in the case, and I hope it may be blessed on the occasion.

For I think it is as the boy said by his puppies, when carrying them in a basket through the streets of Milledgeville, and a gentleman asked him what he had there? Puppies, sir. Ah, what's the breed? They are all Troupers now, but as soon as their eyes are open, they will be Clarkers. And just so I think by the people; when they get their eyes open they will be what they ought to be. But as dog kind are nine days blind, so there is a time for human kind; and some are like the drunken man riding the blind mule and that in the dark, the preacher following him and a ditch across the road, the mule leads all and in the ditch they fall, and break up the company. The preacher goes his way, he got his pay, and the man and his mule in the ditch may stay.

Brethren Editors, I feel no spirit of writing at present. I give out all the papers I get, and get all the subscribers I can.

WILLIAM McELVY.

Alabama, Pike county, }
June 14th, 1839. }

DEAR BRETHREN: I send you six dollars for the use of the despised Primitive. Although the little Primitive is despised by many, I am pleased with it; for I think it advocates the doctrine of the gospel, not the traditions of men of corrupt minds, who are striving to subvert the truth for filthy lucre's sake.

Dear brethren, pray for us, and may the God of all grace be with you, and his dear people, and guide them in his truth. Amen.
Your unworthy brother.

F. PICKETT.

Alabama, Benton county, }
August 27th, 1839. }

BRETHREN EDITORS: I now take my pen in hand to address you a few of my thoughts relative to the paper called the Primitive Baptist. I have been a subscriber for the last year, and I am so well pleased with the doctrine and also the communications it contains, that I wish to be a subscriber for it as long as it contains the scripture truths it now contains.

I should have wrote before this time, but I had the misfortune to lose my wife,

which death took place on the 3d of August, 1839. Now, dear brethren, I certify that she left this world sound in the Old School faith and order, and said her faith and belief was exactly with old brother Lawrence's, whom she said she felt to give the right hand of fellowship, and to all that are of the same faith and order; but did most positively declare an unfellowship for all the institutions of the day, falsely called benevolent.

Yours in gospel bonds.

HAZEL LITTLEFIELD.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. I. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, *Jun. Rocky Mount*. A. B. Bains, Jr. *Stankope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Wm. Pearce, *Stantonsburg*.

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"Come out of Her, my People."

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SATURDAY, OCTOBER 26, 1839.

No. 20.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Pike county, }
August 17th, 1839. }*

BELOVED BRETHREN: Having at present a little spare time, I have concluded again to write you a few lines; the perusal of which will give you to understand a few more of my thoughts, relative to matters in this part of God's moral vineyard in a religious point of view.

In relation to the Old School or Predestinarian Baptists, so far as my knowledge extends, I think I can see the forebodings of the fulfilment of that blessed promise: With everlasting kindness will I return unto thee. I can look back at the time when we were all mixed up, and wonder that we have not met with a more severe scourge than we have; for our sin, in not coming out from the Arminian or the society system people, long before we did. But our heavenly Father says, he is slow to anger and plenteous in mercy; in consequence of which, he bore with our folly until it was his blessed will to give us the same principle that dwelt in the bosom of old Zerubabel, when those strange people who came from the other side of the river and said, we worship God as do ye, let us build with you. But he said, we will have nothing to do with you, to build a house unto our God. This was like an honest and bold servant of God. And if the Old Baptists of these United States had pursued a similar course, my thought is, that we should have had a much more pleasant time of it than we have had.

But we are a set of poor short-sighted

creatures at best; bought wit is said to be best, and my thought is, that the old folks have got tolerably well paid for slackness in discipline. It used to be too much the case, that the creature was looked upon instead of the creator; but I think now, and thank God for it, the Old Baptists have learnt that salvation is of the Lord. And it is to be hoped, that for the future, that they will execute the discipline of the gospel, and think less of quantity and more of quality. For my thought is, that all of our troubles have been the result of negligence in discipline; for instance, if the first Baptist who began, figuratively speaking, to slip a few nicknacks on the king's table, had been marked as an offender, and avoided, agreeably to Paul's direction, the church now would all be eating oxen and fatlings, and doing well. When I say all the church, I mean all who have been compelled to come in by the power and efficacy of the spirit of God.

The devil, although he is called a roaring lion, yet he must be an arch old fellow; he comes with a sort of tear in his eye, the Bible under his arm and manifests a great sympathy for the good of mankind, and proposes a covenant with the people—and what is it? I will give you so and so, if you will worship me. Agreed, say Messrs. A, B, C, D, E, &c. But stop, says the old fellow; you must act for your and my mutual benefit, but keep dark, or you will be caught at it; the service rendered must be in the name of Christ, enough so to carry your point, and not too much, so be popular in the world. When you preach, be particular about your doctrine, especially the doctrine of eternal election; you can preach it a little, but never name it, for the name itself hurts the feelings of the Arminian professor and the non-professor, and

you will lose custom by preaching such a doctrine as this.

Brethren, if the devil had sense enough, he would with his own intrigues and the influence he now has in the world, and the instrumentality he now has in use, deceive if it were possible the very elect; but he is such a fool, that he gets so eager that once in a while out slips his cloven foot, and no one can stand him in his own character, or when they see his claws. You need not be astonished at the knowledge I have of the seducing spirit of darkness, for the Book says, that experience teaches knowledge. There was a proposition made to me some short time after I commenced exercising a public gift, to preach under the patronage of the Georgia Convention, with the promise annexed of \$240 per year. In a few days there was something of the nature of the doctrine I was to preach proposed; several points spoken of as being dangerous, particularly that good old God-honoring and soul-saving doctrine of election; the man said he believed the doctrine was true, but dangerous.

So, brethren, whether the devil acts as above stated or not, there is a set of Baptist preachers in Georgia who do. They come, they say, as the servants of God; they have formed societies until they have got so many hirelings and officers and one thing or another, to pay out of the amount they beg, that I think the people are getting tired of giving so much, without knowing more about what becomes of it. And in the same proportion that the people have quit giving, in the same proportion have they began to fret; and in the same proportion that they fret, they show the cloven foot. And as the Baptists who have from pure motives remained among them, believing the plan a good one, see this foot, out they come, acknowledging their sin like some of old, when they chose for themselves a king, derogatory to the command of God. They now acknowledge that salvation is of the Lord, and that, not by might nor by power, but by my spirit, saith the Lord of hosts.

I think that the isms are getting rather on the back ground, for the reason that the people are tired of giving; and I know if they do quit this, isms must die. How do you know? says one. I answer, I have seen it tried.

I once visited the Flint River Association. I there saw a man with the tear and sympathy that I spoke of. He seemed

nearly weighed down with sorrow for poor Texian sinners, but alas, the Texian sinners are, and have been ever since dying, and the man as I am told merchandising in Fayette county, Georgia. The Book says, my word shall not return unto me void; but shall accomplish the thing whereunto I have sent it—or words to that amount. But as often as the devil has been beat, he has lately got up afresh, to try another project. If isms will not do, he is about to try the law; and the instrument that is travelling for him is making a terrible fuss, and publishing great success; but so far as I am acquainted, his publications are like some of the mighty tales you have heard from Judson in Burmah—as false as Lucifer. The mighty thing is a law to stop the retailing of spirituous liquors. But he has commenced wrong end foremost, and if he is not very cunning, he will show his cloven foot and be beaten. He says, if the retail business is stopped, the people will quit getting drunk; which is not the fact, unless it change the principle of the drunkard, which any man must know it will not. He has began on the least first, and thus has commenced at the top of the tree to kill it. For the principle runs thus: stop the retailer, and of course next the wholesale dealer; for the retailer could not get it without the wholesale dealer, neither could he get it without the maker. So you see how the principle runs.

My Book authorises me to buy strong drink with my money, and as to the amount I buy, when I want a guardian in the case I will ask him for his services, and then I will thank him for them. While at the same time I am no dram drinker, and would recommend my brethren to quit it, or at least to quit getting drunk. And the surest way to quit getting drunk is, to quit drinking spirits; and those who do not get drunk, the surest way is lest you should get drunk, to drink no spirits.

My sheet is full. I must for the present close by subscribing myself, yours respectfully.

THOS. C. TRICE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county, }
Sept. 15th, 1839. }

DEAR BRETHREN IN THE LORD: I now take my pen in hand to redeem my promise, made under date April 13th, 1839. I have waited till I should discover what the churches formerly belonging to Chattahoo-

Pea River Association would do. I am now able to say, their intention is to be constituted, as I hinted in my former piece. I feel it my duty now to write.

I am a member of the Pea River Association, which corresponds with the Ocklockney, and she with other Associations of the Primitive order. So we stand connected, dear brethren, by correspondence, and it is right for you to know the situation of affairs among us. If those churches become constituted in the present state of affairs, between the Pea River and themselves, they cannot correspond at home, and it is right for you abroad to know it, that you may not be imposed upon and your peace marred. And I want this piece to be printed as speedily as possible; as Association times are close at hand and are even come, it is right for me to give a general outline of the run of affairs here, which has caused us to be separate.

All the churches belonging to Chattahoochy River Association, and Pea River Association too, ought to and probably would belong to one Association, if the wolf had not gotten in among us; but we are scattered all about, and hardly know one another, except when one happens to bleat, and that is not as often as it ought to be; for that has a tendency to collect them, and every noise we hear in those days is not the bleating of a sheep, very far from it. The Chattahoochy River Association was not constituted a missionary Association. After some years she was troubled by them, and the old Book the Bible was held out at them; meaning, I suppose, that that Book challenged them. I wish it was always held out at them.

At their first appearance in churches and Associations, I do not know what was the cause, but those snakes saw proper to hold their peace for some time; probably it was in order to electioneer among the churches, and find how many of the unsuspecting they could beguile, and how many already had crept into the churches that in reality did belong to their gang. There were brilliant gospel lights among the churches in those days, the churches increased in number and strength, peace and brotherly love abounded; but when the missionary or peace destroyers could stand it no longer, they set to work—but how? Let me tell—by ushering into the Association a query, the purport of which was no doubt to create division and gain a party, to the intent that those opposing the goddess

missions might be put down, and the conquest would be easy. This query was highly esteemed and greatly revered by the missionists, looked up to no doubt as a Goliath among or before the Israelites.

I for one did not take this huge being to be an Israelite, as he neither spoke the language of Canaan, or had a garment on woven from the top throughout without seam. I thought I could see his garment was composed of different sorts and colors, and not without seam; and I understood him to say Sibbolah, instead of Shibbolah. I arose and under the frowns of the missionaries, assayed to address myself to the Association and prove that, that stranger had no business there, and should be voted out of the house. I plead the liberty of speech, that I might meet that query at every point it required. I further stated, to do this I necessarily should have to supersede the bounds of prescribed limitation by that body in matters of minor consequence. But I was not granted the liberty so desirable on that occasion, and right here I was hurt and had hurt too; such was wrong and a shame too.

I began to speak and was interrupted by the Moderator, as having departed from the subject; so I quietly yielded to the mandate. Many of the brethren appeared to be mightily hurt at the conduct of the Association. In fact, almost all did, but the missionaries. The house was filled with disorder, some mad, some sorry, and I know not what beside. The matter ceased to be discussed, was put to vote and carried by a large majority, and the query received with all its bearings. Right here the first blow was struck, which destroyed Chattahoochy River Association. I could not see any reason why I should further cleave to the Association, since to do so was attended with the most grievous consequences: not allowing me the liberties of a criminal at the bar in common courts of justice, the liberty to speak. Such conduct looks so much like monarchy or popery, it was wrong then and a shame, if that was all.

Of that query I will only say, the words are no where to be found in holy writ, as I have ever seen, though the expression is used with freedom by very worthy ministers of the gospel and scriptural commentators. Yet I, James F. Watson, say, that ministers, commentators, and all men should be careful in handling the word of God, and not add to or di-

minish from the same; but should recollect that the word already written is a sufficient rule for faith and practice. And we should be careful too, in our constructions on the scriptures, as we are already informed of some who have "wrested them to their own destruction." Let others take the liberty to say what they may, I for one am at liberty to say, that what I find written in the scriptures is so, because it is written in the scriptures, and I am at no loss for an evidence; "what I do not find written, I know not how to prove it, or what by"—unless by constructions, and this gets up strifes, of which we have been strictly cautioned and forbidden too. We should never get "wise above that which is written," but continue in that which is written. Then we lack not a witness, but have a great cloud of them; with them we can war a good warfare, not without.

I now leave the query with what is said on it, and return to my proper theme. It may be remembered, these things took place in 1832, if my memory serves me right, under the moderatorship of E. Talbot. The Association closed her session, but not with peace and quietness; very far from it. I have stated there were gospel lights among the churches; those of course must be put out, as above hinted. The Association, "Darius" like, had signed the decree. Read the history of Daniel, which furnishes a very complete history of what I am trying to write, "as matters have turned out." The great men missionaries have power now—now for using it. Using it, did I say? Not to its full extent. The edict of domineering power so unjustly obtained, was of too daring a nature to lay hold of the internal rights of the churches that composed the minority in her late session; it will not do just now—it will do to say, "thus saith the great king Rabshaketh, let not Hezekiah cause you to trust in the Lord, that he will deliver you—what anti-mission body has been able to withstand the missionaries, from Dan to Beersheba. This will answer to drive all the faint-hearted into a compliance with our views and wishes, and for the balance, we will take them and either put out their eyes and destroy them at pleasure."

The matter goes on—presently a "trial on doctrinal points takes place in the Providence church, Henry county, between E. Talbot of the missionary part, and J. Kimbal the regular (army) or Baptist;"

both ministers and members of one church. Helps are called from different churches, the matter is discussed, put to vote, Talbot is routed, Kimbal keeps the field, gaining the day by a majority of two votes. (See church record at Providence church above named.) The matter being thus decided, the meeting closes. The church progresses onward—she calls for E. Talbot, he refuses her mandate, and is excommunicated or withdrawn from by the church, sometime in the summer of 1833.

In October following, the annual session of Chatahoocly River Association comes on. The church appoints and sends up her delegation, bearing her letter. Up comes Talbot in connection with another member, pretending to be delegated from the same church, (viz: Providence,) bearing also a letter as from her, and in that letter representing the very members (saving a few whom he saw proper to hold forth as excommunicates,) that held him on their church docket an excommunicate. This is rather worse than any thing I recollect to have noticed in my life, for a man to represent himself as a delegate from a church with whom he knows he does not stand connected.

I refer any person for the truth of what is here stated, to the records of said church which they can examine. So we see here were two sets of delegates from, or said to be from, one church. E. Talbot essayed to go forward to preach the Introductory Sermon. The church with whom the Association convened strove to prevent it, desiring that both sets of delegates should be refused a seat till the Association was formed and prepared to examine the letters and delegation above named; which was right for to have been done. This wise council was accepted by the delegates sent up by the church, but refused by the other. Preach E. Talbot must, and would, and did. Upon this a great confusion took place, such an one as I never wish to see at an Association or any where else again. Some of the delegates being apprised of E. Talbot's standing, refused a seat and withdrew from the proceedings of the day.

The Association goes on. Talbot is appointed Moderator. The delegation from Providence church is rejected, and in connection with some of those who refused a seat, set out for home. Many more things by way of illustration might be given, but I suppose you will think this enough.

I stated in my other, that J. Kimbal, my-

self, and two churches had been slandered. Here you can see for yourself. I said an excommunicate for a Moderator. Look and see if it is so, or not. My brethren, I did not think such matters ought to go unnoticed. I thought you ought to know it abroad, that you might take care of those sneaks in sheep's clothing; the hands that managed us by way of slandering us.

And now I return again. The Association, if you see proper to call it such, goes on, but not in harmony. Grievous charges were alleged against J. Kimbal and myself, charging us with heterodoxy, and I know not what beside. On those, many of the delegates refused to act and lay neutral, save that they kept complaining, remonstrating, &c.; but it was of no use. In fact, it was out of countenance to listen to any thing that militated against the preconcerted object in view; which was the destruction of all that would not tamely yield to be controlled and governed by a few who were of the missionary clan. So you see we were published as heterodox.

Now it is right you should know in a short way the faith we hold and believe, and if you now recollect what I said just a while ago, about being careful, &c. you shall know something of it, though in a short way—a word to the wise is enough. We believe in one only true and living God, that he was from everlasting and will be to everlasting the same unchangeable being, of one mind and that none can turn him; that this God eternally foresaw every thing that would take place in time, thro' time, and to eternity again; that God loved his elect from eternity, that they were eternally elected, according to the foreknowledge of God, being chosen in Jesus Christ from or before the foundation of the world; that Jesus Christ was set up from everlasting to be their Saviour, and that he was as a Lamb slain from the foundation of the world, viewed so in the wisdom of God in his divine contrivance for the salvation of his elect; and that God so loved the world that he sent his only begotten Son into it, to die for the sins of his people whom he foreordained or appointed according to his own will to be heirs of eternal glory; and that all the sufferings of Christ, his death and resurrection, were foreappointed him in the covenant of redemption before the world was; and that he therefore stood forth as a complete Saviour of his people, justice being reconciled to him as an offer-

ing for sin, or an atonement. We believe that the scriptures of the Old and New Testaments are the word of God, and that Jesus Christ has come in the flesh and fulfilled the work assigned him of the Father to do, according to the eternal purpose of God; and that he has lived, died, and risen for his people, and is their righteousness, and their life; and that as long as Jesus lives they will live also, and that he will by and by come and take all his children home to himself, that they may view his glory and inherit that kingdom prepared for them before the foundation of the world. And baptism by immersion is the apostolic mode, and that any thing aside from this mode is not baptism at all. So I have given you some sketch or outline of our belief, and if we are heterodox, why be it so; we believe it, and therefore we speak it, and have spoken it.

I return to my proper theme. You will recollect this was in A. D. 1833. The Association appoints her next session to be with the Providence church, heretofore named in this narrative, and which E. Talbot pretended to represent. The Association orders her Minutes printed and circulated, then adjourns till next annual meeting. In the meantime E. Talbot manages to get a new meeting house raised in the distance of probably a mile of the Providence church, and called it Providence. So you see here were two Providence churches according to appearance. The Association comes on, part of the delegates meet at the Providence church as directed in the Minutes of the last session, and a part at the new meeting house. So here was a mixed up matter, and no little cavilling between the parties.

The church claimed the Association, and was ready to show that she was the church in reality; but every body did not want to see her docket, I suspect, or want others to see them. So it would not do to go to the church. The Association was held at the new meeting house, as I learn; I was not there but was at the church were a part of the delegation were met, and were determined to remain with the church as directed by the last Minutes. They could stand such imposition no longer—sent to the new meeting house and demanded the Association Book. It was refused. They then counselled together what should be done.

You will recollect that the New Hope and Dependence churches were withdrawn from in 1833. They withdrew because

of the conduct of E. Talbot, in leading the Association astray, and were published as heterodox churches in their absence; as you will recollect, I said they went home. These churches were delegated this last time. So the two churches united with those above named, together forming a council, appointed a union meeting to take place in some few months following; & for the relief of those slandered churches and ministers, those other churches convened with them in council, passed some resolutions declaring their innocency of the charges against them; ordered the same printed, published at large, inviting ministering brethren generally to their next meeting, together with other things too tedious here to mention.

So you see here was a split. I see my subject has divided; however, I will be as short as I can, and attend to both parts. To the point. Their union meeting comes on, the churches meet again, deliberate, and decide to be constituted into a separate body, if found orthodox and orderly. The presbytery called for on that occasion. The Ocklockney and Columbus Associations were solicited for aid. By this time the council Minutes had found their way into these associate bodies, and they measurably had become apprised of the embarrassment that those churches and ministers lay under. They consented to send a presbytery. The Columbus stating the great distance, requested to know of the bearer if those petitionary churches could not be constituted without their assistance. Being answered they could, they stated, be constituted and offer it, and we will correspond with you. The Ocklockney sent up agreeably to request. The churches met in connection with some more, who had united with those heretofore named. Being examined by the presbytery, found orthodox and orderly, were constituted an Association body and received the name of Pea River Baptist Association.

So I will leave them right here, and hunt up my other part of the subject; in describing which I cannot be so minute, as I was not among them. They closed their session, but perhaps under some suspicion that all was not right; appointed a committee to wait upon E. Talbot's supposed, or sham, or pretended, or I do not know what to call it, church; to examine into its standing, and to give advice to the church, &c. and to report to the next Association. I believe this was the power delegated to the committee. They met

perhaps once or twice on that business, did not find matters right, (I should have observed at the last session E. Talbot had the name of his church altered from Providence to Columbia church, which name it now bears, as I learn, and of which I shall have occasion to speak before I am done.) The committee reported to the next Association unfavorably of the Columbia church, of which E. Talbot is a member and minister. The Association withdraws from that church, E. Talbot excommunicated again; twice dead, plucked up by the roots, it seems.

Now I want to say a word by way of caution to adjoining Associations, that E. Talbot nevertheless of all this, is going on in the name of a Baptist preacher, receiving and baptising members and I understand he is going to offer to join his church to some Association this fall. I notify you, that be cautious in receiving churches, &c.

I now return to the Association and follow out my subject. Some how there seems like a falling out by the way, confusion gets among the churches like it did when the people undertook to build a Babel, they could not understand one another; times become cold and barren, and now behold the churches find out the missionary, the missionary is among them; not having noticed that it had been among them all the time, and in disguise had been leading them, &c. Matters have got wrong, the Chattahoochy River Association is ruined by the missionary—oh yes, yes, we will get rid of the whole gang, we will come out of her and be constituted anew, and poor old Chattahoochy is forsaken and suffered to dwindle and die.

Now what has caused her overthrow? Just take a retrospective view in what I have faithfully and honestly related of her doings, and see if it does not tell at once what is the matter; the churches have been led by designing men into disorder. We know the word says: "They that keep clean hands shall wax stronger and stronger." Why has not Chattahoochy River Association waxed stronger and stronger? Here is Pea River Association—is your hand too clean to join her? has she done violence to any? is she at war among her own members? have you not, as churches, promised openly too before many witnesses, and before God your judge, to invalidate the former publication of Chattahoochy River Association, in her Minutes from 1833, which would have been right

and which I entreated you over and again to do? Where are those very men that heretofore stood so formidable among you as managers of church matters? Has not God in his providence removed them from their former state of exaltation, and humbled the proud and exalted name of Chattahoochy River Association even to the dust? Is this for nought?

Nay, my brethren, Jesus has said, it were better for you that a millstone were hung about your neck, and that you were drowned in the depths of the sea, rather than offend one of those little ones that believe in me. Do you suppose he will not hear their cry, and deliver them? Has not that Association given offence to the little ones? Has she not slain the righteous with the wicked in her publication? Is there not a mourning in Zion, a weeping in Jerusalem? Have you had no hand in this matter? Has it not been in your power, have you not promised to set matters right, but have failed, and now are hurrying on to be constituted into a new Association body? Think you not that your former works will follow you even there? We of Pea River cannot correspond with you, or with any Association that you correspond with. Have we not come out from under your oppression, and obtained an open correspondence with other Associations? Have we as ministers shunned to declare the whole council of God? Have we not lived honestly before all men, willing to live peaceably?

I hope my brethren will pardon my awkwardness in arrangement. I feel now resigned, as having discharged a duty that appeared as incumbent on me. I submit it to your perusal, craving your earnest prayers at a throne of grace that I may walk as a Christian ought. I feel to thank God that he has blessed us with such able writers as a Lawrence, a Rorer, a Moseley, a Keaton, and many other precious brethren; your valuable paper is read here with interest.

I remain yours, dear brethren, in hope of eternal life.

JAMES F. WATSON.

N. B. I stated that E. Talbot came up as a delegate from Providence church. I have last evening received gospel evidence that he said on the Association ground, that his object was to push forward his letter as soon as the Association sat, and thereby prevent the delegation that came from the

church. Also, I have stated, that the Chattahoochy River Association, or so many of the churches as were convened on that occasion, promised to publish an invalidation of the Minutes of that Association from A. D. 1833. I have gospel evidence that the Minutes agreeably to their order was forwarded to the printing office, the types were set ready for printing, the money paid over for printing, and after all this the printing was stopped and prevented, money taken back, &c. So I guess there are sneaks about yet. This information I received from brother James Caddenhead, an able minister of the gospel, who I have no doubt will tell any body the same, that may ask him.

Since I have been writing there has been a church constituted at Abbeville, Henry county, by the missionary—E. Talbot baptizing a considerable number of members. Remember what I have already said of him, and I again warn Associations to keep a sharp look out this fall. Farewell, for the present.

J. F. W.

TO EDITORS PRIMITIVE BAPTIST.

*Forsyth, Monroe county, Ga. }
July 2nd, 1839. }*

BRETHREN EDITORS: Grace be unto you and peace from God our Father, and from the Lord Jesus Christ, who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. 1. 9—and to all the strangers that are scattered abroad throughout Pontus, Gallacia, Capadocia, Asia, and Bithynia; the elect of God the Father, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

You, brethren, that were once the children of wrath even as others, (i. e. unbelievers, dead sinners,) that were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood,

and hath made us kings and priests unto God; to him be glory for ever and ever. Amen. 1 Pe. 1. 1, 2, 3, 4—Eph. 2. 12, 13—Rev. 1. 5, 6.

Brethren Editors, this communication is to inform you, that the Primitive Baptist is a source of great satisfaction to the Old School Baptists in Georgia; and I think it has proved a healing balm indeed to the poor desponding followers of the great immaculate Lamb of God, in seeing so many contending for the faith once delivered to the saints, through its columns. While the Ishmaelish children, that cannot speak the pure unadulterated language, but speak half Ashdod and half Ammon, a kind of mongrel breed, are raging with madness in seeing the Primitive exposing their lucre schemes of the day.

Brethren Editors, I have lately been to the post office for my paper, and found a letter directed to me; and on examining the contents, I found it to be a burlesque from some one of them Ishmaelish mockers, wrote in Henry county, Ga. adjoining county to me. And, on further examination, I found it mailed in Macon, about sixty miles from whence it is said to be written, and directed to Forsyth post office. As the caption of said letter is R. Rorer, some person of the Arminian stamp has adjured me in the name of my beloved R. Rorer, of Virginia, by assigning his name.

Now, brethren, this reminds me of the certain vagabond Jews, exorcists who took upon themselves to call over them which had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth, &c. Acts, 19. 13. Now I must give the writer of said burlesque a name before I further proceed; and as there should come scoffers in the last days, for of this sort shall creep into houses and lead silly women astray, &c. 2 Tim. iii. 6, by the routine and contents of said letter, you are justly entitled to the name of Mr. Creep. Now, Mr. Creep, brother Rorer I know, but who art thou, Mr. Creep? Art thou the enemy of all righteousness, a child of the devil? You, Mr. Creep, cannot fight under the banner that brother Rorer has enlisted under; your weapons of warfare are carnal, but the weapons of brother Rorer are mighty through God of tearing down your strongholds of satan, your lucrative schemes of the day.

Dear brethren, I now shall notice the argument of Mr. Creep; which I will take

up each item as stands stated on the face of said letter, as Mr. Creep has asked me one question to which he wished a direct answer; 1st, Mr Creep says, by accident the Primitive Baptist fell into his hands, and on page 148, he says, he saw a communication from me in answer to the Columbus Association, on which he says, language is too feeble to utter his astonishment. That touched you in a tender place it appears, Mr. Creep, by accident. You say the Prim. fell into your hands. Now, Mr. Creep, you in another place say, you are an Old Fashion Baptist; if you were that, Mr. Creep, would you not be more conversant with the Primitive Baptist than that? For primitive is ancient, original, apostolic; therefore, it would not be accidental.

Now, Mr. Creep, do not get mad with me, for I am in one of my plain ways. Mr. Creep, if that piece you examined in the Primitive, wrote in reply to the preamble and resolutions of the Columbus Association from my hands, appears to be unauthorised, why did you not show the inconsistency of one particular, if there was any? Why, sir, the reason is obvious. I think it is because you were too sorely convicted of the facts therein related. And I presume from your letter, Mr. Creep, you are like your ancient brethren the pharisees were, when old Stephen was permitted to answer to their accusation; and when he had given the history of Israel, they were so sorely convicted that they gnashed at him with their teeth. Then they cried out with a loud voice and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him to death, &c. Now, Mr. Creep, you see they could not bear the truth then when told as straight as a shingle, just like their modern brethren the Ishmaelish traditionists of the present age, the New Schoolites.

To your next item. You tell me, Thou hypocrite, first cast out the beam out of thine own eye, then thou shalt see clearly, &c. Chaste language, Mr. Creep. You shut your eyes at me, and are casting stones. O how foreign, how strange the language you have used in your anonymous letter. You say: Thou hypocrite, cast the beam out of thine own eye, then thou shalt see clearly, &c. Mr. Creep, I am not trying to cast the mote out of my brother's eye; for I understand a brother or brethren to be those that are begotten by one father, and are brought forth by one

mother; and these are brethren, and those only that are entitled to their father's inheritance. Therefore, Mr. Creep, there is no brotherhood existing between us; we view you and your gang to be one of those seven women that shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. Isa. iv. chap. 1 verse.

Yes, you have the name, Mr. Creep. (Baptist,) which I presume is all you are entitled to; for you are Arminians, you that hold salvation to be purchased with money, or in other words, part grace and part of works. Now, Mr. Creep, I have thought that that was too much like mixing honey and fat together, a sickening dose indeed for Old School Baptists. We will not swallow that, for it is by grace through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.

So, Mr. Creeper, we know you creeped into the Baptist denomination as afore predicted, to spy out our liberty, and we caught you in your craft and we were enabled by the sword of the spirit, (the word of eternal truth,) to see them which cause divisions and offences contrary to the doctrine which we have learned, and avoid them, Rom. 16. 17. Yes, Mr. Creep, we have marked you as discordants and have withdrawn from you, as we are commanded by the heavenly mandate to withdraw from every brother that walks disorderly among us; and have been enabled to get that beam out of our eyes, that beam (the institutions of the day falsely called benevolence,) which you flowered and dressed so nicely—and them little infants, to wit: Bible, tract, and temperance societies, theological seminaries, Sunday school unions, &c. the offspring of missionism, missionism daughter of old Catholicism, an illegitimate offspring aspiring after ecclesiastical promotion, as we firmly believe. The tree is to be known by its fruit: Do men gather grapes of thorns, or figs of thistles? Mr. Creep, it is an easy matter to tell good fruit from bad fruit by tasting of it.

Now, Mr. Creep, you again ask me you say "as an honest man, as a man of truth." As an honest man, Mr. Creep, to be guilty of forging a fictitious name to your anonymous letter. To be sure you cannot be that, Mr. Creep. You tell me to rid my heart of envy, and pray to God for forgiveness of my sinful ways. Now I can say to

you, I have been made to cry out in anguish of soul and say, Lord, be merciful to me a sinner. And, sir, I think I can remember that time when my burden of guilt rolled off, and that peace-giving word came: Son, thy sins are forgiven thee. When the tears began to flow, O, then I had a glorious view of my dear Redeemer Lord.

But I must leave you Mr. Creep, as my sheet is nearly full and closely written. Now the next time you write a piece, be sure to assign your name to it, Mr. Creep. Again: from your language you I conceive to be in the gall of bitterness and in the bonds of iniquity; and if you are, I pray God to forgive you and save you with an everlasting salvation, if it is his will. Amen.

Brethren Editors, I can say to you that we the Old School Baptists are gaining ground here. Peace and unanimity of sentiment seem to pervade, and my beloved brethren we think we see omens of better times with us. At the little church of which I am a member, we have lately received by experience & baptised five members into her body, and all the churches are gathering in by twos and by fives, mostly in my acquaintance. I have now set over the candle till twelve o'clock and it is time to lie down and rest, those that have to labor as I have to do. I have wrote these lines in haste and by the light of a candle; but, brethren, I ask their insertion in the Primitive. So farewell. One of the lady,

EDMUND DUMAS.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 26, 1839.

Agents and Subscribers to this paper who have directed it to be discontinued at the end of the present volume, should they wish to receive it thereafter they will please notify us in time, otherwise their papers will then be stopped. Those who subscribed for one year, are also requested to attend to the above, or their papers will be discontinued at the expiration thereof.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Wilkinson county, }
September 10th, 1839. }

DEAR BRETHREN EDITORS: There are a few things on my mind that I wish to state to you. There are some that say, that almost all the ministers have gone into the new order of the day; and I think that it has some effect on the minds of

some. And for this cause I wish some minister in all the Associations of the Primitive order, to state how many ministers there are in the Association to which they belong. There are eight ministers belonging to the Ebenezer Association, of the Primitive order, to which I belong.

Truly yours in love. *DAVID SMITH.*

FOR THE PRIMITIVE BAPTIST.

*State of North Carolina, Buncombe county, 2
August 17th, 1839. 5*

We, the three churches, to wit: Big Laurel church, Fair View church, and Pine Creek church, we the said churches having met in Association capacity, for the purpose of trying to keep up the true worship of God according to the apostolic rule and order. As we have but one Baptist preacher in our bounds, that has publicly and independently declared unfellowship with all the missionary system, we the said churches do certify, that he the said Isaac Tillery has from first to last ever been opposed to the missionary system and all its branches; and for this very cause his character and usefulness has been tried to be sunk lower than the grave.

But we, the said churches, do certify to our Primitive Baptist brethren, that our old brother Isaac Tillery is in full fellowship with us, the said churches, and ever has been since he has attended us; which has been for many years before ever the missionary system made its appearance in our country. Therefore, we the said churches, do say to our distant brethren, that the said Isaac Tillery has kept his ministerial office unspotted to the world, as far as ever has come to our knowledge. And we the said churches do recommend our beloved brother Isaac Tillery as a man of God, to all our brethren of the old apostolic order, wheresoever his lot may be cast in this unfriendly world.

And we the said churches do agree to hold Association next year, at Big Laurel meeting house, Yancy county, N. C. fourteen miles north of the Warm Springs in Buncombe county, to commence on Friday before the fourth Sunday in August, in the year eighteen hundred and forty. And we the said churches do sincerely request our ministering brethren of the Primitive Baptist order, though they live at a distance, to come and see us at that time if they possibly can; for we would be truly glad to see some of the old sort of Baptists among us once more. It is true there are many who call themselves Baptists, but we the little handful do not own them as such Baptists as are prescribed in the word of God. Therefore we have taken the word of God for the man of our counsel, and have come out from all such people.

This done and signed by order of the said churches.

N. B. There are two meeting houses since the separation that go by the name of Pine Creek church.

Athens, Georgia, Sept. 9th, 1839.

DEAR BROTHERS EDITORS: Through the tender mercy and goodness of God, I have the pleasure of sending on the names of two more new subscribers, who wish to take your highly esteemed paper the Primitive Baptist, whose names you will find below.

Enclosed I send you ten dollars, and if there should be any over after satisfying for the papers and pamphlets you sent me, you will please to enter it to my credit for the next volume; as I hope the paper will be continued for years yet to come, or so long as it advocates the doctrine it has heretofore maintained; or so long as there are any wolves in the country, trying to scatter and devour the sheep and lambs of Christ.

I desire that brother Joshua Lawrence's writings be published in a neat volume, on good paper; and send me six copies either bound or without binding. His writings are much sought after in this section. And may that God who rules the hearts of all men, and turneth them whithersoever he please, put it into the mind of all the Old School Predestinarian Baptists in these United States, to aid this all important matter. I want the present and rising generations to know that there were men in the nineteenth century that were valiant for the truth.

Yes, bless the Lord, O my soul, and all the powers that are within me bless his holy name, that he ever raised a Lawrence, a Bennett, a Beebe, a Rorer, a Trott, a Whatley, a Tillery and a host of other names to maintain his truth in defence of the enemy. Methinks that the wise man of God had a view of such men as these, which he cried out in language like this: Behold his bed, which is Solomon's; threescore valiant men are about it of the valiant of Israel. They all hold swords, being expert in war, every man hath his sword upon his thigh because of fear in the night. Songs, 3rd, 7th, 8th.

Yes, methinks the church had her night seasons in Solomon's day, as well as now in this age of the world. Then, brethren, let us not be dismayed; but put on the whole armor of God, and face the enemy,

and earnestly contend for the faith which was once delivered unto the saints; trusting in the name of the Lord, for in the Lord Jehovah is everlasting strength, and they that put their trust in him shall never be confounded, world without end. Amen.

FRENCH HAGGARD.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Lawrence county, }
Sept'r 6th, 1839. }*

DEAR BRETHREN: I see through your agency the Primitive Baptist is still kept alive, as such I have thought proper to address this through its medium to my dear brethren scattered over the United States, and to the world.

Dearly beloved brethren, we are in a cold state here. Iniquity still abounds and the love of many wax cold. I have neglected writing until now, and I will promise to try and do so no more. We still have the antichristian spirit among us, that God is not able to perform his work, without the feeble effort of man. I remember that when the ark of God was about to be carried from one place to another, that the cart jostled and the ark appeared in the eyes of man to be in danger of falling, that there was one of the sons of Adam that reached forth his hand to steady it, and he was struck dead. Just so is the present time, and I am really fearful that the vengeance of God will fall upon our nation for a lack of undoubting faith of Jesus Christ's ability to perform his work in his own proper time and manner. There are many institutions afloat in the world, invented by man's imagination, and many are influenced to believe it truth; and some good citizens of our country, carried away with error, are becoming to be members of societies that God never has authorised; that it is for money's sake, or popularity, and the mind exercised on this until death shall come: there is a way that seemeth right to a man, and the end thereof is death.

In these principles and dispositions hinted at, you see the spirit of the wicked one rise like a lion, and they are raising up young lions; and, poor creatures, the blind leading the blind, believing in the institutions of men to be leading to eternal life, when the place that knows them now, will soon know them no more forever; and will go where mercy can never reach them, if God does not put forth his helping hand; gone, forever gone. It reminds me of the

state I was once in myself. I believed it to be right for me to do something in order to be saved. I lopped off all branches of sin or evil that appeared to me, like you were to cut down the tallest cedar you can find and lop off all the branches. There was a very long straight log, but after this was done, it was a cedar log yet. I remained in this way straight and upright for two years and better, prayed a heap, attended to hearing the gospel preached, had prayed and done so much good, that I would not have exchanged states with but few of the poor Old Baptists. And some of them thought I was a Christian, and were willing to baptise me, if I would have suffered it, and was deceived in me as well as I was in myself.

I lived as complete a pharisee as ever was, and if I had died in that time I should have been banished from the presence of God; for the way I thought to be unto life was leading down to death, (Paul like.) For I verily did believe I was doing God's service, if God by his spirit had not interfered, when I was thinking how much good I had done, saying, you never did a good deed, and nothing good can you do. I often saw that I was nothing but a sink of sin and death, I saw the perfections and justice of God, and that I was condemned already. It appeared to me if God did not alter, there was no chance for me to be saved. There was an old log lying by, and and if I could have changed states with it, I should have been glad; but not having power to do it, had to appear before God to hear the sentence, Depart, ye cursed. But to be reconciled to be banished from God, I could not bear the thought, but then and there sat a resolution, that as long as life continued to lie at the feet of the Lord, and beg for mercy. But all I could do was to say, Lord have mercy on me, a poor sinner.

I was in this situation for several weeks, not seeing how God could be just, and yet save such a wretch as I was; but could not help crying day and night, if thou can have mercy and be just to save such a wretch as I am. When I was in despair it pleased God to speak peace to my troubled soul, saying, why do you doubt, my grace is sufficient for you. I saw he now could be just and save such a poor sinner as I was. 'Tis in and through the Lord Jesus, that God can be just and justify a sinner. The scheme and plan of salvation appeared so complete, that I would not had it altered

for a thousand such worlds as this; and since that have seen by faith the glory of the saints, sometimes have wanted to be with them to praise the Lord in the spirit without being mixed with sin, for his dying love and redeeming grace.

This change has been upwards of thirty years ago. I remain to be the same, for God changes and alters not. Very often despised, because I contend earnestly for the faith once delivered to the saints. Men may change and invent institutions, there never was one soul saved yet on that plan. I believe it to be what Daniel the prophet once spoke of the abomination of desolation, standing where it ought not.

And now, my dear brethren, who read the Primitive Baptist, and are of like precious faith, contend earnestly for the faith once delivered to our sort of people, thro' the merits of our Lord Jesus Christ, that he may strengthen you and help you to throw all these things out from among you, to come out from among them and be ye separated, saith the Lord.

DAVID JOHNSTON.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Ga. Sept. 8th, 1839.

DEAR BRETHREN EDITORS: I once more take my pen in hand to give you some more of my simple thoughts about the languid situation and barrenness of the Lord's blessed Zion.

Now it appears to me that the prime cause is that the professed followers of our Lord and Saviour Jesus Christ, in a great degree have departed from the good old way laid down by the apostles and prophets; and more especially, the blessed example and command of our blessed Saviour. For his direction was to his followers to be meek and lowly in spirit, in serving the Lord with humility of soul, and to be in love with each other. But alas, dear brethren some have departed and gone one way and some another; some for one thing, and some for another.

And, dear brethren, once an important question was asked our blessed Saviour, in answer to which he said, in the 24th chapter of John and 4th verse: And Jesus answered and said unto them, take heed that no man deceive you. 5. For many shall come in my name, saying, I am Christ, and shall deceive many. Now, dear brethren, do not we see just such times with us? Some have gone out from

us, and are saying, that the heathen are daily dying and going to torment for the lack of the gospel; and that they must have our money to help them to carry on God's work in converting souls to God.

But, dear brethren, my simple opinion, if it be simple, is, that God through Christ his dear Son will carry on and accomplish all of his purposes as to the salvation of his elect, without the aid or assistance of poor sinful depraved man. But Jesus goes on, and in the 11th verse says: And many false prophets shall arise and shall deceive many. 12. And because iniquity shall abound, the love of many shall wax cold. 13. But he that shall endure unto the end, shall be saved.

Now, dear brethren, since these new schemes and societies have been getting up amongst us, and that by the Baptists, which they call benevolence, do not we see that the love of many has waxed cold, even to the dividing families, churches and Associations; causing contentions, debates and divisions. And I am awfully afraid that it will eventually result in the overthrow of our true and genuine religion, once delivered to the saints by Christ himself; that is, if the almighty power if God does not lay to his helping hand and stop its progress. And if it is not of the Lord, my fervent prayer is to God to put a stop to it in his own good time. But if it be of God, O that the Lord would carry it on and unite all of his followers in it.

But, brethren, one strong reason why I think it is not of God is, because Jesus said, that he was not the author of confusion, but of peace. And further, Christ said, that he had chosen the poor of this world, rich in faith, unto salvation; and that not many mighty, or noble, are called. And just see, they have got the mighty, the rich, and the noble of this world, crying, Lo here, and Lo there; but notwithstanding all of their mighty efforts, they seem to have a confused noise amongst themselves.

24th verse: For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if it were possible, they should deceive the very elect. Now, dear brethren, just look at the fulfilment of this; they are showing great wonders, or telling of them, what great things their mighty efforts are doing. But, notwithstanding, the Lord will carry on his own purposes.

Brethren, this is a trying time to all God's

true followers; but be faithful unto God as much as in you lies, knowing the promises of God are sure. For he has promised to be with his children in six troubles, and further he promised not to forsake them in the seventh; and I for one believe God to be as good as his word. Therefore, dear brethren, we have great encouragement to go on, putting our entire confidence in God, for Christ's sake. For, ere long, those trying scenes will be gone, as in John, 24th c. and 29th vs.: Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. 30th verse: And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. 44th verse: Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh. 45th verse: Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? 46th verse: Blessed is that servant whom his Lord when he cometh shall find so doing.

Dear brethren, I think the joy of all such will be joyous indeed, when they shall be summoned to arise and meet their blessed Saviour in glory, where their sorrows will be over and one continued scene of praise to God in the highest, for working all things for their good through this world of troubles into eternal mansions of glory.

And now, in conclusion, dear brethren, I would earnestly beg of all God's dear children to be earnestly engaged to God in fervent prayer for the welfare of Zion, that all of his dear children may once more come together in love and unity of spirit in such a way, that Zion through the powerful agency of the spirit of God, may travel and bring in many sons and daughters to God.

So now, dear brethren, I must close by saying, we still crave all of your prayers for us, in and about Macon, Georgia. So farewell, at this time.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Decatur county, }
August 6th, 1839. }*

BELOVED BRETHREN EDITORS: Having

occasion to write to friend Howard, I have seen proper to give you my view and determination, with the help of God, concerning selling and drinking ardent spirits; that my brethren at home and abroad may know what my principle is, touching the same. By having a small interest with one of my brother-in-laws in stock and trade, though I desired in myself never to keep ardent spirits, without it was for particular uses, he could not see with me, and would insist until I consented, with a view that I could manage so that all persons would use spirits as they should. And if they could, or would, I never should have repented; but this being it appears impossible, at all times, I have been sorry that I ever consented. And before we sold out the first lot, I wanted it gone and was determined never to lay in any more spirits myself, nor have no more to do with it unless in very particular cases.

We have been without some time, and he being a free man himself, must do as he sees proper; but as to my own part, so far as respects spirits I am forever done, for several reasons. One is, that I may sell a man spirits and tell him all the time that I desire him to keep sober, and actually desire it from my soul; yet he will laugh about it and get drunk; and then abuse me and hurt my feelings in many ways. And if I tell him it is wrong so to do, he will say, have I not paid you for your spirits, or am I not good for my debts, &c. then call in some more. I then tell him he has had too much already, he will reply, that is not your business, what do you keep your spirits for? I reply, not intentionally to injure any man, but to accommodate them. Well then, accommodate me, I am as good as any man, and my money is as good as any man's money. So he will have it his way, and that is, that I sell it for gain, and will wish and think as he is a customer he must be attended to in every shape possible; and that very time I would give him all he could buy in twelve months to be rid of him, and know that he was at home sober and in peace with his family.

In reflecting on these things some months past, and forming my resolutions respecting the same, out comes my own feelings and sentiments in the Primitive Baptist, by our beloved brother William Moseley, who says in the close, he has set an example for himself. I answer, I will also go with you, you shall not go by yourself, if God will

bless me with his grace. Brethren, wrong grows out of the practice of drinking spirits, though it is no sin to drink spirits; wrong grows out of selling spirits, but it is no sin to sell spirits: for if every man, woman and child would do as I wish them to do, and would take my example in using spirits, I could sell spirits my life time and not sin; but they cannot or will not do so; and as I do not wish to be the cause of any harm upon earth, I resign it up freely. I am certain though, that some men would rather I would continue, that they might have the chance to burlesque me with being a drunkard, &c. But I feel so sorry that I have been the cause of my enemies telling so many lies about me, that if the Lord will forgive them they shall have no further occasion on the ground of my drinking or selling spirits.

But then they will have something still against me, for I shall not join any temperance society, nor assign any petitions to our Legislature. For I say, let pride, wisdom and moderation promote temperance, without legislative action. And I am in hopes, that God who is the great giver of every good and perfect gift, will bless us with men that know more about legislation than to ever pay any attention to any thing that has such an appearance.

Now, dear brethren, let us live soberly, and righteously, and godly in this present world; and let law be law, and let religion be religion. The church of Christ is the temperance society I love, and which is sufficient for all God's dear children. For if the love of Christ and his church will not keep us sober, nothing never will, for I call lying very intemperate conduct, and I am very sensible that some of the temperate people are guilty of it.

I must conclude by saying, may God bless the work of his hands the world over. Amen. *E. O. HAWTHORN.*

*Kentucky, Livingston county. }
July 22, 1839. }*

DEAR BRETHREN EDITORS: I have been reading your papers the Primitive Baptist, and I am so encouraged to find that there are Old School Baptists scattered in almost all quarters of the United States, that it makes me feel anxious to throw in my mite, as the poor widow that our Saviour tells us of. But my political information is so limited, that I am afraid to venture in deep water; but then I remember when our Lord was walking on the sea, Peter

said, bid me come to thee, but he began to sink, Jesus took him by the hand. And now, my dear brethren, if I should venture over my depth, I hope you will give me your hand, and lead me to shore or ship.

I remember our heavenly Father looked down from heaven to see if there was any that done good, and they were all gone out of the way; there was none that done good; no, not one. He then determined to destroy the world and all that he had made, but the purity of God could not destroy a righteous Noah; he instructed him to prepare an ark for the saving his household and seed to replenish the earth again. And it was good with an opportunity to try a new set of people to raise himself an empire of faithful men and women, to worship him with the whole heart.

But the people sought out many inventions, even to the building the tower of Babel to climb to heaven their own way; but for their inventions God confounded their language, and dispersed them all over the earth. Then God called Abram and he obeyed; he and Lot went to Sodom, and God would have spared Sodom for ten righteous persons, but they could not be found; and the angels could not consume Sodom until righteous Lot was carried out, then the city burnt up.

And God led Abram on and he was faithful, and it was accounted unto him for righteousness. And that is our instruction to obedience, for God's plan was to have himself an empire of faithful subjects to walk with him. But God led Abram on to Isaac, and Isaac was deceived and chose Esau, but God chose Jacob. And Jacob chose Rachel; but God chose Leah to raise the seed of the woman; and they are a poor and afflicted people. To train them to be humble he sent them to Egypt, to prove them by Joseph, whom they had ill-treated and sold; and to be servants for Pharaoh four hundred and thirty years, to show them all the plagues of Egypt, and hid them to write them in a book, and show them to their children, and their children's children unto the latest posterity of earth, to show them that all power in heaven and earth was his. And when they were humbled enough, he brought them out by a mighty hand, so that the heathen world feared Israel's God. But the children of Israel being filled with unbelief and a murmuring mind, God made them to wander in the wilderness until all, but Caleb and Joshua and their leaders that

were faithful that were adults, fell in the wilderness.

My brethren, let us stand up to the rack and bear hardness as good soldiers. This makes me think of old Eli and his wicked sons, Hophni and Phinehas, their priests, first book of Samuel. The people crowned a king like savages, and were not satisfied with God's being their king; like the missionary schemes of the day, not willing that Christ should be their king. He is not clothed with fine broad cloth and shining boots and pockets full of money. They want an established religion, something like the Roman Catholic; then, my dear brethren, they would make us lay our heads down to the guillotine. But never fear, my brethren, our Father is at the helm, and he is stronger than all, and none is able to pluck them out of his hand.

This brings me to think of the continent of America, it being wrapped in oblivion unknown to Christian taught people some 3500 years; only known by savages. God put it in the mind of a Columbus to seek for a new isle, which the people called a new world. And God's purpose was to make another trial with his Israel, for he let king Gog take possession of the continent people, and he put task masters over the people until they groaned, and their cries came up before God, and God visited his children and sent his George Washington to lead them to independence and a free government, where his Israel could sit under their own vine and own fig tree, and none to make them afraid. This our heavenly Father worked by the hand of his Washington, and our bleeding fathers and brothers.

But, my beloved, look round and see we have corrupted ourselves; how many will hold out through the wilderness? We need a Joshua to lead us out of the schemes of the day. Well, my dear brethren, God has given us a Joshua, a Lawrence, and God has harnessed him with helmet, sword and shield, and he has marched out to the field as undaunted as David did. And that is not all, for I see numbers have drawn their swords and have faced the foe in almost all quarters of the United States.

DEMCEY BURGESS.

N. B. My dear brethren Editors, if this scribble comes to your hands and you feel willing to take the trouble to trim off the knots and rough places, so that you think it will pass, give it a place in your paper

the Primitive Baptist, as it is written, we shall help one another. D. B.

Georgia, Houston county, }
August 7th, 1839. }

DEAR BRETHREN: Your little paper I am still reading and circulating, therefore six brethren have requested me to write for them. Yours in love.

STEPHEN CASTELLOW.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carteretsville*. William Welch, *Abbot's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Wm. Pearce, *Stantonsburg*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Charles Carter, *Canbridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. Andrew Westmoreland, *Cushville*. James J. Kirkland, *Four Mile Branch*. Ransom Hamilton, *Aiken*. John S. Rogers, *Crowsville*.

GEORGIA.—William Moseley, *Bear Creek*. Alken Cleveland, *McDonough*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. R. Reese, *Entonton*. Thomas Amis and David w. Patman, *Lexington*. Jonathan Neel, James Hollingsworth and Stephen Castellow, *Macon*. Charles P. Hansford, *Union Hill*. John w. Turner, *Pleasant Hill*. Joshua Bowdoin, *Adairsville*. R. Toler and Jas. M. Rockmore, *Upatoic*. Clark Jackson and Abednego McGinty, *Fort Gaines*. John Gayden, *Franklin*. P. H. Edwards, *Georgetown*. William Trice, *Thomaston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Hoffield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Cassville*. Vachal D. Whatley, *Barnesville*. Alex. Garden and Thomas C. Trice, *Mount Morn*. Elias O. Hawthorn, *Bainbridge*. J. G. Wintringham, *Hallock*. William M. Amos, *Greenville*. Randolph Arnold, *Lattimer's Store*. Thomas J. Bazemore, *Cinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulgis*. Furna Ivey, *Milledgeville*. William Garrett, *Cotton River*. Jesse Moore, George Herndon and John Hardie, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann,

Chesnut Grove. Wm. Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*, John Layton, *Chenuba*. John Herington, *Welborn's Mills*. John McCorquodale, *Parchitala*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chesnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Utoy*. Daniel O'Neel, *Fowltan*. John Applewhite, *Waynesboro'*. J. B. Morgan, *Friendship*. Samuel Williams, *Fair Play*. John Wayne, *Cain's*. Edmund Stewart, *Hootensville*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring*. Allison Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Marietta*. Joshua S. Vann, *Bl-hely*. Asa Edwards, *Houston*. Richard Stephens, *Sen'r. Turnersville*. John Stroud, *Kendall*.

ALABAMA.—L. B. Mosely, *Cahauba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow H/V*. John G. Walker, *Milton*. Henry Williams, *Havana*. Samuel Clay, *Mount Hebron*. John F. Lovett, *Clairborne*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jaeks, *New Market*. Sherrod W. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. W. Jeter, *Pint Lala*. Samuel C. Johnson, *Pleasant Grove*. William Cruteher, *Huntsville*. William H. Cook, *Pickensville*. Seaborn Hamrick, *Plantersville*. William Melton, *Bluff Port*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameston*. Anderson W. Bullard, *Tusgegee*. Frederick Hines-Gaston, *Z. Johns*. Tiara, *Eli McDonald*, *Painsville*. A. Mitchell, *Carter's Hill*. William Powell, *Youngsleepe*. James Hay, *Wacooca*. Silas Monk, *Horse Shoe Bend*. R. Laekey, *Scraper*. James F. Watson, *Abbeville*. David Treadwell and R. W. Carlisle, *Mount Hickory*. Allen Knight, *Argus*. Joseph H. Holloway, *Hazel Green*. Luke R. Simmons, *Troy*. Jesse Lee, *Farmersville*. William S. Armstrong, *Louisville*. Mark Porter, *Demopolis*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Louisville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. James Grumbles, *Benton*. John M. Pearson, *Dadeville*. W. J. Sovell, *Wetumpka*. John D. Hoke, *Jacksonville*. Elijah R. Berry, *Cobb's Store*. Willis Cox, *Soukecheatchie*. James Searey, *Ironton*. Hazael Littlefield, *Jacksonville*. John w. Pellum, *Franklin*.

TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. Wm. Patrick, *Poplar Corner*. Mich'l Burkhalter, *Cheeksville*. Tho's K. Clingan, *Smith's Roads*. W. E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. Smith Hansbrough, *Jacks Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calloun*. Thomas Fill, *Seviersville*. Ira E. Deathit, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. Levi Kirkland and George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant E. Witt, *Cheek's*

Roads. J. Cooper, *Unionville*. Michael Branson, *Long Savannah*. Jas. H. Holloway, *Hazel Green*. William McBee, *Old Town Creek*.

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OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*. John B. Moses, *Gerrinton*.

KENTUCKY.—Jona. H. Parker, *Salem*. Levi B. Hunt, *Manchester*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredricksburg*. Wm. w. West, *Dumfries*. William Burns, *Halifax C. H.*. George W. Sanford, *Harrisonburg*. Jesse Lankford, *Boyers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

WISCONSIN TER.—M. w. Darnall, *Blue River*.

RECEIPTS.

Charles Hodges, \$5	Wm. McElvy, \$1
John Gayden, 5	Goodwin Evans, 2
John W. Pellum, 5	James Boatright, 1
R'd Stephens, Sr. 5	William Price, 5
Thomas Baldwin, 1	Edm'd Brummett, 1
Isaac Tillery, 2	S'h Hansbrough, 5
Robert Tripp, 2	

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4.

SATURDAY, NOVEMBER 9, 1839.

No. 21.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

CIRCULAR LETTER.

The ministers and messengers of the several churches, that compose the Kehukee Baptist Association, to the churches they represent, Greeting:

Being now convened at the Bethel meeting house, with the church of Pungo, in Beaufort county, North Carolina, send our yearly congratulations; a practice by us adopted ever since the year 1790; now nearly fifty years. And as they have been generally received by you with pleasure and delight, we therefore venture again to address you with our Minutes, adding this epistle of love thereto, taken at our session on the 5th, 6th, and 7th days of October, 1839.

Beloved brethren and sisters, we will try to give you a small glance of the many great blessings, that our God and yours has blessed us to participate of. And first, for the great scheme for the redemption of man laid in infinite wisdom in eternity, before time, for the salvation of sinful man, that he foresaw would sin; and for its accomplishment in time, in the person of his dear Son, who engaged to become sin for his people, or suffer for them, to satisfy divine justice in their room and stead; whereby a way might be opened for their escape from destruction. And secondly, for the additional work of the Spirit, upon the dead faculties of their hearts, in bringing them to the knowledge of the truth as it is in Jesus, with its quickening influence; and giving them a well-grounded hope, and to feel an interest in that divine plan of salva-

tion laid, and the teachings, and leadings of his spirit all our journey through this dreary wilderness where we now live up to this time, and the comfortable hope of his divine promise for its continual assistance down to the stoop of death, and triumph o'er the grave.

We hear an old saint say, "Many are the afflictions of the righteous, yet the Lord delivereth him out of them all." What a great blessing it was bestowed on us, that when we were brought to hope we had an interest in that glorious plan of salvation laid in Zion, that we had faith given us, to be settled, and grounded on that foundation that the gates of hell shall not prevail against; and the sweet and divine promises communicated, flowing from this tree or living fountain of life, that have served at times to keep us from sinking in despair. And as we have lived to see the time come, that we in the good Book are advertised of, that some would not endure sound doctrine, but would heap to themselves teachers having itching ears, that more of us have not been led away in wrong paths from the good way, by those false teachers, to bringing a reproach on the cause and interest of the Redeemer; by prevailing on us to take up with the false notions, and erroneous doctrines of the day. When we remember how near, (in some unguarded moments,) we have been ready to be halting between two opinions, when seeing errors dressed up in a gaudy dress, until it hath pleased a divine power for us to see the beauties of the gospel to salute the eyes of our spiritual mind; and open our ears to hear divine instruction say: "Stand you in the ways, and see, and ask for the old paths, the good way, and walk therein, and ye shall find rest your souls." These things, brethren and sisters, some

of you can well remember when looking back only five, ten, fifteen, or twenty years, when God's dear children had not then learned so much of the language of the children of Ashdod and Ammon, flowing from the great fountain of Arminianism, or natural religion; while some were crying up the doctrine of general atonement and special application, and others saying, give us money, ah, money enough, and we will soon christianize the world in a short time. Now we think, dear brethren and sisters, as such doctrine is so pleasing to nature, if it had not have been for grace divine, soon we should have been caught while nibbling at this bait.

Another great blessing that hath fallen to our lot is, that we had no larger a number that used to form our Association carried away into error in the great split in the Baptist Associations and churches; and that so many are yet standing on the old orthodox platform of the gospel of Christ; (only two churches divided, and two whose names have lost their place from the list of churches that compose this Association.) While we hear that our sister Associations and churches, that have been split elsewhere, have been so great, what a great blessing it is, that we have been no more singed than we have been, and thus highly favored of God.

Brethren, Gideon's army was once too large, and had to be reduced; so with the churches in this and other Associations. And yet we think there are some in the outer church yet, on whose account we hope the Lord will take his fan in his hand, and thoroughly purge his floor, and collect and keep his wheat in the garner, (church,) and blow the chaff away; and when the chaff in the churches is blown out, then may we expect a revival in them again. We find additional consolation in discovering some of the churches in the bands of our former sister Associations, that we dismissed from us some years past for their convenience, some of them being grieved at finding those Associations embracing and following the fashions and doctrines of the day, until they have had to withdraw from them, and coming back, (prodigal-like,) to us again. Such as the old ancient churches at Cowenjoek, Powell's Point, Flatty Creek, and South Quay. In some of them (of late) it seems that the Lord has been with them, and caused a happy revival of religion to be felt. Truth and sound gospel doctrine

is mighty, and in God's due time will prevail. May God hasten its accomplishment.

What a great blessing we are now enjoying, of meeting together in our Associations and churches, in peace and love, and putting like brethren indeed, under the influence of Christian love and sweet fellowship. What a great blessing it is, that we are enabled to realize the saying of that great man of God of old; "How good and how pleasant it is for brethren to dwell together in unity." Some of the churches that have had such hard struggles to get along, have been crying to the Lord for help, and the Lord (we think) has heard their cries, and come to their relief, and they are realizing a happy revival of religion, and by his divine spirit added new converts thereto. Oh, what good news for publication and realization.

Now, brethren and sisters, what great obligations do we lay under to God for these blessings that we enjoy, for the inestimable favors vouchsafed to us through our great Redeemer, and successful advocate with the Father of mercies and blessings. Does it not become us on our part, to honor, reverence, and adore the name of our God for these favors, and exert ourselves to promote his cause and interest here below, and act worthy of the vocation wherewith we are called, and live in peace with all men, and doing good to all, especially to the household of faith.

And when we attempt to recapitulate the great favors and blessings that we have been indulged with, taking into view that we were the third Baptist Association that was established in the United States—the first was the Philadelphia, in Pennsylvania; the second, Charleston, in South Carolina, and ours, the third—and finding that the first and second have been led astray with cunningly devised fables, and from this body have been several more, that have followed in the wake of those that have run into error, and that the old Kekukce Association is nearly left alone on the old gospel platform of faith and practice, what additional grounds have we to rejoice in God our sure foundation, for his kind providence to usward. And as we were the first that publicly proclaimed against the prevailing errors of the day, (in the State of North Carolina,) that the Baptist churches and ministers were getting into, and that our kind God has caused since such alterations to take place, and has blessed so many with eyes to see the error they were

getting into, and enabled them to return to the truth and proper order and discipline, and relieve their characters, and strengthen the arms of our Zion, may we not say with David: O that men would praise the Lord for his goodness, and his wonderful works to the children of men."

Then as it respects the ground that our God has enabled us to take, let us adopt the language of an American hero, (literally,) "don't give up the ship;" not that of State only, but that of the church of Christ, the ground & pillar of the truth; for we know, that the gates of hell can never prevail against it. But, brethren and sisters, as there was an Achan in the camps of Israel of old, let us search and see if there are not some amongst us calculated to mar our peace and happiness; and ask God for help to assist us and instruct us how to get clear of them, that our Israel might prosper and prevail against our enemies. Your stations as Old School Baptist churches are responsible ones, see that ye discharge them faithfully and truly, for Zion's interest and God's glory, and for which you have to render an account to your God.

And now, dear brethren and sisters, we commit you to God and the word of his grace. Search the scriptures as the man of your council, by which you are to be guided, and follow its directions and then you will travel right and not do amiss. Use the pruning knife of church discipline in your churches, that the dead limbs and useless ones may be taken away, that the others may thrive and grow, as calves of the stall. Do your duty to your preachers that you hope your God has, or may send you, and aid them to help you. Always have your eye on the gospel mirror, to know how to act aright, and to be guided by unerring wisdom, to the glory of God and the advancement of his kingdom. And may he grant you grace to take this advice, for Christ's sake. Amen.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

A BIOGRAPHICAL SKETCH OF ELDER LUKE WARD.

He was born on the fifth day of January, 1770, in Martin county, North Carolina, near Williamston. In his youth he received but a limited education. About 13 or 19 years of age he experienced a work of grace and a manifestation of the

forgiveness of his sins through the atoning blood of Christ; on which theme he often dwelt in preaching and in private conversation through life. In the year 1799, he was ordained a minister of the gospel, by Elders Joseph Biggs and Amariah Biggs. Having for some time exercised his gifts in the church at Skewarkey, about the year 1806, took a letter of dismission from the church at Skewarkey and joined the church at Flat Swamp, near which he lived at that time. He took the pastoral care of said church, and continued to attend her regular until about the year 1835. During this time his labors were incessant, in the adjoining churches, and he nearly constantly attended the Associations. In this year he took a letter of dismission from Flat Swamp church, (having married and moved into Edgecombe county,) as the distance was too far for him to ride, as he was beginning to be very infirm. He did not join any church for some months, and returned his letter through the strong solicitations of his brethren. Not long after, he took another letter, which he held until March, 1838, when he offered for membership at Cross Roads meeting house, Edgecombe county, was cordially received, and continued his membership there until his death.

Elder Ward, it is certain, was not perfection; he had human nature to contend with, as well as other men; but we can here say, that he had as few failings as any man, and lived and died with an unimpeachable character. He was married three times, he left a widow, and three sons (by his first wife) all grown. As a gospel preacher he was surpassed by but few; he was very orthodox, generally preaching short sermons. He had nothing to do, and but little to say, with regard to the new schemes of the day; though he took a decided stand against them, believing them to be the inventions of men. He was very engaging in his preaching, and seldom preached without shedding tears. His whole theme was to preach Christ, a whole Saviour for sinners, without works, or merit in them. He was affected with the asthma, for several years before his death; for about two years he had to suspend preaching, and his complaint worried him greatly, though he bore it with great fortitude and resignation to the will of God, as becomes God's children; expressing at times that it would be far better for him to depart, and be with

Christ. His sufferings towards the last were extreme, and on the 3rd of March, 1839, in the evening he fell asleep, in the full assurance of a blessed immortality:

Blessed are the dead that die in the Lord; yea, saith the Spirit, they rest from their labors, and their works follow them.

His funeral was preached by Elders William Hyman and Blount Cooper, to an affected congregation.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county, }
June 16th, 1839. }

DEAR BRETHREN EDITORS: Here I come again, and cannot compare myself to nothing better than the old sow—have to pull off her ears to get her to the wash, and her tail to get her away. And as it is said, to beware of the third time, and as this is the third piece that I ever offered to a press, it may be the last time I ever may have the opportunity of writing. But do not be alarmed at the truth, and if I should happen to tell it, do not fall out with it; for the love of the truth makes me free, and sets us at liberty. That gracious blessing that I am thinking about at this time, and how it came through the sacrifice of our forefathers' blood; that precious heart's blood that paid for my liberty through the help of the Lord. O happy day, I can look back and say, an American man I have enjoyed almost threescore years of liberty.

And now I look forward and wonder, will there another generation enjoy the blessings that I have enjoyed. And why so? some may say. Well look in 2nd Chronicles, 19th chapter, and see where the young men's advice was received in preference to the old men's, as it is in the present day, and see what was the consequence: Every man to your tents, O Israel—and, David attend to thine own house. And I for one fear this once happy America is about to emerge into the same place. If so, alas, look forward in Chronicles from the chapter above given for peace, and see whether you think with me or not, in saying farewell liberty.

Now I will say, that I have never taken but one chew of tobacco in my life; but because I have sacrificed that liberty, does it authorise me to say, no man shall chew, smoke, or snuff? neither to say, he shall not buy nor sell by the chew, pound, keg, or hog'shead? For that is not liberty.

Neither do I call it liberty if I choose to take my dram, for any man or Legislature to say, I shall not drink, buy, nor sell what is my own. For if you will look in Deuteronomy, 14th chapter and 25th and 26th verses, you will see something like selling and buying, and that near the articles that the Grand Jury of the county of Troup urges so strenuously on the Senate and Representatives to pass laws to stop the retailing of.

And I for one say, that our present laws are wholesome ones, if we will put them in practice and execute them in the right spirit. For I have had spirits to sell, but have never found a law to compel any man to buy nor drink; neither do I think it right to sell to a drunken man or a negro without a permit, nor to keep open doors on the Sabbath; for which our laws are a safeguard to us if we will attend to them. Neither do I think it right to pass a law to stop any man from selling that which is his own by the drink, meal, pint, pound, or gallon, so he complies with the former law of the State.

Neither will I support any man if I know he has signed any of these memorials, or petitions to the Legislature to pass a law to take the liberty from the poor that they would not have taken from themselves. For I see some of these very characters are as fond of spirits as any man; and this I call the mark of the beast in the 13th chapter of Revelations, subscribing with the right hand to these petitions to the Legislature to enact laws to take away liberty.

You know I told you at first, if I happen to tell the truth not to fall out with it, and truth is what I am aiming at. And I do not know how else to fix the mark of the beast in the right hand, only by subscribing with it; for we all know, it does not mean a cow brand, nor the beast itself, but a mark. And when you, or enough of you sign these petitions to get the Legislature to enact laws to take away liberty, you will then see the beast, head, horns, and all, but too late. Now if I have hit the mark of the beast, I will only refer you to the 16th chapter of Revelations and 2nd verse, for your reflection.

But some think there must be a law passed to stop the retailing of spirits, to save the lives of the people. God bless your souls, I had rather five drunkards would kill themselves drinking spirits, than for me to have to kill one sober man with the sword in a revolution. And this

is what I fear it will lead to. Neither does my good Book say, that the life of the Christian is in a keg of rum. O no, but it says, the Christian's life is hid with Christ in God; and when Christ who is the Christian's life shall appear, then the Christian is to appear with him in glory—not in a barrel of whiskey, nor in abundance of institutions neither.

Now I will say what I thought and said seven years ago, about the Temperance Society. I thought and said, that the wicked one had never invented such a scheme before, to split both church and State to pieces, as what they called the Temperance Society; although I love temperance, that is, moderation in all things. But this abstinence institution is the very spirit that is calling on the law to help, and I for one would advise not to help. For I can look back to my youthful years in old North Carolina, and see the old fathers sitting under the shade making their wheat bands and friendly drinking their grog with each other; and there were not as many drunkards then as there are now, nor were the spirits drunk as there are at this day. And I cannot tell the reason, excepting it is what they call temperance institutions.

Now I told you at first that I was aiming at the truth, and I verily believe that what some call the Temperance Society, has caused men to get drunk, tell lies, and steal; for I do believe that some have got drunk for spite, on the account of viewing liberty trampled under foot in these things; and I further believe that men tell lies when they sign these papers, and then drink spirits at the back doors; and I further believe that there have never as many men stole from themselves as there have since these institutions have come about.

Now it is the goodness of God that leadeth men to repentance, and I would say to every good man that wishes to overcome evil by doing good, if they think drinking in moderation is an evil to quit it; but not try to force others, lest you drive them the wrong way. For you know the devils did not want to go into the sea, when they wished to have the liberty of going into the swine; and I would suppose, seeing the devils so afraid of the sea, they would have aimed to drive the swine a little further off; but where did they go to? headlong into the lake.

Now I will say to all good citizens, that it is not every effort they make to moralize their children that answers the desired ef-

fect they intended it for. I can speak from experience, that sometimes it only serves to drive further into vice; and so it may be again. In these memorials no doubt but some sign them with the purest motives, to moralize the dissipated part of the community. O take care, that you do not in this harmless act of yours to save the drunkard, involve the civil part of the community in war, and take from the honest farmer his liberty, in whom you all receive benefit, lawyers, doctors, and a host of preachers. Though there is a sort of preachers that I call the Old Fashion preachers, not the old blackguard preachers, but the Old Predestinarians, that I think do not get much from the farmer, only what they can honestly pick up themselves in ploughing as well as preaching. And I do not know what better to compare them to, than the old ox; work him hard and let him lie on bushes.

Now, brethren, I do think that we that have the use of the ox should give him a few nubbins to enable him to be of more service to us. Now I will say to the young ladies who say they signed these memorials, to stop the dissipated young men from getting drunk, well then, because a few dissipated young men abuse the blessing, we will have a law passed to stop civil young men from using it. Well then, let me see if you will stick to the rule. Now I think a woman is a great blessing to man, or God would not have taken a rib out of his side to make her; now then, if some men abuse their wives and there comes round a petition to the Legislature to pass a law to stop marrying, how many of your names shall we find to it? But that law can be passed, and if you will look in the History of the Martyrs, in the execution of Dr. Taylor, you will find that marrying a wife was one of the charges against him, when he was put to the flames. And I say, shame upon the young ladies for signing such memorials, and a double shame on the men that are getting children, girls, and Alabamians to sign these memorials. And when they have got all their subscribers to their paper, there are numbers of them can drink as much at one dram as I can at two. And I own that I occasionally drink my dram, when I want it, and thereby am called a drunkard by some; for they say, when a man takes the first drink he begins to get drunk—and why not say, when a man eats the first mouthful he begins to be a glutton.

Now then I will say, I never could have church fellowship for the many new institutions of the day, for they are always grabbing after the mote in others eyes, and never think of the beam in their own eyes. Now I will say to the Old School brethren, unworthy as I am, that I believe that God never revealed any thing to John that would not come to pass; and that is the reason I cannot help thinking that there will be ano her persecution. And if this is the time that the second beast in the 13th chapter of Revelation spoken of, is to emerge into power, I pray God to give us grace according to our day, to withstand the flames like the old ancient saints did, if it should be our lot.

I will say to the Editors, I shall not be hurt if you do not publish this piece, for it seems to me to be lengthy enough to weary the patience of all; but if you should publish it, correct errors and bad spelling if you can understand it. For I never wrote a word in school, therefore I should be the more thankful to God for his aid. So I close with my best wishes for your paper. Farewell. *JOHN LASSETTER.*

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
August 2nd, 1839. }*

HOLY BAPTISMS: I have for the first time taken my pen in hand to drop you a few lines, feeling it my duty so to do, as I have been a reader of your most excellent paper, something upwards of two years with an eye of attention. I must say with full pretensions to candor, and firmness, that I do most cordially receive the doctrine it holds forth, firmly established in the opinion, that it holds forth the pure stream of gospel truth, and that it does faithfully discriminate between truth and error, life and death; and doth speak the things that become sound doctrine. Titus. 2 c. 1 v. As such my soul has often feasted whilst musing over its rich and soul-cheering fruits, gathered as it were from various branches, but all of the same tree.

So that I discover, dear brethren, that we that are joined unto the Lord are one spirit, 1st Cor. 6 c. 17 v. It matters not whether those witnesses live east or west, north or south, nor whether male or female; they all articulate to a point, a oneness in sentiments of redeeming grace. And oh! how agreeably do congenial religious sentiments meet with a holy kiss, which kindles a

flame of gospel love which glows with holy unction from breast to breast, all bearing corresponding odors from the graces of the gospel of the Son of God, which is the gospel of grace; in which also is prefixed the image of the adorable author.

Hence this holy nation is the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them, &c. Eph. 2 c. 10 v. A people the Lord hath formed for himself and they shall show forth his praise. Isaiah, 43 c. 21 v. A people sanctified by God the Father, preserved in Jesus Christ and called. Jude, 1 v. A people that God hath from the beginning chosen to salvation through sanctification of the spirit and belief of the truth. 2nd Thes. 2 c. 13 v. As such they are aloof from the world and its vast allurements. But in them abideth faith, hope, charity; faith in Christ our wisdom, righteousness, sanctification and redemption; hope through him to attain to that redemption; charity through which there is a union with the holy brethren, and a boldness to a throne of grace. 1st Cor. 13 c. 13 v.—c. 1. 30 v.

Then being of the household of faith, which works by love and purifies the heart, which is the faith of the operations of God; and being led hither by the spirit of God they are the sons of God. Romans 8 c. 14 v. Now can it be marvellous that this people withdraw themselves from every one that walks disorderly, and that they also abstain from every appearance of evil? Methinks not. Is it marvellous that Sarah refused the son of the bond woman to be heir with her son, who was free? Methinks not. Or is it marvellous that the Lamb which is espoused in holy wedlock to his bride, that he refused the seductions of that old prostitute of Rome? I think not, though the New School think those things strange.

And they must think it strange, that Joseph disdained the seduction of his mistress, and if so, there is nothing vital in their pretensions to religion, which their tenets do betray to every spiritual minded person; which tenets go to undeify the God of our salvation, and render him a demi-god of but little worth.

I can but rejoice, O brethren, that it hath pleased Almighty God to grant unto his church the past sifting seasons, which is a blessing to her, that we are free from such temporizing arch heretics as manifest

themselves in the society systems, and are a signal blessing to all the true sons of Jerusalem above which are free, there can be no doubt. And I exhort my Old School brethren to stand firm and yet be watchful, for if yet there be amongst us the same spirit in any degree, that same illegitimate will be still mocking and efforting in the traits of manisms, getting up societies of some rank apparently innocent, which may have poison in the root. The fact is, the tree is to be known by its fruits; in this I understand we should observe the fruit on every limb. We give ourselves to the Lord, and to each other in a gospel church way, when we become members of the Baptist church; then we must live agreeably to the tolerations only of the gospel discipline, and no Christian will knowingly, tolerate himself in the application of his either money, property, or person, repugnant to the genius of the gospel. So the gospel tolerates its church, and the church acts accordingly. And should she refuse to reverence her king by her unholy adornings, believe her not to be a spiritual subject if she persist in it; for we are told that if these things (holy things) be in you and abound, they make you, that ye are neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

And if they be stably built up in this knowledge, from whence cometh those restless Socinian, Arian, Pelagian, and Arminian feelings and works? They are not to be seen in the primitive disciples. A specimen of that stamp cannot be found in holy writ.

Hence we conclude, that the children of the flesh are not the children of God, even if they did arise from the line and lineage of our first parent Adam. But the children of the promise they are accounted for the seed, but not by dint of natural birth, nor by merit, which they have wrought; but by the spirit of adoption, according to the promise, which promise was sustained by the faithfulness of Christ Jesus our Lord.

Brethren, it is a truth that all the New Funglers combined together, are very foreign from believing in the existence of a gospel system, as is manifested in all their tenets of faith. For to believe as all Arminians do, that all the merit and effects of the atonement were only to reinstate man, or to place man still under a covenant of works; and leave him destitute of that glorious gospel, through which alone sinners

are brought home to Zion with rejoicing. And as they believe not in a gospel system, (which is a ministration of life,) they are engaged strictly in manisms; which is, to paddle their own canoe, which of course is un-gospel, and consequently unchrist, which is undeniably antichrist, which they unquestionably are, i. e. antichristians, arminians. And therefore let me exhort my Old School brethren to be at your corner post, with all the watch care that becomes a Christian; for I have no doubt but that old man of sin is now more assiduous and striving than perhaps ever before, which is abundantly manifested in my section. And I am of the opinion, that if it were not for a pretext, the Methodists and all missionaries would have no more use for a Bible, than they would have for an old almanac. For many of their scholastic addresses have but few citations to that glorious Book, but philosophic displays are all that appears to be aimed at. And in some of their churches it appears that a member cannot commit a crime of magnitude enough to dismember him; which proves to me that number and strength is all they are wanting.

I subscribe myself yours, in gospel bonds.
ARTHUR W. EAMES.

TO EDITORS PRIMITIVE BAPTIST.

*Muscogee county, Georgia, }
28th August, 1839. }*

BRETHREN EDITORS: I am a new writer, this is my first attempt before the public; though I design in a short way to give you and my brethren generally, a few of the outlines of our situation.

We have had but little gospel preaching in this country for the last four or five years, only as there by chance would pass an Old School Baptist preacher, who would give us the old corn that Joseph had to supply the household of faith, and that without money; whilst the natives of Egypt sold all they had after spending their money, and even sold themselves for bondmen, in order to get temporal bread that would last no longer than this life. I feel to thank God that he still feeds his people, the household of faith, and without any of their good works; though many of those men who profess to be doing a great work, therefore they cannot come down, as has often been the text of our money preachers in this country. Though I see the want of money is fetching many of them down, as

the people are unwilling to be priest-ridden as they have been in days past.

Though they have got considerable foothold now, and have by their memorials asked the Legislature to sow up the people's mouths, by passing a law to prevent so much drinking whiskey. Perhaps it would be more honest in them to come out, Judas like, and say, to prevent this great waste, as the ointment that Mary poured on the Saviour's head. Judas only murmured because he was a thief, and carried the bag.

Though I see our money hunting men are very often asking favors of the Legislature of Georgia, they not only believe money to be God's means of spreading the gospel, but they wish lands also. I notice two of their great money preachers asking the State of Georgia to give the missionary societies all the ungranted lands of this State, to help them to evangelize the world. The Lord help the people to believe the truth, and not falsehood; for if salvation is of men, of money, and of land, Jonah has preached false, for he says: Salvation is of the Lord.

The missionaries say, that when I preach the old doctrine I am fighting against God. If so, I do not wish them to pay my wages. And if they cannot fight for the bounty which God has promised, I think they had better come down; for if men, money and lands are their weapons, they must be carnal. I am persuaded they have lost their Sampson's hair in this country, and their weight for the heathen of Birma; and are mostly weighted with Mississippi and Texas, as I presume those are the places of procuring all the means of doing their work; and I heard not long since, that the old broken bank bills of Macon passed there as well as any other money.

The sound doctrine of the gospel is scarce in this part of the world, and is near to be basely counterfeited, though with many it passes for sound doctrine. There are, I think, a great many preachers that preach to please men, and the better they please the world the more money they make by their trade of preaching. They are very smart in another way, they can get the best meeting houses in our country in one week, if you will let them come in your house and raise a protracted meeting, or they will even have their meetings at a neighbor's house, if you will let your preacher baptise their converts they will get in one week a sufficient number to turn

out any common Old School church. Perhaps this was one of the reasons why the apostle said: Receive them not into your houses, neither bid them God speed. I am as doubtful of their faith as I am of their practice, for they are so friendly they are willing to go with the crowd, whether scribes or pharisees, that will say you are right; which is the language of the world, for the natural man discerns not the things of the spirit, for they are spiritually discerned.

Now, brethren, I think the missionaries have struck themselves a very fatal blow, by introducing the petition to the Legislature to take away men's rights, when the men of the world have been their best friends. With those remarks I will admonish the true army of Gideon to stand in their every man's place, and break their pitchers, hold their lamps, and blow their trumpets; whilst the Midianites will rise and every man slay his fellow; and all will be put to flight. The Lord be with all. Amen.

WM. H. MAYNOR.

TO EDITORS PRIMITIVE BAPTIST.

Chesnut Grove, Upson county, Ga. }
Sept. 8th, 1839. }

BRETHREN EDITORS: As a volunteer agent I have to write to you again for one more of your Primitive papers. The Old School Baptists are gaining ground in this section of country. We have had the pleasure of hearing several experiences, as well as letters. We were constituted at Emaus with about twenty-two members, I think, and we have near about one hundred members now, and we are at peace among ourselves. And it appears that the Lord has been bringing his children out from among the men-made institutions of the day, and take his word for the man of their counsel, and try to follow what he has laid down there for his children to be governed by. My heart's desire and prayer to God is, that he will bring his children to see and understand what these men-made institutions of the day will bring them to before they are done.

My dear brethren, I do not believe that they have any stopping place for their craft, until they get the power into their own hands, and then for Egyptian bondage or worse, if possible.

I must come to a close at the present.

R. B. MANN.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 9, 1839.

Agents and Subscribers to this paper who have directed it to be discontinued at the end of the present volume, should they wish to receive it thereafter they will please notify us in time, otherwise their papers will then be stopped. Those who subscribed for one year, are also requested to attend to the above, or their papers will be discontinued at the expiration thereof.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Henry county, }
September 25th, 1839. }*

BRETHREN EDITORS: After my respects to you, I as one of the least of all God's children if one at all, for my first address to you wish to inform you something of the times in this country. There has been a shipwreck of the faith of the Baptists in this country. Before I came here, there was a striving for who should wear the bell, until they became like bad trained oxen and turn the yoke, and so quit pulling and left the load under the hill.

What I mean is, the old Chattahoochee River Association died a natural death. The next pass, we the Primitive churches in 1838, met as you have seen in your paper, from which time the missionaries began to rage, the male and female or both, raged like cattle over a dead carcass. But what else do we expect from them, for when they lose money they rejoice, and when they lose it they are mad. But they persecute me and tell lies on me, but I rejoice in that the missionaries have got making distracted meetings and all joining together, whether in order or not—though you know money makes the mare go.

I was at one of their meetings on the 16th of this month, when I heard E. Talbot say in his preaching, that he had prayed a million of prayers, which amounts to over 54 prayers a day for 50 years; the time, I suppose, he has been praying. He also said, that he preached at the mount on the other side of the Ocmulgee, and stated that the people said that it was the biggest sermon that ever was preached at that place, though many able brethren preceded him. What was this but the big I, or the big head? What was this but boasting, and saying, it is I, and not the Lord?

My address is to the Old School brethren. Beware of these that make divisions amongst us. I was raised in South Carolina, Barnwell district, till I was 25 years old. I never heard any thing of missionaries when I was there. I moved to Georgia and there became a Baptist, at Bethel, Butts county, where I first got acquainted with missionaries. From there to this place, where I have become acquainted with them in full.

I long thought I was one alone, but thro' the medium of your paper I see the Lord hath reserved to himself seven thousand that have not bowed to the institutions of the day. My sincere prayer is, that the Lord may prosper them; that they may grow in grace and in the knowledge of Christ, until they be come into a perfect union and love. Though we be strangers in the flesh, I believe we understand one another in the spirit, and speak the same things in the spirit. And I rejoice to know, that there are so many that are willing to preach Christ and him crucified, without money and without price, only for the crown of glory when he shall appear.

There is one Mr. Atkinson, riding thro' our country preaching for six hundred dollars a year; and another, by the name of Harell, for thirty dollars a month—he came to Salem church, in Early county, Ga. and was forbid to preach without he would preach Jesus and him crucified; and he refused to preach and went off without making the attempt to preach one word, but appeared to be insulted because he was thus confined. He had a wish to beg for money, and to tell about all the institutions, and what was going on in the board that hired him to go and beg for them. But we work for our money, and we do not intend to give it to such lazy beggars as they are.

So I must close my few remarks. Yours in love. *JOHN W. PELLUM.*

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Houston county, }
Sept. 8th, 1839. }*

DEAR BRETHREN: I have been taking the Primitive for some time, and still wish you to continue them. I can inform you, that there has been much difficulty here in this section of the country; but we are told: Many are the afflictions of the righteous, but the Lord will deliver him out of them all. I think that the Lord is deliv-

ering some out of difficulties, in showing them the right way, whilst many seem to be opposed and say as they did anciently, these are hard sayings. But we will refer to the prophets, finding in these times of wars and tumults as it was in the days of the prophets, when they said: Lord, they have killed thy prophets, &c. that God has reserved to himself some that have not bowed themselves to Baal or the new inventions of men.

I am no preacher, nor have ever taken my pen in hand to write before to the public; but I am so well pleased with your paper, that I take this method of communicating to you, that when your paper first came to us, many were so opposed to it that they did not think it ought to be read. And some seem to be so yet, whilst many rejoice at the reading of them with delight, and crave their spread.

Nothing more, but remain yours in the bonds of Christian fellow-ship and love.

JOHN MURRAY.

FOR THE PRIMITIVE BAPTIST.

Jacks Creek, Tennessee, }
Sept. 12, 1839. }

BRETHREN EDITORS: I read in your paper of many divisions and distresses in different parts, and we have some too and I have thought more than elsewhere; we have missionaryism, free willism, two seedism, Campbellism, and of the Primitive a few; but all nearly equally divided. And it is a cold, and languid, and sorrowful time with all but those that can blow cold ashes and they get but little of the cash.

Believing that my brethren understand all the isms, I will only say that we the Primitive Baptists are engaged in trying to keep the unity of the spirit in the bonds of peace. And may the God of love be with you and us, is the prayer of your friend and brother in tribulation.

SMITH HANSBROUGH.

TO EDITORS PRIMITIVE BAPTIST.

Troy, Pike county, Ala. }
Sept. 16, 1839. }

BRETHREN EDITORS: I am well aware that I am incapable of writing any communication, in that style fit to appear in any paper; still I am a friend to the good cause which your paper promotes. And I feel the more solicitous for its welfare, as it is

the production of my native State, and the land which gave me birth.

I became a member of the Baptist church in August, 1822. My membership was in Beaver Dam church, a member of the Cape Fear Baptist Association. My faith and tenets then were what they are this day, and if my heart does not deceive me, they are the very principles contained in the Primitive. At that time all was peace. There was no contention or prejudice existing, true Christianity abounded in our land and the true religion of Jesus Christ flourished in our section of country. But alas, what is the present aspect of the times? Instead of relying on the word of God which says: Freely ye have received and freely give—it is first, money to accomplish the preacher and make him a fit orator, and then money for preaching. And generally speaking, not a little will suffice.

I was a member of the Legislature of North Carolina for a number of years, and was an eye witness to a great part of the distress that existed in the Raleigh Association. And after it split, I frequently attended meeting at Bethel church, where they were nearly equally divided, and could see the coolness that abounded there. On one meeting day, Mr. Dowd would be there with his fraternity; the next meeting you would see the Rev. Nance with his flock; and was I permitted to judge, I should say, that sounder doctrine never dropped from the lips of an individual than did from him.

I was in the Legislature when a bill was introduced to incorporate the Wake Forest Institute; and to insure the passage of the law, its friends assured us that it was intended only for a benevolent institution, to educate the poor and indigent. But I distrusted their fidelity and believing as I did, that the old cat might be rolled in the meal for the purpose of deceiving, I voted against the passage of the law, and used my influence also against it. But notwithstanding, they succeeded, and to my great surprise too, as it was right at the place where their missionary operations had done so much mischief, in dividing churches and destroying the union of professors.

In 1834, I left Carolina in search of a better county; took up my abode in Pike county, Alabama, near a church by the name of Bulah which had been a short time before constituted with I think fifteen members, myself and wife if I recol-

lect right making seventeen, all sound in the faith. At this time there are about eighty members, and not a single missionary among us. Although in some of the churches composing the Conecuh River Association, there are some that are very rigid, but their champion is no more. The all-wise disposer of events saw proper to take him away.

At our church, to wit, (Bulah,) a council meeting is to be holden, to commence on Friday before 5th Lord's day inst. when all the churches opposed to the new institutions of the day will be represented, then & there to devise some plan to defeat them and frustrate their designs. May heaven protect us from the keen arrows of satan, and guide us in the path of rectitude. May our faces be set heavenwards, and our resolutions against all antichristian powers and all new institutions, which have not thus saith the Lord for their authority.

Brethren, pray for us, that our faith fail not while we are travelling Zionwards. O may we all meet in that happy land, is the prayer of your unworthy servant.

L. R. SIMMONS.

TO EDITORS PRIMITIVE BAPTIST.

Monroe county, Mississippi, }
September 12th, 1839. }

DEAR BRETHREN EDITORS: I again lift my pen to write you a little epistle, tho' I have nothing very interesting to write. Only we are for the present enjoying peace in the bounds of the Buttahatchy Association, since our separation from the institution churches.

Dear brethren, this seems to me to be a fact, that while the church was clear of those money measures, they enjoyed peace; but as soon as she opened her door and allowed that false divining spirit membership, we then heard the cries of the children of Zion, which were followed by oppression and separation. Now, brethren, if the church enjoyed peace and Christian union under the original apostolic rule of faith and practice, let her return and do the first work, in shaking herself from these filthy dreamers, who preach for money and divine for hire, whose god is their belly and whose glory it is in their shame, as the apostle Paul saith: Mark them that cause divisions among you, and from such turn away; and have nothing to do with the unfruitful works of darkness, but rather

er reprove them. And in so doing, in my judgment, Zion would again assume the attitude of a city set on a hill, whose light cannot be hid. And by so doing we should demean ourselves well as the disciples of the blessed Lord and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, which God hath before ordained that we should walk in them. And if we walk in the light, then have we fellowship one with another, and truly our fellowship is with the Father, and with his Son Jesus Christ, whose blood cleanseth us from all sin.

Brethren, I as one only as a babe in the ministry, when compared with those veterans of the cross, I do believe there was in days past and gone by, a rule the observance of which did give peace and harmony to the church. And a returning to, and the adoption of that rule of faith and practice, would be productive of peace, harmony, and brotherly love, among all the members of the church who would adopt it; that is to say, come out from among them who walk disorderly. For I believe every thing that is added to or diminished from the gospel rule, is sin of the highest magnitude; therefore, let us touch not, taste not, handle not the unclean thing, and I will receive you, and you shall be my sons and my daughters, saith the Lord Almighty.

CHAS. HODGES.

TO EDITORS PRIMITIVE BAPTIST.

Lynchburg, Tennessee, }
Sept. 24th, 1839. }

DEAR BRETHREN: You will please send me another number of the Primitive Baptist to this office.

I have nothing to write new to you since my last, more than I was at our Association, (the Elk River,) and there I think I saw about the last struggle by those people who are called missionaries.

I think I see some little moving for to cause some more calls on you for your paper. I remain yours as ever.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Alabama, }
October 4th, 1839. }

BRETHREN EDITORS: Thro' divine providence I am permitted to address you, and

my Primitive brethren generally, through the columns of your paper. I believe that all that I wrote for has come to hand, and no doubt has been read with much interest, and have been very consoling to the lovers of truth. But we have a mixed multitude here, and while some like the sentiments held forth, others are making many remarks not only against the Editors, but those that take the paper.

And as a specimen, I give you the contents of a note that I received from a new fangled Baptist, who in my absence (while on a preaching tour,) took my paper out of the office. Soon after arriving home, I was informed that he had a Primitive paper, and being confident that it was mine, I sent over for it; he had loaned it out, and wrote me the following:

“I had the effusions of the devil for a few days, and if you wish earnestly to see what a set of poor deluded ignorant Baptist preachers can say in behalf of their master the devil, I will get it again for you in the morning. If any man wishes to sink in the lowest filth of infamy, and wish to be a bye-word of contempt among the virtuous, let him subscribe for the Primitive.”

And because the Regular or Primitive Baptists preach the fundamental doctrine of the gospel, and contend for the ordinances as delivered by Jesus Christ, we are stigmatized and called hard shells, iron jackets, &c. For my part, I had rather be called a hard shell, than a soft shell. I feel confident those, that first made use of the names, had thought much about the hard and soft shell turtle; and well knew that the shell of one was very hard, while the other was very soft and pliable. It is well known by those that are acquainted with them, that there is a very great difference in the two kinds, the hard shell turtle has a large sound head: and is very hard to kill, and that the shell is so hard that it will not bend; this will very fitly represent the Regular or Primitive Baptists, as they are hard and sound enough not to be “carried about by every wind of doctrine, of the slight of men, and cunning craftiness, whereby they lie in wait to deceive;” and that they cannot, nor will not, bend to the institutions formed by man, falsely called benevolent, while we have the Bible for our guide, and can find the old land marks.

It is often remarked, by our liberal, or half Baptists, that the doctrine of election,

effectual calling, and final perseverance of the saints, is a doctrine that ought not to be preached; and some will not hesitate to say, that it came from hell; and that it will return thither. Surely they have never read the Bible. It would be unnecessary for me to cite them to any particular text, for the Bible teaches it almost on every page; and if they will read, they will find it as clear as the noonday. They also say, that it makes men sit down on the do-nothing stool, and give way to the lusts of the flesh, get drunk, and do every abominable practice that the human family are subject to. Now I am just to the reverse of this, and do believe that the doctrine of election, effectual calling, and final perseverance of the saints, are the most cheering and consoling to the believer of all things; and cause the Christian to live a practical life of piety; for they serve God from a principle of love, and not of fear—perfect love casteth out all fear.

If this doctrine, or this belief, causes any of my Primitive brethren to give way to the lust of the flesh, (and not act as the apostle of the Gentiles who thus remarked: “But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away.) I must request them to read the Bible and make it their constant companion; and if I am not deceived, they will find in that Book things that God has joined together, that ought not to be separated by man. In that Book I find, that salvation by grace are joined together, and faith and works are joined together, and holiness and happiness are joined together, and that sin and misery are joined together. Now all of these are inseparably connected, what God therefore has joined together let no man put asunder. How shall we that are dead to sin, live any longer therein?

Now it would be just as reasonable to suppose that a fish could live out of the water, as to suppose a Christian can live in the practice of sin. If the tree is good, the fruit is certain to be good. A tree is always known by the fruit it bears: “do men gather grapes of thorns, of figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.” Now if any man that is called a brother, live not according to the principles of the

gospel, or in other words disorderly, we should withdraw from him. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

I have here to remark, the first time I recollect hearing the title of hard and soft shell given to the Baptists, was some five or six years ago, by a Mr. Worthington, of Montgomery; who wrote to the Editor of the Index, and in giving a history of the Baptists in Alabama, brought them to view under those two heads, the soft and hard shell. And I expect the plain reason of his thus writing was, in consequence of the softness of his shell. Now to show the softness of his shell I have to relate a circumstance which took place about three years ago. He being a reverend gentleman was appointed one of the agents of the Baptist Convention of this State; but he disgraced his agency and was dismissed. While on a tour of begging which he took on a steamer at Montgomery for Mobile, &c. in acting the gentleman, or I might say the part of a New York dandy, he was found with the rest of the gentlemen at the bar, drinking wine or spiritous liquors, until he became drunk and was filled by drinking instead of being filled with the spirit, and consequently did not take the admonition of St. Paul: "See then that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise but understanding what the will of the Lord is: And be not drunk with wine, wherein is excess; but be filled with the spirit." This man's conduct was such, that it became so disgusting that the captain of the boat being a nice man and one of feeling took the reverend dandy, and ordered his men to take him and carry him down in the boat and tie him fast to a bale of cotton; which was no sooner ordered than done, and while making him fast he having plenty of money offered the men five hundred dollars not to tie him; but all to no purpose. Now if this is soft shell, Lord deliver, and save me from it.

Before I close I must inform you, that I was in Benton county, in this State at an Association, known by the name of the Tallisahatchy Association, the three first days of their session; which commenced on Saturday before the third Sunday in September last. It appears that the great part of the churches that compose that body are opposed to the institutions of the day,

called benevolent. Two churches had made a declaration against those institutions and all preachers connected with them, and requested the Association to adopt it as a part of her constitution; and in consequence of a refusal to do so, six churches withdrew and will convene at Walnut Spring meeting house, two miles from Jacksonville Benton county, Alabama, on Saturday before the third Sunday in November next; for the purpose of making arrangements to become a constituted body. When and where all churches wishing to join with them are requested to send delegates for that purpose. And as I have agreed to supply the church where they meet, I take the liberty to request my preaching brethren of the Primitive order to meet me there.

Brethren Editors I am yours in hope of eternal life, which God promised before the world began.

WILLIE J. SORELLE.

TO EDITORS PRIMITIVE BAPTIST.

Blakely, Ga. Sept. 10th, 1839.

DEAR FRIENDS AND BROTHERS OF THE PRIMITIVE FAITH AND PRACTICE: I have thought I would write a few lines, but fearing I should do the cause an injury, and being no scholar nor preacher, and having been a member of the Baptist church but a little while, about eighteen months, I have been afraid people would think I was wishing to be smart. But it having been impressed on my mind to write, I now hasten to send you a few lines, which you can publish or let lie still as you deem most proper.

Dear brethren, my mind appears to be drawn out mostly on the plan of salvation; and feeling incompetent to explain it even as I believe it, and fearing I do not understand it right, I would be glad I could be satisfied without saying any thing about it. But whether I am a Christian or not, I do believe that salvation is of the Lord; and whether I am a child of God or not, I believe his children have been his children from or before the foundation of the world; which I will try to prove after a little. I further believe that God has, (not will save) but has already saved his children in his eternal mind, and that none of them shall be taken from him. And I further believe, that not one soul will be saved only those that were saved in the covenant of redemption; and Christ him-

self gives the reason: Because I never knew you, depart from me, &c.

Now let me try, as you recollect I told you I would try, to prove that God's children had been his children all the while. You recollect he says himself: I have loved you with an everlasting love, and with loving kindness have I drawn thee. Now in order to establish this, I must prove that the devil has children also; which I will do by Christ's own words, for he says: You are of your father the devil, &c. Now it is said, that God is angry with the wicked; but his children he has loved with an everlasting love. Then his love commenced when he commenced. He has not only loved us ever since we obtained a hope, but ever since he saw us in his Son. And in order to prove my assertions, I must bring forward scripture to the point.

But alas, dear brethren, I am aware there are some who cannot stand sound doctrine, nor will not even stand it as Jesus preached it himself. See Matthew, 10th chapter, where he tells the Jews the reason they did not believe was, because they were not of his sheep. Now here is strong predestination; for, dear brethren, suppose a preacher was to tell the people the reason they would not be saved was, because they were not God's children, they would not receive such doctrine. Now see Paul to Gallatians, 4th chap. 1st vers^o, and so on, where he speaking of their differing nothing from the servant, &c. until the time appointed of the Father, &c. So we see there are heirs and servants brought to view, one an heir of God and joint heir with Jesus Christ, and the other a servant of sin and child of the devil.

And now, brethren, we believe that where St. Paul speaks of us, that he included the whole of God's children whom he did foreknow. But, says one, now prove that assertion. Well, I will try. And also that he did predestinate and foreordain us in Christ, and that from or before the foundation of the world. See 1st ch. of Ephesians and 4th verse: According as he hath chosen us the whole family of God in him before the foundation of the world. 5th verse: Having predestinated us to the adoption of children. So we were adopted children before the foundation of the world. Now, brethren, we see we did not work for it, for we were adopted into the family of God according to his will, and not according to our works. Eph. 2 ch. 10 v. We were created in Christ Jesus, &c.

I could bring forward a great many scriptures more, but deem it unnecessary; for I believe the reason they do not believe is, because they are not of his sheep, or because their names were not written in the book of life from the foundation of the world. For I read in Revelations, 17 ch.: They who dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world. So now I say you need not be afraid that God's children will go after the wisdom of this world.

Now, dear brethren, we read that when the sixth angel sounded, there fell a star from heaven. And to him was given the key of the bottomless pit. And when he opened it, there arose a mighty smoke, which I take to be all the money inventions of the day. For as smoke is calculated to blind the eyes of the people, so is money calculated to blind their minds. But here is a glorious command given them: That they should not hurt the trees, &c. which I take to be God's own people. And now here comes the locusts and you may call them what you please, but I think they were well dressed for locusts. So I think they are false teachers; as they have faces like men.

Brethren, you would do well to read this whole chapter. Now their sound have gone out, and recollect they had long tails with stings in them, and also they had the devil for their king. Now you all know what I think these locusts are, for they are blinding the minds of this world, and be not surprised, for such are spoken of in the scriptures. And we need not believe that we can stop them, for they have to finish their course.

Dear brethren, this may be the last time I may ever write in the Primitive, and now I say, be of one mind, live in peace, and the God of peace will be with you. My dear brethren, I wish to write a few lines, or rather make a few general remarks to all who write in the Primitive. My great object in taking the paper, was to hear the doctrine contained therein. It is the doctrine I hope I believe; the doctrine that my whole soul delights in; the doctrine that gives me peace of mind; the doctrine that comforts me under troubles, trials, difficulties and distresses. But often to my sorrow, I hear things spoken I think too hard.

For, dear brethren, I cannot but believe that there are some—some, did I say, I hope a great many—that have not declar-

ed non-fellowship with the institutions of the day, that are good Christians; yea, that are God's own people. And I hope, that the brethren will write more on doctrinal subjects, and write so as to draw off their brethren from what we believe to be inventions of men.

And now to my brethren who are on neither side, as it were. Read the scriptures for yourselves, pin your faith to no man's sleeve, and what you can find a thus saith the Lord for, do, and let the rest alone. Let us live in peace with all men as far as possible, and do all we do to the glory of God. And let us recollect, that we need not fight so much, for such times are spoken of in the scriptures, and must be fulfilled.

So I subscribe myself your unworthy brother, in hope of eternal life.

JOSHUA S. VANN.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Heard county, }
Sept. 12th, 1839. }

BRETHREN EDITORS: I will say to you, my brethren, be not alarmed at the appearance of the beast that has come up out of the earth, having two horns like a lamb; for be it known to you, that the scriptures are fulfilling. And, dear brethren, may the Lord direct you all in duty's path, that when the beast that now is in this once happy land of liberty shall exercise the power of the first beast, ye may be found on your watchtower as faithful servants of Jesus Christ, who loved us and gave himself for us. The grace of our Lord Jesus Christ be with you all. Amen.

JOHN GAYDEN.

Georgia, Upson county, }
Sept. 27th, 1839. }

BRETHREN EDITORS: A word to you to let you know how the times are amongst us in these parts, as we have had many trials and difficulties to encounter with here; though the church where my membership was, divided better than one year past, and I was in the minority. We then were constituted into a church we call (Emaus,) with about twenty-five or thirty members; we had a house built, forty by sixty, where we have large congregations, and there my soul has been made to rejoice with that joy that is unspeakable. We have generally received more or less every meeting for some time. Our number is at this time between eighty and ninety members.

I think it would be best for all the patrons of this paper to file their papers away, for their children and generations yet unborn to read when we are dead and gone; and that in ages to come it may be seen, the foundation the Old Fashioned Baptists are built upon, and particularly the reason why they declared non-fellowship with the schemes of the day, &c.

May the grace of our Lord Jesus Christ be with you and all the children of God here and elsewhere, is my prayer for Christ's sake. Amen.

WILLIAM TRICE.

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"Come out of Her, my People."

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SATURDAY, NOVEMBER 23, 1839.

No. 22.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

CIRCULAR LETTER,

*Of the Contentnea Baptist Association,
held at Red Banks, Pitt County, N.
C. on the 25, 26, and 27 Oct. 1839.*

DEARLY BELOVED BRETHREN: After enjoying the high privilege granted to us at our ninth annual Association, (by our heavenly Father,) we think proper to address you as our usual custom is, by way of a circular; and in searching for a subject, we can find none impressed upon our minds with more force than that of the support of the gospel ministry. But, brethren, by calling your attention to the support of the ministry, we do not attempt to teach you any thing more than you are already taught; but to stir up your pure minds, by way of remembrance. And, brethren, when you read this, do not as we fear a goodly number do, that is, lay it down and think no more about it; but if it is according to the scripture, endeavor as much as in you lieth to put it into practice.

First, we will call your attention to the gospel minister, in a short way, and then endeavor to point out the means of his support. And in doing this, you will no doubt wish us to bring forth some proof for our assertion. Well, brethren, that we think to do. First, then, the gospel minister is a man that is made alive, as all other saints, by the Holy Ghost: as Paul says, Ephesians, 2 c. 1 v. And you hath he quickened, who were dead in trespasses and sins; 2 verse, Wherein in time past ye walked according to the course of this

world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 v. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Secondly, he has a call to the work of the ministry; and this call also is of the Holy Ghost, impressing his mind with the worth of souls in such a way that he can take no rest with all the excuses he can make, with all the complainings of weakness, littleness, nothingness, ignorance, inability, &c. Nothing will do but a continual wo on his mind, and to preaching he must go. Yes, brethren, and to preaching he does go, (in the strength of the Lord,) and he will preach Jesus, and why? because it is from Christ he gets his education, and we believe he is prepared for the work of the ministry when he is taught in the school of Christ, without going to any earthly seminary of learning to be better prepared for the work of the ministry. For instead of this better preparing him, we believe it unfits him. For when we hear one that is taught in those earthly schools, he speaks in such high swelling words it is unto us as an unknown tongue. But we will leave them and pass along, knowing that our limits is in the bounds of a Circular.

You know, brethren, that we said above, the gospel minister had a call and that of the Holy Ghost; and we have said, he was taught in the school of Christ. Well, if we say God, or Christ, or the Holy Ghost, we are right, according to the Gospel recorded by saint John, 1 c. 1 v. In the beginning was the Word, and the Word was with God, and the Word was

God. And first epistle of John, 5 c. 7 v. For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Much more might here be said about the call of the gospel minister, and the work assigned for him to do; but we promised to be short, as such we will leave their call, and work, at present, and go on to the subject proposed, that is, the means of their support.

And here, brethren, do not be surprised when we treat on this delicate subject, knowing that we have lately gotten out of a war of difficulties, believing that there were too many money-hunters among us. But we will endeavor to keep good reason and scripture close along with us, as we go on. First then, we know that his great support is from God; for when Christ was here on the earth, he called his apostles or ministers, and sent them forth, telling them, Matthew 10 c. 7—10 v. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses: Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. Again, the same thing, Mark 6 c. 7—9 v. And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats. And again, Luke 9 c. 2, 3 v. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread; neither money; neither have two coats apiece. Luke 10 c. 7 v. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

Here, brethren, mark this: Christ was here with his first gospel ministers, and limits them in their first commission, telling them, Matthew 10 c. 5, 6 v. These twelve Jesus sent forth, and commanded them, saying: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel. Telling

them further to take nothing, &c. as you have already seen. But when he is about to leave them, we find that he telleth them, Luke 22 c. 35, 36 v. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one.

Do not think, brethren, that we mean that gospel ministers do not receive their support from God now; no, brethren, we believe it is by him we live and have our being, and all our blessings come from him with whom there is no variableness. And God is ever with his ministers, for saith he, Matthew, 28 c. 20 v. Lo, I am with you always, even unto the end of the world. But this is not all we find in the scriptures of truth, for in them we find, that God has made it the duty of others to administer to their necessities. But before we bring forth our proof from the good Book, we will reason upon it a while; for you recollect, we said something about good reason being with us. Paul reasoneth, and why not we? Well, say all hands, agreed. Well, then, we will suppose a case. We will say here is a poor preacher, as to this world's goods, and he has a family that lies near his heart, and it appears from the nature of things it requires all his attention at home to support him and his family. Does not reason say that, that man should have something to help him along? verily, yes. Well, here is this same man, sometimes lays all down with the love of God constraining him, bids farewell to a loving, weeping wife, & tender little babes, trusting them in the hands of his Father, which is in heaven, not knowing that he ever shall see them again on earth, leaves them all behind and goes from one to four weeks and some times more, preaching as he goes, Christ and him crucified: here reason says, this man ought to have something to live upon.

But an objector would say, he has, for he lives upon the best; very true, but what becomes of his poor wife and children? This the objector must answer, and clear his own conscience before his God. But suppose he only goes to the churches around him every Saturday and Sunday, which Sunday you know is not counted as a day to labor for the flesh, you know that this takes up a considerable time in a year.

For you all know that the year has fifty-two weeks in it, and it is commonly said that twenty-six working days are a month; here then are two whole months in one year spent to the use of the community at large; for the one half of fifty-two is twenty-six. Extend it to twelve years, and we see that one whole year is spent for the benefit of the churches, and the glory of God, and the worth of souls, while all of his attention is lost at home.

Does not reason speak loud here and say, this preacher should have something given to him? Yes. But, brethren, we must stop reason, for here we might fill pages and not tell you all the difficulties that lie in the path of the preacher of God, and say in the language of holy writ: if in this life only we have hope in Christ, we are of all men most miserable (the preacher.)

Well, brethren, we have left reason, and are now going to search for them whose duty it is to support the gospel minister; and the first place that we shall go is, Romans, 12 c. 13 v. Distributing to the necessity of saints: given to hospitality. Here we discover that Paul was exhorting the church at Rome to several duties, and among the rest that of distributing to the necessity of saints. Objection. We know that, but not a word is said about the gospel minister (but to the saints) in that text. Answer. This is strange, that a gospel minister is not a saint; for if he is not a saint, he is not fit to be a preacher for Christ, and cannot feed the saints with the sincere milk of the word. Well, as long as you object to this, we will look out again; and the next place is, 1 Corinthians, 9 c. 7--14 v. Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or, saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not

used this power; but suffer all things lest we should hinder the gospel of Christ. Do not ye know, that they which minister about holy things, live of things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel, should live of the gospel.

Here Paul notices several things, and asked eleven questions, such as, who goeth a warfare any time at his own charges? Who planteth a vineyard, &c. First, then, they are compared to soldiers, and justly too; for it is the duty of the soldier for the love he has to his country, to go and undergo all the difficulties of a soldier, whether he ever gets any thing or not; and that not at his own charges. Second, the vineyard is to be planted, whether it ever gives fruit to the planter or not. Third, the flock is to be fed, if they never give the feeder one drop of milk. We cannot answer all these questions at this time, knowing we are sending you a letter and wish to be short as possible. Mark this, the soldier must first go to war, before he can expect a reward. And the planter must first plant, before he can expect fruit. And the feeder must feed his flock, before he eateth the milk of the flock.

Even so, brethren, it is the duty of the gospel minister to go into the spiritual war, taking the shield of faith, knowing that the weapons of his warfare are not carnal. Also to go into the vineyard of God and labor, if he gets none of the fruit of the vineyard. And to feed the spiritual flock, if the flock never gives him milk to eat. Yes, brethren, they recollect the solemn charge in 1 Peter 5. c. 2, 3 v. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. Who then are those that should give unto the gospel ministry? Why those that have been led by him in spiritual things. See here 11 verse, If we have sown unto you spiritual things, is it a great thing if we (Paul and others) shall reap your carnal things? Again, in Galatians, 6. c. 2--6 v. Bear ye one another's burdens, and so fulfil the law of Christ. For, if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every

man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. *Thessalonians, 5 c. 12, 13 v.* And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; & to esteem them very highly in love for their work's sake. And be at peace among yourselves. *1 Timothy, 5. c. 17, 18 v.* Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, the laborer is worthy of his reward. *Hebrews, 13. c. 7, 8 v.* Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, Jesus Christ the same ye terday, and to day, and for ever.

Brethren, we think we have brought forth texts enough to prove who are those that should support the gospel minister. And if you will not hear these, we feel persuaded that you would not hear if we were to bring forth more. And if you will bear with us a little we will tell you how you are to support them. First, he that sows spiritual things to you, you should let him reap your carnal things. Second, he that teacheth you: you should communicate to him in all good things. And those that labor among you: you are to esteem them very highly. And the elders and especially those that labor in word and doctrine, be counted worthy of double honor. And those that speak to you the word of God you should remember. Behold how nice all this works with reason: For in every place where any thing is required to be given to the preacher, there must first be some benefit received of him, such as spiritual things, word and doctrine, labor, &c. Yes, brethren, they will bestow this benefit of spiritual things on you, whether you ever bestow your carnal things or not.

Very different is this from the modern missionaries, for they must first have their charge, before they go on a warfare; they must have the fruit, before they plant the vineyard; they must drink the milk, before they feed the flock. And if one comes along, and you do not give him your carnal things, and that in a great plenty too, he will not let you have much of what he may call spiritual things.

You may think this is judging, but the tree is to be known by its fruit.

Brethren, we have here brought to your remembrance those who should receive, and those who should give. We will now say how much the giver should give. What, say some, is the amount laid down? Yes, brethren, to a fraction, if you will look. *2 Corinthians, 9 c. 7 v.* Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. But, say some, suppose he never purposeth to give any thing, what then? Answer, Let him alone, to his own master he standeth or falleth. But the apostle seems to be doubtful whether the love of God dwelleth in such a man or not. *1 John, 3 c. 17 v.* But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *18 verse.* My little children, let us not love in word, neither in tongue; but indeed and in truth. Do you not say or think sometimes, such or such a brother should have something given to him, for he is a poor man, and do you do it? If not, here is faith without works. And what does the apostle say about it? See *James, 2 c. 14--17 v.* What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. And the 26 verse reads, For as the body without the spirit is dead, so faith without works is dead also.

And, brethren, these good things are to be laid by, ready for the time when they should be needed. *1 Corinthians, 1 c. 1, 2 v.* Now concerning the collection for the saints, as I have given order to the churches at Galatia even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And what, says the giver, shall I receive for all my laying up and bestowing my goods to the preacher? Answer. We have already told you that you have his spiritual things, &c. But this is not all you will have. See *Corinthians, 8 c. 2 v.* How that in a great trial of affliction, the abundance

of their joy and their deep poverty abound-
ed unto the riches of their liberality. You
see that Christians in apostolic days receiv-
ed joy. Yes, brethren, ye will feel a kind
of joy springing up in the heart, when
ye do those things that are commanded you
by God.

We will now bring forth some examples
of Christians in apostolic days, and come
to a close as soon as possible; for we fear
we are making our letter too long. The
first place we shall go is Acts, 4 c. 34, 35 v.
Neither was there any among them that
lacked; for as many as were possessed of
lands or houses, sold them, and brought
the prices of the things that were sold, and
laid them down at the apostles' feet: & dis-
tribution was made unto every man accord-
ing as he had need. Acts, 11 c. 29, 30 v.
Then the disciples, every man according to
his ability, determined to send relief unto
the brethren which dwelt in Judea, which
also they did, and sent it to the Elders by
the hand of Barnabas and Saul. Romans
15 c. 26, 27 v. For it hath pleased them
of Macedonia and Achaia to make a certain
contribution for the poor saints which are
at Jerusalem. It hath pleased them verily;
and their debtors they are. For if the
Gentiles have been made partakers of their
spiritual things, their duty is also to
minister unto them in carnal things.

Here are examples enough; go thou
then, brethren, and do likewise. And when
you see your brother has need, do as the
primitive Christians, send it to him, accord-
ing to your ability, and do not say, brother,
if you will come to my house I will give
you thus and thus; for if he does not go, you
will not like it so well, and will be ready to
say, if it was not worth coming after, it is not
worth having. And withal he feels a deli-
cacy in going, &c. So the better way is to
send it to him according to the pattern above
written. But you will here be ready to
say, I know no poor saint that does not
have food and raiment, and it is written in
1 Timothy, 6 c. 7, 8 v. For we brought
nothing into this world, and it is certain
we can carry nothing out. And having
food and raiment, let us be therewith
content. Very true, brethren, but strictly
speaking we cannot say that, that preacher
who works hard to support his family, and
then cannot do it without always being in
debt does have food and raiment. Think
on it, brethren, to see if these things be
so.

The minister of God, brethren, will

preach without all this; but this does not
discharge your duty towards him. Yes,
brethren, the ministers of God are governed
by the same rule as the apostles, see Acts,
20 c. 33, 34 v. I have coveted no man's
silver, or gold, or apparel. Yea, you
yourselves know, that these hands have
ministered unto my necessities, and to them
that were with me. We see that the apos-
tle Paul did not covet these things, al-
though he writes to the churches and tells
them their duty to their preachers; and
we have said and now say, he will
preach whether he gets them or not.
And the reason is, a dispensation of the
gospel is committed to their charge, see 1
Corinthians, 9 c. 16, 17 v. For though I
preach the gospel, I have nothing to glory
of; for necessity is laid upon me; yea wo
is unto me if I preach not the gospel. For
if I do this thing willingly, I have a reward;
but if against my will, a dispensation of
the gospel is committed unto me. Here
we see that they preach, and that to get
clear of a wo, and willingly too; and look
in the same chapter and you will see it is
without charge.

We are again reminded of the limits of
our letter, and we will close in the language
of holy writ. Philippians, 4 c. 8 v.
Finally, brethren, whatsoever things are
true, whatsoever things are honest,
whatsoever things are just, whatsoev-
er things are pure, whatsoever things
are lovely, whatsoever things are of good
report; if there be any virtue, and if
there be any praise, think on these things.
2 Peter, 3 c. 17, 18 v. Ye, therefore, be-
loved, seeing ye know these things before,
beware lest ye also, being lead away with
the error of the wicked, fall from your
steadfastness. But grow in grace, and in
the knowledge of our Lord and Saviour
Jesus Christ. To him be glory, both now
and forever. Amen.

THOMAS DUPREE, M'd'r.
MARK BENNETT.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Virginia, }
Oct. 5th 1839. }

DEAR BRETHREN: Beloved of the Lord,
I am again by the kind providence and
mercy of a good God, permitted to let you
hear something from me. And I will say
to you, my brethren, that I have been much
abused by the Ishmaelites and missionary
Baptists, for writing what I did about Mr.

Colberth and Mr. Leftwitch. The Ishmaelites talked of carrying me to the Court House, which they have not done; but I will just say to those gents, if they know how little I cared for their anger they would not get mad with me for telling the truth on them, as I have done.

Dear brethren, I am sorry I have to bring the subject of Mr. Leftwitch and Herod before you again, as there are other subjects that I had rather let you hear from; but as there have two preachers denied Mr. Leftwitch saying Herod, I will tell you what they say he did say. They say he did not say Herod, but he said, they that sought the young child's life was dead, and he thought they could get a seat in the Association. But they did not get a seat when they came to our Association.

But now I will show that if there is a mistake in word, there is none in meaning; for we all know that when the angel said to Joseph, they are dead which sought the young child's life, he meant Herod; and Herod means them which sought the young child's life. So it is all the same, and I do think nobody but a sneak would twist so. See Matthew, 2 chap. 19 and 20 verses: But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in Egypt, saying, arise, and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life.

Now I have proved they which sought the young child's life did mean Herod, and when Mr. Leftwitch said they were dead which sought the young child's life in the Pig River Association, he did mean brethren D. and P. and so compared them to Herod. And they know that was what he meant, for one of those preachers that seemed to know so well what Mr. Leftwitch said, was asked to tell us, what you believe he meant by, they which sought the young child's life, and he would not say what he thought was meant by Mr. Leftwitch; but said it was not a fair question. But I will say it was a fair question, and a fair Baptist would have answered it; but I believe, he meant brother Davis and brother Pedigo.

But I will give Mr. Leftwitch some credit here, as I forgot it in my first letter on this subject; but I hope he will excuse me, as I now will give it to him. Now Mr.

L., I hope you will not deny when speaking of the young child, that you meant the missionary operations of this day; and when you speak of them which sought its life in the Pig River Association, I understand you to mean brethren D. and P. First I will give you credit for telling the truth by saying it is a young child, and will say it is quite a young one, when compared with the doctrine of the gospel; and that is not the worst fault of your child mission, no it is not, for it is an unlawful child and is of the bond woman, and you know it is written: Cast out the bond woman and her son, for the children of the bond woman shall not be heirs with the children of the free. So brethren P. and D. were right when they were casting all such trumpery out of the Association. And I will when I can, thank God that we have got rid of your child missionary traffic, and hope you will cast it out from among you, and then we will meet you again where you left us. And I hope never to meet you as brethren, until you do nothing more on this wise.

But I will tell you, my brethren, what Mr. Peter Doub said about our paper the Primitive Baptist. Mr. D. was reading the Primitive, and a young lady asked him if he was reading the Primitive Baptist; and his answer was, as I understand, I am reading the Primitive nonsense. Here I will say, that I do not think there is much difference between foolishness and nonsense; I think they are nearly the same, if not entirely so. And I will say to Mr. D. that in 1 Cor. 1 chap. 18 vs. that Paul has described him as high as the pen of any man ever did describe a calf, without giving the size and color; for Paul says: For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.

Here you, my readers, will notice, that the preaching of the cross is to them that perish foolishness or nonsense, as Mr. D. says the Primitive is to him; so I think that no man ever did describe any calf better than Paul did Mr. D., without giving the size and color. For Paul says, the cross is foolishness to them that perish, and Mr. D. says the Primitive is nonsense or foolishness, which has the cross of Christ set forth in it plain and firm to them which are saved, but to them that perish, nonsense or foolishness. See, brethren, 24th verse: But unto them

which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

So, brethren, you may see Paul was not a Methodist, nor an Arminian Baptist; no he was not, or he would have said like Mr. D. did, when he did say, all are called and few chosen; which is not the truth—but to them which are called, Christ is the power of God, and the wisdom of God. And again he says: to us which are saved, it is the power of God. So you can see, that Paul was speaking of himself, and the church of Christ, and says us, which are saved. So, brethren, we are safe if one of the church of Christ; for Paul did not say to his brethren, like Mr. D. does to his when he says, if you do not mind you will fall from grace and be lost at last. No, brethren, Paul says us, which are saved; and I will say, in my judgment, he meant the whole church of Christ, from the beginning to the end of the world; for they all will be us, and they all are saved in the eternal purpose and mind of God; and he is in one mind, and who can turn him.

O, brethren, God changes not, therefore ye sons of Jacob are not consumed. And again: we are saved, because God first loved us the church and made his Son Jesus to be sin for us the church, before we the church knew sin. Yes, brethren, before the first man was made, he was made to be sin for us. So we are saved. Yes, all the church was created in Christ Jesus unto good works, before the foundation of the world.

As ever your brother in tribulation.

RUDOLPH RORER.

P. S. Dear brethren, a few days since I received a letter from Georgia, Clarke county, and the author wished me to write to him; but did not say where to direct my letter. So I will say to him, I will write to him if God will, and direct my letter to Clarke C. H. I have written these few lines to let him know, that he might expect a letter from me, and may look for it at Clarke C. H.

Brethren, this letter came as a friendly letter to me, so I will not give the writer's name; but he will know who I mean. He addresses himself to me as a brother, and says he takes the liberty of admonishing me in the spirit of meekness; which I hope my older brethren will do. But he goes on to find much fault of my writing as I have in the Primitive, which may be right; but

he went on with his admonition, until he had impeached the doctrine of all the writers in the Primitive, and then said that we had done more harm than all the writers could ever amend. So I will say to him, if he is one of the Old School he is a slack-twisted one. But he advised me to write no more for the Primitive, which would suit my feelings at some times; and if I had received it from some of my old brethren, who have so boldly contended for the faith of God's elect, I should try to submit. But I fear he is like the Gadarenes were, when they began to pray Jesus to depart out of their coasts. See Mark, 5 ch. 17 verse. But O, brethren, if they did this in the green tree, we should not think hard of receiving it in the dry.

May the Lord remove the mist of darkness from our eyes, and error from our hearts; and make us and keep us such creatures as he would have us to be, is the prayer of your brother in tribulation. So farewell.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Horse Creek, South Carolina, }
September 20th, 1839. }*

DEAR BRETHREN: I wish to address you once more, as there are many things on my mind. I will give you a few hints how things are going on in this part of the world.

Since I wrote to you last, we have had a good revival, if it were all reality. But the devil took the advantage of the society men, and put it into their heads to get up a petition to the Legislature to stop the sale of ardent spirits, under twenty gallons. This has produced great excitement, which has prevailed in and out of the respective churches. Its votaries, in order to increase their number, took the advantage of taking the name of all the little boys whose fathers or mothers were under the influence of their control or power.

I will also give you some account of the reception of your paper in this section. I heard a preacher say, it was rank poison; another, burn them up; and another, not read them. But, thank God, the truth is mighty & will prevail. There is a large majority in favor of the truth, which your paper carries thro' our beloved land of freedom. I am informed, that there are some whole churches, in others a majority, which are ready for a separation; and one church has been threatened with excommunication

for holding the Primitive faith. They express themselves ready for that, as they are tired of slavery, and wish to be Christ's free people. The great misfortune is, there are so many who have no minds of their own, but will sit still and wait for masters A. B. and C. to hear what they will do or say. Little Q takes courage one day to ask old master B. what he was going to do with old master A. about S. S. S. L. J. Q. O, said old B., we cannot do any thing to him. Well, said A. I will take a letter of dismissal, for I think there is wrong some way; we have a wonderful preacher, whether God or money has sent him we know not, but old master A. rules and overrules all and I think old king Solomon says, when the wicked rules, the nation comes to nought. *R. HAMILTON.*

TO EDITORS PRIMITIVE BAPTIST.

*Thomas county, Georgia, }
Sept. 26th, 1830. }*

DEAR BRETHREN IN TRIBULATION: It is with great diffidence that I have at length ventured a communication to you. Notwithstanding my name has not until this appeared in your columns, I have been one of its constant readers for about two years. I now come forward to acknowledge the value of your paper, for through it the truth is set up and error exposed; and to me it is a bundle of wholesome instruction from different parts of these United States.

And I now proceed to give a few of my thoughts on some of the besetting evils of God's true church on earth. And the first that appears before me, has been so completely uncovered to us by our worthy brother William Moseley, (viz:) the imprudent use of ardent spirits, that I have only to say by way of approbation, that I hope our precious brother will not have to go from this great evil by himself.

But as to the society business, it is of no use to me; for I never have, nor never expect to subscribe to any of the modern institutions or traditions of men; for I believe all the temperate societies upon earth never did nor never will save one soul; nor is it the means of obtaining grace, tho' temperance is a part of its fruit when obtained; for we do not expect corrupt fruit from a good tree. As desirable as temperance may be, I hope our brethren will not ask for law power to make men so.

And I proceed to more of our great evils,

which are now so cruelly besetting us, and will endeavor to illustrate the same by the similitude of two women. And as I wish not to be misunderstood, I suppose the good woman in scripture to mean the true church, the imprudent or strange woman the false church. So I proceed to good old Sarah, whose impatience brought a catalogue of sorrows upon herself. So have the Baptists done in many instances. Now I expect that Sarah thought that she would have an heir, but from the lapse of time despaired its coming in the ordinary way; so she resorted to means unbecomingly. So have the Baptists done. Now it appears that Hagar did not force Sarah from her bed, but by Sarah was she brought there. Thus the servant found herself on a level with her mistress, and not content at that, but I imagine wished to usurp authority over her. Thus begins the distress of poor old Sarah. For as Hagar had brought a son, I expect it made her very proud, seeing she was more fruitful than her mistress. So are other denominations more fruitful than the Old School Baptists. But after all the impatient hurry of Sarah, the Lord would not be disappointed; for had Isaac failed to have come, over would have turned all that great plan of redemption, that great nation Israel would have never existed. Our blessed Saviour would never been born, all the families of the earth would have died without that promised blessing; but glory to God, for he can and will do all his pleasure. Thus the promised seed was born at last. Here I imagine was poor little Isaac, (like the Old School Baptists,) under the disturbing hand of a great thirteen year old boy, & only a half breed at that; and if Abraham did not allow the great rude chap to kick and cuff the little fellow about, it is likely he would get behind the door and grin at the poor boy Isaac, like the giants did to Bunyan's Pilgrims. And even that, together with the assaults and flouts of old Hagar, to poor old broken hearted Sarah, at length roused up good old Abraham. Thus the bond woman and her son were cast out, for her son was not to be heir with the son of the free.

Now, dear brethren, I wish to continue the analogy under the present dispensation and in the present age, if I can; but, oh my shortness of sight and lack of ability often make me shrink, though I proceed. Now the many evils that beset the church under the present dispensation, have been let in by herself, even as she did under

the prophetic dispensation, and this have the churches done by opening her doors too wide. For, says our Saviour, the way is narrow and the gate is strait. And I expect was difficult to enter, for though he done many miracles but few entered it in his day; and when our doors are opened wide the hyproerite comes in, and I have thought the enlargement thereof is of ener done by the preachers than otherwise, either by their timidity or hyproerisy. For our beloved brother Lawrence tells us, that deep ploughing rids us of the cheat; and I believe it, and before I quit the preacher I must admonish the churches never to give up the rein of church government to their preacher.

This reminds me of an observation of a worthy brother, who said in my hearing, he did not know how else the clergy ever got the upper hand of the church at Rome, so as to establish a law or Pope religion, if it was not through a minister's meeting. Now you know that preachers are but men, and the great danger is; that some are unconverted men; and agreeably to the apostle Paul, they come in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. And if they had law power, (which I think they want, from the looks of some of their stripes,) they would treat us worse than Hagar did Sarah, or Ishmael did Isaac. Thus I judge from experience, having to try a few weeks back to contend for the faith of God's elect, a preacher that subscribes to our faith had the assurance to tell me my doctrine was not profitable, though it was the truth. Now I think he was perfectly right on one side of the question, i. e. the begging or money side; but on the o'her side, (i. e.) God's side, nothing but the truth would be profitable.

Now the signs of these times indicate to the church, that she has not yet got through the wilderness of her persecution; though I hope she is leaning on her beloved for protection. But as for the strange woman, I know not where she leans most, for she has so many places that I shall not be able to describe them nor even herself without help. Well, king Solomon, what do you say? The lips of the strange woman drop as honey comb, and her mouth is smoother than oil; for she hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. Now if this is the old harlot of

Rome, where are all her daughters? for saith Paul: The desolate hath many more children than she which hath an husband. Now there has been much improvement in the latter generations, so that these daughters under pretence refuse to ride the old scarlet colored beast, and have hid the old woman's cup.

Thus you discover, I have moved from the strange woman in the singular, to her daughter in the plural; though how many I cannot tell, but expect seven at least. Now these strange daughters seem to be throwing their strength together, thus many strange customs present themselves; such as conventions, camp meetings, ministers' meetings, temperance bills, &c. &c. This bill business some of our brethren call a calf, and if it is not a calf, it may be the struggles of the second beast which the revelator John saw coming up out of the earth; and if it is him, he has only got his head out and here is the great danger, for you know he has horns like a lamb, and if he can only be got to bleat like one, methinks many of the poor Christians will run with all their might to help him out, as they are dear lovers of sheep; and when they got him out, oh how they will shrink at the sight of his foot. But little will he care for that, for he will then speak with his dragon-like voice, which will be heard from Maine to Texas, so as to make the bulwark of our sturdy republic tremble to its centre. And in the crush of a confused nation, methinks the thirsty earth will be filled with the blood of saints. Farewell then to church privileges, and all that will not receive the mark of the beast, or his name in their hand or forehead, will not be permitted to buy or sell. This reminds me of the death of the two witnesses which our dear brother Paxton so beautifully described.

So I come to a close, by praying the Lord, if consistent to save us from the delusion of this untoward generation.

PRIOR LEWIS.

I would observe to enquiring brethren, that the Oeklocknee Association, (of which I am a member,) has not yet been much disturbed with the modern institutions; though I think there are appearances that forebode a sifting, the issue of which may be near at hand, as our Association will sit the Saturday before the fourth Lord's day in October next, from which our brethren may expect to hear. Said Association takes

middle Florida and some of the adjoining counties in Georgia.

P. L.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 23, 1839.

Agents and Subscribers to this paper who have directed it to be discontinued at the end of the present volume, should they wish to receive it thereafter they will please notify us in time, otherwise their papers will then be stopped. Those who subscribed for one year, are also requested to attend to the above, or their papers will be discontinued at the expiration thereof.

TO EDITORS PRIMITIVE BAPTIST.

*Rockingham county, No. Carolina, }
October 8th, 1839. }*

BRETHREN EDITORS: I have had it in mind for some time, to address you on the subject of religion; but knowing my inability, I have kept back until now. I must freely confess, that I was not in favor of your paper at first; knowing we old iron-sides Baptists had declared unfellowship with all the new schemes of the day, and religious newspapers and tracts. I thought we were supporting that which we were trying to destroy; but I have had an opportunity of reading your papers the last twelve months, and I am well pleased with them, in that I can hear how my brethren have suffered as well as I, by the money-hunters. When I read what my brethren have suffered by them, I sympathise with them, for I have underwent the same conflict when the Country Line church was divided. I expect some of my brethren have given you a full account of it, tho' I will give you some of my thoughts on the subject.

I wish you to understand, I was a member of that church at that time. My soul was sore distressed from day to day,—when my thoughts would run through the scripture, it would tell of these things. The scripture says: In the latter days there shall be boasters, heady-minded, lovers of pleasure more than lovers of God. The apostle says: there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of

whom the way of truth shall be evil spoken of. 2 Pet. 2, 1, 2.

All these things gave me no satisfaction, but I was still for Zion and the cause of God. At length our monthly meeting came on, and things were carried to a great length. One would get up and plead his cause, and another would get up and answer him, till the day was spent and the church broke up in disorder. I thought, is this the way for God's people to do? My mind was much troubled. I went home with a friend that night. I lay that night in a room by myself. I lay down a little while, I could not rest. I got up and walked the floor. I wept, I cried, I prayed for Zion's sake; I could not hold my peace. A little before day I lay down to take some rest; it looked like I had got to the end of my row. These thoughts ran through my mind: all these things are to be for the glory of God, and good of Zion. And I lay down and composed myself till day light.

And from that time till now, I feel to submit it to God, believing God's purposes will be answered in all his works. Experience has taught me, that God has suffered all these things for the good of his people; for ever since then, there has been peace and love abounding among the Baptists in the bounds of my acquaintance. I have been at three Associations this year, and peace and love appeared to abound. I find there is a correspondence among the old apostolic Baptists, from the mountains to the-sea shore, without a jar among them.

Brethren, I want to tell you about a camp meeting I was at in August last. I heard a preacher make an oration, and there was not one word of gospel matter in it. He was telling the power of the ministers and officers of the church over the members, and the spread of Methodism from John Wesley, about one hundred years ago—thousands and millions in every country. He had runners out with their hats, begging money. Brethren, it looked like instead of having their foundation upon the apostles and prophets, Jesus Christ the chief corner stone, it was money and power. It made me think of the great Gog and Magog's army that was to come upon the breadth of the earth, and encompass the camp of the saints and the beloved city; and fire came down from heaven and devoured them, and the devil that deceived them was cast into the lake that burns with fire & brimstone, where the beast and the false prophet are, and shall be

tormented forever and ever. Daily observation teaches us, that the army is mustering; but, thank God, the fire is to come down from heaven and devour them, which is God's spirit. And I believe when God's purposes are answered, all things will be consumed as smoke.

Brethren, there are a great many Uzzahs in our day, that are mighty careful of the ark; they carry the ark on a new cart of money, and minister from their Simoneans for oxen, and such oxen always will stumble. And if Uzzah puts his hand out, God will kill him in due time.

Brethren, you know that the ark was to be carried by the Levites only. The gospel is to be preached by none but them that are called, as Aaron was of old. Thus saith the Lord, concerning the prophets that make my people err, that bite with their teeth and cry, peace; and he that putteth not in their mouths, they ever prepare war against him. Micah, 3. 5.

Brethren, I am an old man and full of days; and I do not know whether you will hear from me any more. I have been a Baptist for thirty-seven years, 26th next December, and I can say with the old patriarch, few and evil have been the days of the years of thy servant.

Brethren, farewell. May God give us something to write that may be useful.

BARTLETT ESTES.

TO EDITORS PRIMITIVE BAPTIST.

*Southampton county, Virginia, }
November 7, 1839. }*

DEAR EDITORS: We heard sometime ago, that Elder Daniel, from Edgecombe county, North Carolina, an Old School Baptist, would preach at Black Creek meeting house on the 6th of this month. The members of that church at their conference, so I have been told, agreed that he should not preach in the meeting house.

I went to the meeting house yesterday, and the doors were shut. Some of the people were for opening the doors, but Elder Daniel's wish was not to open them; he said he would preach at the door, by consent of the people. He stood upon the ground at the meeting house door, took his text and laid his Bible on the block, and preached an old fashioned Baptist scriptural sermon. When he was done, he knelt down upon the ground to pray, and closed the meeting.

This was a sight I never expected to see,—the doors of a Baptist meeting house shut against a Baptist preacher. I attribute it to ignorance or wickedness. With great respect.

J. LANKFORD.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Darlington District, }
Nov. 10th, 1839. }*

MY BELOVED BRETHREN EDITORS: I take up my pen for the first time, and perhaps the last, (being upwards of seventy years old,) and feel myself unworthy to communicate any thing worth your notice. I am no preacher nor exhorter, but I feel assured that I love the Lord and his people. When I hear and see so many able pens speaking the same language, and that of Canaan, my tongue cannot express my feelings towards you. Between thirty and forty years ago, God pleased to show me what a hell-deserving creature I was, also made me willing to say, thine arm alone has brought salvation unto me. Glory, honor, and praise be to thy name forever and ever.

The missionaries are plenty in this section of country, and money and temperance is their theme; for they will beg from poor and rich, and even carry their hats round the negroes instead of collecting for the poor saints. Brethren, is this right? Say no. For I believe if God does not alter the times for the better, the result will be terrible.

Brother Pucket has visited us twice in this section, and was the means of a church being constituted. The missionaries speak lightly of him, saying, he is after money, &c.; but it would do me as much good to see him, as to hear a missionary preach from morning until night. If all the missionaries on earth, and all the devils in hell, were to say they were right, I would not believe it except taught otherwise by the Holy Spirit.

Dearly beloved brethren, if Providence would open a way for some of you to come and see us, you would gladden many hearts. Although there are many of the New School would rather not see you, I feel certain that would not stop some whose letters I have read. It may be, that I never shall see any of you, until that great day when Christ shall make his second appearance without sin unto salvation, and where the poor will be noticed more than the institutions of the day are now.

The great God who works all things according to the council of his own will, knows all things; there is nothing new, neither any thing old with him. I think I feel resigned to the will of heaven in all things, if my heart does not deceive me; but it is desperately wicked. The times now put me in mind of a meeting before the old revolutionary war, (then but a boy,) not very far distant. My dear old mother was a member. There came a man from the north in rich apparel, with great education, his name was Winchester, with three gold rings on his hand—and there was a poor man, a preacher, by name Rob. Courtney, whose appointment it was to preach. This great man got up in the pulpit first, with his rings; every eye was dry under his preaching. After that, brother C. got up in his homespun and behold there was a rag upon one of his fingers, and the tears ran freely, before he was done preaching.

Dear brethren, the satisfaction of your papers is delightful to me. May the Lord direct you all into truth, is my prayer for Christ's sake.

JNO. TIMMONS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Merriwether county, }
27th Oct. 1839. }*

DEAR BROTHERS EDITORS: The principal object of this communication is, for the information of the brethren and friends at a distance, concerning our temporal difficulties at Antioch; and by referring to the 3rd volume Primitive Baptist, and 12th No. you will find who caused those difficulties, and by what means they claimed our church's property. And I now inform you all, that Antioch church had (in her deacons,) as good a deed as ever was executed in the State, duly authenticated and recorded.

And as all the movements of Antioch church, concerning the various men-made societies of the day, and there advocates, were for the separation of the promised seed from the bond woman and heirs, and as it was very manifest that our temporal property was the object of certain individuals, and not our faith; and as we were contending for the primitive faith and practice and not for church property, we concluded (when I say we, I mean Antioch church,) to propose an adjustment of our temporal claims. And the church by her committee proposed to leave the same to twelve dis-

interested men, not of the Baptist denomination, which they would not accede to. The committee then proposed to give them all the monies they had paid toward the building of our house, together with all their friends that should desire the same, agreeably to the subscription list; or otherwise we would receive pay, together with all our friends that should desire the same, agreeably to the subscription list.

And I now inform our Old School brethren, that we the Old School or Primitive Baptists at Antioch, have agreed to receive pay for our meeting house agreeably to the subscription list; and all our brethren and friends, that contributed to the building of the same, have the same right secured to them in our adjustment. All persons living in this county are required to make personal application, unless providentially prevented, and in that case by order; non-residents can apply by order at any time. The 25th Dec. next is the time appointed for the prymment of said monies.

All persons are at liberty to draw their money and apply it to their own use, or contribute it toward the building of another house as they may choose. And it is understood, that if any person should not apply before, or on the 25th day of Decem-next, that it will not bar them from doing so afterwards. Persons wishing their monies, will apply to John A. Hopkins, Sanders B. Sims, Lewis McLendon, Silas Dobbs, or John Redden, or any one of them; and any person that my wish to receive theirs by order, can do so by directing it to be paid to John Cohron, Willam Redden, John Snelson, or Rigdon Heath, or any one of them; (that is, those that live out of the county, or that may be providentially prevented from making personal application.

And I further inform my brethren abroad, that notwithstanding Antioch church has agreed to leave her house, she is Antioch yet, with her church book and constitution which was adopted in July, 1828; and holds her monthly meetings in the same house and expects to do at least this year, and then somewhere in the immediate vicinity, and expects to build as soon as possible.

Dear brethren, the Primitive Western Association closed last Tuesday, and it was truly a harmonious time. Every one appeared to see eye to eye, and speak the same things. And the preaching was calculated to build up the church in a pure and holy faith, for it flowed right from that charac-

ter brought to view in the 8th chapter of Proverbs, commencing at the 22nd verse. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the deep, &c.

Read to the 31st verse, and you will find, that through the character there brought to view flows all the Christian's salvation. Having nearly filled my sheet, I shall conclude by subscribing myself yours as ever.

ALLEN ROWE.

FOR THE PRIMITIVE BAPTIST.

Dayton, Marengo county, Ala. }
Sept. 29th, 1839. }

DEAR BRETHREN EDITORS: I have been reading the Primitive paper about twelve months. Though the institutions of the day have caused so much distress and trouble in the churches & Associations, in this section of the country, yet I feel encouraged when I read in your paper, that there are a goodly number of scattered brethren that take the admonitions of Jude, in contending for the faith once delivered to the saints. We are informed by Jude, that there are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, &c.

Now, dear brethren, I believe that the moneyed institutions of the present day & time, are built upon the same foundation that Simon's was, Acts, 8 ch. 18 vs.: And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money. 20 vs. But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. And again, we are commanded in Matthew, 7 ch. 15 vs.: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. We now state who we believe these false prophets are. Jude, 11 vs.: Wo unto them! for they have gone in the way of Cain, & ran greedily after the

error of Balaam for reward, and perished in the gainsaying of Core. And again I believe the doctrines that are invented by men are the same. Isaiah, 46 ch. 6 vs.: They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith and he maketh it a god. Matt. 7 ch. 16 vs.: Ye shall know them by their fruits.

Dear brethren, if I understand the institutions of the day, their fruit is money, and money is the foundation, money the mainspring. And the love of money is declared in the word of God to be the root of all evil. We are also told to walk in the commandments of the Lord.

Dear brethren, let us endeavor to walk in the commands of that Lord Jesus Christ, that was crucified with the malefactors, one on the right hand and the other on the left.

Dear brethren, as I am only a lay member in the Bethlehem church, I will close by stating that we have withdrawn from the Bethel Association, because she believes the institutions of the day are scriptural. And we have united with that part of the dissolved Choctaw Association, that was of the Primitive faith and order, and have constituted ourselves into an Association called Zion's Rest Association. There were fifteen churches united in the constitution, and one joined by letter before we adjourned. There are at present sixteen churches in our body, and near about four hundred members.

May grace, mercy and peace be with us all, and finally bring us to reign with that Lord above, is my prayer.

JAMES S. MORGAN.

TO EDITORS PRIMITIVE BAPTIST.

Kentucky, Clay county, }
October 22d, 1839. }

BRETHREN: I once more take my pen to write to you, for the purpose of obtaining your papers for four new subscribers; also, to give you a few of my thoughts on the subject of religion.

I have been much gratified by reading your papers, seeing that generally through all these United States God has a people contending for the faith once delivered to the saints, striving against the current of pride and popularity. The devil has got nearly all the world into his society; they are branched out, and in full bloom, and bear all kind of fruit except peace, righteousness, and truth. His preachers are like

the whited sepulchres, sure enough: they appear beautiful outside, but inside they are all corruption, from the abundance of their hearts their mouths speak, and by their own words they are already condemned. They are speaking great swelling words, for filthy lucre sake, carrying the bag Judas like. They boast that they are gaining ground on every hand, that the churches are their victims; they are mistaken, if they speak of the church of Jesus Christ.

I know that they are taking a great many, who have appeared to be members of the church; but I am bound, brethren, to believe that they are the plants that our blessed Redeemer said should be rooted up; for he said, every plant which my heavenly Father hath not planted, shall be rooted up. The devil instead of choking the tender plants of God, is introducing so many isms, and he is so bold in trying to draw the sap from the true plants, that the dresser of the vineyard has begun to trim & prune until the branches that bringeth not the right kind of fruit are nearly all cut off.

And I hope the time will shortly come, my dear brethren, that the true vine will flourish and thrive. I hope, brethren, the Primitive paper will serve as one of the small cords to drive the money changers out of the house of God, and overthrow their tables. I have reason to believe, that God will bless every means which is calculated to rid his people of every man that is making merchandise of the gospel. The disciples of Jesus will remember, that it is written: The zeal of thy house hath eaten me up. John, 2d chapter and 17 v. Now, my brethren, all those money-hunting soft-shelled, tender-headed, men made, theologicalized preachers, are of the bond-woman, and they will always gender strife. But they shall not be heirs with the son of the free woman.

Brethren, I will now begin to give you my thoughts about true religion. I will refer to what our Saviour said to Peter, and all his disciples: I am the true vine, and my Father is the husbandman; every branch in me that beareth not, he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit: John, 15th, 1. 2—v. And in the 16th v. he says: ye have not chosen me, but I have chosen you; and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name he may give it you.

Now, brethren, if the above is true, Christ chooses his servants, qualifies them, sends them to do his work, independent of men or devils. John, 7th chapter and 2d v.: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3d, And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Jesus hath said: Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Paul says: By grace ye are saved, through faith, and that not of yourselves, it is the gift of God. And Christ our Saviour said to Peter; Thou art Peter, but on this rock I will build my church, and the gates of hell shall not prevail against it.

Dear brethren, all things shall work together for good to them that love and fear God. I have been trying in my weak manner to preach the gospel of my blessed Redeemer near eight years. I have witnessed some great revivals in Tennessee, and I hope baptized a good number of the children of God. But alas! I found as soon as the great whore sent out her emissaries amongst us, we had received a great number of bastards, and they were all soft-shells, or in other words soft-heads. There were a great many young preachers sprung up with large horns, so soft that they could bend to every thing that satan could invent under the name of religion. I loved the Regular Baptists, and felt it my duty to contend for the faith once delivered to the saints. I warned the brethren against the intrigues of satan, and I soon found that there would have to be a trying of shells and jackets. Our young brethren, some of them, were so soft that they soon tumbled to pieces; they were all on fire when they heard of the new inventions, they seemed to think the heathen would soon all die and be lost, if we opposed the missionary plans. Great missionary Goliaths came through our country, and they would soon get all our soft shells to crying and running to them with their money—Then in with all their benevolent called societies, blending world, church and drunkards altogether.

I advised the churches to which I had been called to the care, to close their doors against all the new institutions; which they accordingly done. There was a great struggle, and the hardest jar my shell ever got was to see some of my old fathers in the gospel standing on the fence; and at

last when the trying time came, they fell on the soft side. And I had been deceived in their shells or jackets, or whatever they may be called, they were broken all in pieces and shewed their inside, and there was nothing but corruption; and their cry was, we are not missionaries, let us let them alone, and love them to death. I thought it a poor remedy indeed. It was not the remedy our Saviour used, when he went to Jerusalem and overthrew the tables of the money changers, and drove them out of the house of God.

But, brethren, I believe it has worked for good to God's elect; there is not one of them deceived, because it was not possible—nevertheless, the foundation of God standeth sure, having this seal, he knoweth them that are his. I am glad to inform you, that the Baptists in this part of the country are of the Old School order, and are generally in peace. Brethren, I am ever yours in Christian bonds.

LEVI B. HUNT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Clark county, }
October 21st, 1839. }

DEAR BRETHREN IN THE LORD: Thro' the mercy and goodness of God, I am permitted to address you a few lines, and am truly sorry to inform you of the situation of this part of the world, concerning the missionaries. There is confusion in every church.

At our last Bethel Association, held at Pisgah church, in Wilcox county, Alabama, commencing on Saturday before the first Lord's day in the present month, there was the most confusion among the brethren that ever was known. The missionaries wanted to get into the Association—they disputed a good while, and at last got into the Association. I think it is high time that Christians were trying to pray to God to blot out all that is not according to his will, and pray that brethren might pray with and for one another; and those confused minds may search for the way to heaven.

If you, brethren could give us any comfort, we would be thankful. And now I commend you to God, and to the word of his grace, who is able to comfort you in all your tribulations. Yours, in hope of a happy eternity.

NATHANIEL BRADFORD.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Ricklands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, *Jun Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplond*. Wm. Pearce, *Stantonsburg*.

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WISCONSIN TER.—M. w. Darnall, *Blue River*.

RECEIPTS.

Thomas Hogg, \$10	R. Hamilton, \$1
Moses Herrington, 1	Benjamin Lloyd, 2
Joseph Ringold, 1	Josiah Gresham, 5
Lizob Harden, 1	P. M. Calhoun, 5
Lancir Griffin, 1	A. Keaton, 5
Ashley Swain, 1	John Clark, 8
Jos. B. Armfield, 1	John Johnson, 1
Eli Miller, 5	Levi Lee, 2
James S. Morgan, 1	James W. Wilcox, 5
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E. A. Meaders, 5	Ezra McCrary, 5
F. Pickett, 10	Jos. H. Holloway, 2
B. R. Hines, 1	John Bonds, 5
W. L. Flemming, 1	John W. White, 1
E. O. Hawthorn, 5	Ira E. Douthit, 5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 4.

SATURDAY, DECEMBER 14, 1839.

No. 23.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Columbia county, }
October 20th, 1839. }*

DEAR BRETHREN EDITORS OF THE OLD SCHOOL ORDER: I was appointed by the Springfield Association to write in the Primitive, to inform you that we are yet in the land of the living, and are now and have been for a long time, tugging with the wolves for the sheep skin, teeth to teeth.

Dear brethren, I can truly say thanks be to God for the little victory God has given us, in that we have got a small piece of the sheep skin, so that we have got three churches of the Primitive faith, to wit: the Snow Hill church, in Richmond county; and the Sandy Grove and Harris Spring churches in Warren county, Georgia. And according to previous appointment, on the 28th, 29th and 30th of September, 1839, we, the messengers of said three churches met at the Harris Spring church, in Warren county. After a sermon was delivered by M. D. Holsonbake, from Matthew, 22 chap. and 21 verse: Render unto Cæsar the things that belong to Cæsar, and to God the things that belong to God—then M. D. Holsonbake was chosen Moderator, and Ezra McCrary, Clerk. We then proceeded to constitute an Association, of the three above named churches, which Association is known by the name of the Springfield Primitive Baptist Association.

Dear brethren, we are surrounded with all the missionary wolfish institutions of the day, and the constituting of this Association has aroused the missionary wolves

from their dens, together with all the Arminian trash, being mixed with the Ashdod language and doctrines of devils, so that there is a mighty howling and yelling. Though they the missionaries say, our plan is right according to God's word, but they say they want peace and union; we tell them to lay down their missionary unscriptural plans and the war will cease, but we believe that they will not, as they love popularity more than God. We believe they only want to get our sword from us, but by the grace of God we intend still to continue to say: The sword of the Lord and of Gideon. For as Sampson slayed a thousand Philistines with the jaw bone of an ass, we believe God's word will slay ten thousand money-hunting missionaries, together with their craft and traps and snares to catch men, women and children, and negroes.

Dear brethren, the Springfield Association will sit next with the Sandy Grove church, near the shoals of Ogeechee, commencing on Friday before the second Lord's day in September, 1840, at which time we hope to be visited by some of the Old School brethren, and especially the preachers. We also invite brethren and churches of the Old School to join us.

Dear brethren of the Old School, when I see and read your communications from different parts of the country, and find you all speak the same things, it refreshes my spirit and encourages me to believe we have all been taught in the school of Christ. And as we are told that every thing is sanctified by the word of God and prayer, we therefore crave an interest in your prayers that God would bless us his little feeble band. For true it is, we are sent as sheep among wolves, we wish to be wise as the serpents that we may head

them with all the good doctrine of the gospel, and at the same time we wish to be as harmless as the dove, in doing violence to no man; and to hand out all the truth and to do no harm in keeping back part of the price.

Brethren, I would here write abundance, but you understand the scripture so well, you know what I mean. Some of the brethren wish to see some able writer on the thirteenth chapter of Revelations. I see some of the brethren wish brother Lawrence's writings all in a book, but I would be glad to see the 1, 2, 3, and 4 volumes of the Primitive in a large book, that the rising generation might know what difficulties the church waded through, and how the Lord delivered her and who by. We have tried them who say they are Jews and are not, and have found them liars; that is, those fence straddlers, that seem to belong to both sides and neither side—they are double minded men, and are unstable and of course their religion is vain, as they cannot speak the language of Canaan.

I must come to a close. Brethren, pray for us. Yours in gospel bonds.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

*Lowndes county, Alabama, }
Oct. 12th, 1839. }*

BRETHREN EDITORS: Having been authorized to write on for six more Nos. of the Primitive Baptist, I avail myself of the present opportunity of saying to the brethren of the Old School order generally, that the separation between the Old and New School Baptists, that commenced in the Alabama Association, now twelve months ago, has been, to a considerable degree, progressing ever since; so that I think in a few more months, the churches in this section of country will principally have done with that business. The course of procedure with us has generally been, as it has in all parts from which I have had any information; that is, the Old School Baptists, whether forming a majority or a minority, have left the churches rather than to be found contending for mere pecuniary objects, and empty names of churches, thereby evincing their object to be originality of principle and a Bible doctrine; rather than self-aggrandizement and individual convenience.

I presume we have less cause to complain of the missionaries with us, than per-

haps many others have had. They have behaved very mildly since the split commenced. The most harsh thing of which I have heard, immediately under my knowledge, came from a negro preacher, owned by the Alabama Association. Said negro was on a preaching tour (that being the business assigned him by the Association,) and came to one of those churches from among whom the Old School Baptists had just come out. The negro, whilst in the attitude of preaching, said that "those who had declared nonfellowship against the missionaries were worse than the devil; for the devil had never declared nonfellowship against them." This negro calls himself a fence man.

I would here say, for the benefit of such of our brethren as yet have to pass through what many of us have already had to pass, that the little observation I have been able to make, has brought me to the firm conclusion, that the best course to be pursued by the Old School Baptists, in dissolving their association with the modern traditions of men and speculative schemes of the day, is to act decisively and come right out at once. If you by so doing leave brethren behind you that are near and dear to you, remember, "to obey is better than sacrifice," and that you leave the same door open for them at which you yourself came out. So far as I have observed, in the small circle of my acquaintance, all other courses have been followed by consequences the most unpleasant. The New School folks will evade, suspend, and equivocate, as though it were possible for a man to serve God and mammon both. Finally, when that good feeling that should exist between neighbors is badly wounded if not finally destroyed, the course above alluded to presents itself as the only and last alternative.

For the credit of those who compose the church from which myself and a few others have withdrawn, I am glad to say that nothing of this kind occurred. Whilst our notions of the plan of salvation—the means of grace—the doctrine of the holy scriptures, &c. may be as diverse as the east is from the west, yet I esteem many of them as neighbors, as good citizens. Ever since I have known any thing about the institutions of the day, (reputed benevolent.) I have had my own opinion of them; all the light I have been able to get on the subject, by reading their papers, by actual observa-

tion, and by holding familiar converse with their advocates, has in almost every instance had the effect to establish me the more and more indelibly in my first opinion. I have opposed them whenever they came in my way, either in a church or an associate capacity; not by debate, for of that I am not capable, but by using my influence, feeble as that may have been, to defeat their purposes. And as often as I have had that to do, I have looked forward with anxiety to the time that I think has now arrived: a time when I could meet with my brethren, even if it were in some deserted old out house, and there engage in the worship of God and the transaction of the business of his house in that way that I believe to be acceptable with Him thro' the merits of his Son and none be offended; but all see eye to eye, and speak the same thing. Brethren, it ever was unpleasant to me, even to be gratified at the expense of another's feelings.

And now brethren, having attached myself to a little band of brethren, that have withdrawn from a neighboring church and become constituted into a church on the principles of the Old School Baptists, I neither feel disposed to, nor see a necessity for opposing the institutionists any more so long as I live, except the principle of amalgamation of church and State, favored by their memorials, should ever assume a formidable appearance. In that event I expect to oppose them in the ballot box, at least so far as my own suffrage will go. Otherwise I feel disposed to allow them every privilege of freemen that I would ask of them or any other people, believing that God is able to save his Israel with an everlasting salvation.

ELIAS DANIEL.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Hall county, }
Nov. 4th, 1839. }*

BRETHREN EDITORS: I have read the Primitive almost one year, and am so well pleased with the doctrine you advocate, that I am ready to say, God speed to you, while you advocate the faith and doctrine of the Bible, as has been done the past year.

So, brethren, as I am an Old Fashioned Baptist, and can find no ground or authority for the new inventions of these days in the good Book, I shall let them go, as did Judas, to their own place. And if God will permit, I wish to read your pa-

per the ensuing year, for it is as streams of water to a thirsty land to my soul. For while some of the ungodly missionaries are crying of me, liar, no Christian, no fellowship, &c. the doctrine of the Primitive, so completely braced and supported by the word of everlasting truth, gives comfort and strength to my little hope, that I am one of the little despised few that are not of this world.

Brethren, I do hope that all the missionaries are not ungodly people, and therefore do pray God to enable them to see their error, and bear better fruit than some are bearing about here, who are ready to say any thing of an old Apostolic Baptist, but the truth. O that the truth may be more extensively circulated and received, and error flee away.

I close by subscribing myself yours in the bonds of love.

JOHN WAYNE.

TO EDITORS PRIMITIVE BAPTIST.

*Utoy Creek, Campbell County, Ga. }
October 21st, 1839. }*

DEAR BRETHREN: I am in a great hurry, and have not time to write much; but if the Lord will, I will try to give you some information of the movements of the uncircumcised Philistines before long. May the Lord bless the efforts of the Primitive Baptist to diffuse light and overturn error, is the prayer of yours, &c.

JOSIAH GRESHAM.

TO EDITORS PRIMITIVE BAPTIST.

*Buncombe county, North Carolina, }
September 28, 1839. }*

DEAR BRETHREN: I think the old church is gaining ground a little in our parts at this time. Since the Primitive Baptist papers have got circulation, I think the people are getting their eyes opened, and the go-betweeners are in great wrath, and have joined themselves together against me like a pack of bull dogs against the horned-ox, and I am told have put my name in their minutes for an impostor, at their last Association. Poor creatures, I sometimes think they are more to be pitied than blamed; for I think, if they did know better, they certainly would do better.

Dear brethren, the time has certainly come, that men cannot bear sound doctrine; but have turned away their ears from hearing the truth. So I conclude by saying,

may the good Lord have mercy on our poor distressed America, the glorious land that once flowed with milk and honey; the land where I first drew my infant breath, to see it now filled with delusion & confusion. No wonder the judgments from God are falling on us. Brethren, in the name of God, let us be found faithful and not waver from the truth. So may God guide your hearts and pens, while you are talking and writing. Farewell, in the name of the Lord, for the present. *ISAAC TILLERY.*

Dear brethren Editors: Being requested by some of the subscribers to send a few lines of my composing of poetry, for their gratification I have done so; and if you see proper, you can do so, as I am anxious to gain all the subscribers that I possibly can. For I do believe the Creator has a hand in the glorious work of the Primitive Baptist papers. So no more at present, but ever remain a true friend to the glorious work of the truth. I. T.

A wandering pilgrim here I go, sweet Canaan lies before me;
To preach the word of God I must, to every class of people.

And my reward here in this world, in hunger and persecution;
But yet my Saviour stands by me, is every storm and danger.

So fare you well, my dearest wife, my children and my brethren;

And if I ne'er see you again, while in these lower regions,

I hope in heaven to meet with you around a throne of glory,

And there to dwell for evermore, and never again be parted.

For I have to go and preach the word, & face those false deceivers;

Who merchandize upon God's word and so deceive the people.

For those are now the latter days, that antichrist is raging,

Deceiving all, both small and great, leading souls to ruin.

Yet blessed be the Lord on high, his church will stand for ever;

Though hell may rage and men oppose, the way that leads to glory.

For Jesus and his word's the way, no other can be given,

Wherein and by we must be saved, in everlasting glory.

The word of God will ever stand, when suns and worlds are ended,

So come, good people, one and all, I pray don't be offended.

For the word of God you won't receive, without tradition with it;

And that won't do, I assert to you, as sure as God's in heaven.

This is the cause I am set at nought, by all those false deceivers;

Because their doctrines and commands, I never will receive them.

Because we must present the church, before a throne of glory;

Before the Father and the Son, without a spot or wrinkle.

And when we cross cold Jordan's stream, and land in heavenly Canaan;

O there the church triumphant we'll see, without a false professor.

No false deluded one you'll see, that preached for gold and silver;

None but those redeemed by grace, will dwell in heavenly Canaan.

So brethren dear, pray never fear, the time will soon be ended;

For God will soon complete the work, that he has ever intended.

The trump of God will soon be blown, much louder than loud thunder;

When all the dead, both small and great, must rise and meet the Saviour.

Then O, good people, one and all, you'll know what you've been doing;

Whether you worshipp'd God alone, or whether it's been the creature

Many thousands I fear are now engaged, in only creature worship;

And never knew the God on high, the great all-wise creator.

For actions speak as loud to me, as cannon or loud thunder;

And if the worship of these times, is right with Christ the Saviour,

A stranger then I own I be, to the prophets and apostles;

And am deceived in every line throughout the holy scriptures.

But be this matter as it may, I never mind those creatures;

I trust alone in God's free grace, in spite of men or devils.

For I know the universal Judge, will soon decide the quarrel;

Between the antichristian church, and all his true believers,

The two a grinding at the mill, will shortly then be parted;

The one will rise to meet the Lord, with shining troops of angels;

The other sink in endless woe, down to the lower regions,

And there to dwell for evermore, with devils and deceivers.

So farewell, brethren, one and all, it seems that I'm to leave you;

You have the word of God at home, that's able for to guide you.

And while I'm gone in distant lands, I hope that you'll pray for me;

That I may fight and win the prize, and gain a crown of glory.

Now when you read or sing these lines, remember what is told you;

And don't believe those men of craft, that's trying to deceive you.

For they are running to and fro, all up and down the country;
 And trying every scheme & plan, thinking to gain your money.
 So if you want to know the man, that has composed this ditty;
 I do assert and do declare, that it is old ISAAC TILLERY.
 A soldier listed in the war that God declared in Eden;
 To fight beneath the crimson flag, all under King Emanuel.

FOR THE PRIMITIVE BAPTIST.

*South Carolina, Barnwell District, }
 November 9th, 1839. }*

DEAR BRETHREN EDITORS: I again address you with a few lines, informing you that your little despised paper called the Primitive Baptist is still gaining ground in this part of the country. And I hope it will continue to gain ground, because I think it contains the truth, that will stand after this world is wrapped in burning flames. And as for the truth being despised, we need not wonder at that, because the world will despise the truth.

As to divisions amongst the churches, there has been but one church that has divided as yet; and that one the Old School party carried it by a very large majority, which is the Double Pond church. And I think there will be several other churches that will divide; but they are still waiting on the members to make up their minds, which I think is the best plan. To reason together in the spirit of love, is the only way for brethren to walk together in that way that is well pleasing in the sight of God—So what our hands see to do, let us do with all our might.

And so I conclude for the present, by giving you the names of two more new subscribers, that wish to take the Primitive Baptist paper.

Yours, in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Pike county, }
 September 9th, 1839. }*

DEAR BRETHREN EDITORS, and all who love the Lord Jesus Christ, grace, mercy & peace be multiplied. Dear brethren, thro' the persuasion of my brethren and some feeling sense of duty, and a willingness to comfort the people of God, I have taken my pen in hand, for the first time, I ever attempted to write any thing for the public.

And I avail myself of the opportunity of addressing my brethren, through the Primitive Baptist: and for a subject, I will lay before you the following: All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. John, 6 ch. and 37th verse.

Now, dear brethren, nothing is more free than a gift: and to do our subject justice we must consider, first, the freedom and fullness of God's love to the church, through his Son Jesus Christ: and the divine purposes of the Father, revealing his grace through the Son. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Here we see the unfathomable ocean of God's love to the church, in Christ, before the world began. And the grace of God, which bringeth salvation, stands in covenant relation, confirmed by an oath and promises, in which it was impossible for God to lie; and sealed with the precious blood of Christ; who verily was foreordained, before the foundation of the world, and stood as a lamb slain from the foundation of the world. For the Lord, by the mouth of his prophet says: As for thee also, by the blood of the covenant, I have sent forth thy prisoners out of the pit wherein is no water.

Now notice, they were his before they were sent forth out of the pit: and that is the reason why they were sent forth. For he calleth his own sheep by name and leadeth them out, and when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. Now we may understand clearly that the church was given to Christ in the covenant agreement between the Father and the Son, in the glorious scheme of redemption revealed in the gospel, which covenant is ordered in all things, and sure.

2nd. The love of Christ in undertaking for us & his obedience as a Son to do his Father's will; to satisfy infinite justice, to appease divine wrath and by the shedding of his most precious blood, redeemed his church from under the curse of a violated law; and hath brought in an everlasting salvation: who was delivered for our offences, and was raised again for our justification. Now, dear brethren, the word of God says, the church was chosen in Christ, before

the foundation of the world; and if so, which cannot be disputed without contradicting the word of eternal truth, the Father saw fit to choose his people in Christ, and give his people to Christ; therefore, they were all chosen at once. And one Christian is just as old in the wisdom of God as another; consequently they were all redeemed by Christ on the tree of the cross. He bearing our sins in his own body: For he hath made him to be sin for us, who know no sin, that we might be made the righteousness of God in him.

Now, dear brethren, we see the whole church redeemed by the blood and righteousness of Jesus Christ; consequently if while we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. Therefore, the church is the purchase of his blood, and is justified by his righteousness and is his own; for Jesus had done what he undertook to do for his bride, and he is the head and husband of his church. Though she was in a state of poverty and bankruptcy, her surety has paid the debt, and most assuredly she is his. Wherefore all that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out. These words were spoken by Christ, and notice the nature of the address; Jesus says, all that the Father giveth me shall come to me; which is in the positive, and should put an end to all strife. For the Lord, by the mouth of the prophet Isaiah says, (when speaking of a gospel day,) and the ransomed of the Lord shall return, and come to Zion. And from scripture, we must believe it will be fulfilled; and to this end, and for this purpose, Jesus commanded his apostles, and sent them to preach the gospel, and said unto them: All power in heaven and in earth is given unto me, therefore go and teach all nations, baptizing them, &c. teaching them to observe whatsoever I have commanded you, and lo I am with you always, even unto the end of the world.

Now, dear brethren, we see the manner in which the gospel was sent to a perishing and guilty world; and I believe that God prepares his ministers, by his spirit and grace, and sends them yet; and saves sinners just as he did eighteen hundred years ago; that is, by the renewing of the Holy Ghost. Therefore, God sends the Spirit with the word, and breaks up the fallow ground of the heart, quickens to life the dead faculties of the mind, and by the efficacy of

divine grace, the dead are made to hear the voice of the Son of God; (that is, dead sinners,) and they that hear shall live. Thus by the efficacious power of God's spirit, the sinner is made alive; and just as soon as this is the case, the poor creature begins to try to work out his own salvation. For ever since the devil preached the first universal sermon to our mother in the garden, and our first parents yielded to his insinuations, the whole posterity of Adam are such Arminians by nature, that nothing but grace can take the sinner off the foundation of do and live. Therefore, if the sinner is left to himself, he never will, nor never can come. For we must be made alive, before we can come to Jesus Christ; and now instead of coming to Jesus, we fly to the law, and then work ourselves to death. And now when the creature is cut off, when the commandment comes, sin revives and he dies. It is now, Lord save or perish. The sinner, thus led by the Spirit of God, becomes laboring and heavy laden, and feels that he is lost, and justly condemned by the righteous law of God; & being led by a way he did not know, at an unexpected time God makes known the riches of his grace; gives him faith to look to Calvary, and there to behold Jesus as the end of the law for righteousness. The soul is now filled with the love of God and the heart with rejoicing; and he can say with the Psalmist, the Lord hath done great things for us whereof we are glad. Thus they are drawn by the Father, and being drawn by the Father, they come to the Father through the Son. For I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Now do they come of free will, or of free grace? Undoubtedly of free grace, for he now sings:

Amazing grace, how sweet the sound,
That saved a wretch like me;
-I once was lost, but now am found,
Was blind, but now I see.

Thus we see, dear brethren, how they come to Jesus Christ, and that it is all of sovereign grace. But there are so many free-will instead of free grace preachers now in the world, that it or some thing else, has got the religious world in an uproar; and even the Baptists are two kind of folks. And some are sowing discord among brethren, and defaming the character of the old order of Baptists. But none of these things should move us, let us be sure we are right and then go right a head; for all

things shall work together for good to them that love God, to them who are the called according to his purpose. For God cannot be disappointed, nor the purpose of his grace frustrated; for he will save his foreknown people, though it may appear gloomy at the present, when error abounds and false doctrine is afloat in the world. God has his ministers too, and effects his purpose in the salvation of his people; for all that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

Now, dear brethren, the same power that has brought them, is engaged to keep them; and him that cometh to me, I will in no wise cast out. For I say unto thee also, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And again: I in you, and you in me; and I in the Father. So, dear brethren, ye are dead and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear, with him in glory. Wherefore, my brethren, your inheritance is beyond the reach of harm, and all that the enemy can do, is to harass and buffet you here. But the warfare is short, and then your troubles will have an end.

So in conclusion I will say to you, my brethren look to God, live at the feet of Jesus, live as you would wish to die; and when at a throne of grace remember me. So I conclude at present, by subscribing myself yours in Christian love.

WILLIAM THOMAS

P. S. To my preaching brethren. Dear brethren in the ministry, left up your voice like a trumpet, cry aloud and spare not; for the enemy is approaching. Stand on Zion's walls and watch by day and by night. A few more conflicting scenes and the war will be ended, and then king Jesus will own his faithful followers, and your little flock you have fed as under shepherds of Christ, will ere long unite with you in one general song of praise. Oh, brethren, what a meeting, when all the redeemed throng shall have come through great tribulation, and dwell in the mansions of eternal bliss.

I was born in the year 1803, in South Carolina, Darlington District. My father was a farmer, and I was raised to the like occupation; and in the year 1829, I hope the Lord called me from darkness to light, and took me from the ball room. And

I trust committed unto me a dispensation of his word. In 1831, I moved to this State, and in 1833, I began in much weakness, to try to preach the gospel; and have been trying to preach the doctrine of free electing grace; and I try to preach it yet and am willing to risk all consequences for it. Amen.

WM. THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

*Decatur county, Georgia, 2
Nov. 18th 1839. 3*

DEAR BRETHREN: I pray the Lord, that there may never a discordant voice be advanced in our little paper; but that we may always agree in doctrine and in our views of practice. And while we think that some of our brethren are rough in doctrine or practice, think, brethren, that all men have not received the same trials from our enemies. Place yourselves in their situation, and more than likely you would be as rough as Tillery or Rorer. I love the paper, and all that write in it; and can say, Amen, bless the Lord, O my soul, for such a privilege as it affords us.

I agree with brother Smith's request, and on the part of the Ocklocknee Association say, we have fifteen faithful ministers of the Primitive order, in the bounds of our Association. We have three or four more which I am not able to state what they are; therefore, I leave that with them and their God.

Brethren, I leave doctrinal points to be vindicated by old and wise ministers, viewing myself to be young and ignorant; but I try to preach the truth and I do love it when I hear it. The name of our Association is now the Ocklocknee Primitive Baptist Association, and we have dropped correspondence with all Associations in favor of the institutions of the day.

Now, brethren, I conclude this script, by craving your prayers. Though strangers in person, I hope we have kindred spirits. Farewell, for the present.

E. O. HAWTHORN.

I send you a Circular Letter, wrote by my father, an old Revolutionary soldier, that I want you to publish in the Primitive.

E. O. H.

CIRCULAR LETTER,

The Ocklocknee Association to the churches from whom she received her delegation.

BELOVED IN THE LORD:—We hope we can say in truth, that we are thankful for another opportunity to come up with your wishes in addressing you at your annual convention by a circular.

Therefore we have thought fit at this trying crisis to call your attention to the word

of one the ancient worthies who succeeded Moses and was the predecessor of Jesus, but in a spiritual point of view the same as Jesus. Joshua in his book chap. the 24th & latter part of the 15th verse: "But as for me and my house, we will serve the Lord;" these words in concert with the vow of the Patriarch Jacob—Genesis the 28th & 20th verses,—those two men of God, in their days, were witnesses of the cause that reduced the Hebrews into bondage, and the other, (Joshua) was a witness of the great deliverance from that bondage, & was blessed with his brethren to possess the long sought rest for which he appeared to be engaged in exhortation and admonition, that his brethren might not be forgetful of the great goodness of God in his power in Egypt, and his attendant mercies on their journey in the wilderness, so that the devices of their enemies resulted in the illustration of their future enlargement.

But remember, dear brethren, that notwithstanding they were in possession of their real estate, according to the promise of their Eternal Father, made to the common father, Abraham, yet that they might enjoy their own in peace, it was their indispensable duty to attend to the service of the Lord, by attending to the statutes, laws and ordinances which God gave them through his servant Moses; & in doing this, they put away from among themselves the idols which their fathers worshipped on the other side of the flood; but should they neglect so to do, altho' the Lord had been so good to them in defending their rights, independent of the strength of their bow, yet their inattention to their own salvation might bring upon them and their followers the judgment justly due to idolatry. The possibility of which, appearing to the wisdom of God in Joshua, caused him to convene the heads of Israel together and with them he made a covenant, the contents of which was acknowledged by them whom we suppose he included in the words of the text: "But as for me and my house, we will serve the Lord;" which words were verified by the obedience of his old companions, who survived him in his death, unto the close of their probation, after which you may see by turning your attention to the 2d chap. of the next book, Judges, what the new generation realised by their disobedience. The reason, dear brethren, that we lay before you, for our adverting to the sacred pages a-

bove mentioned, is because we think when sitting as your servants, we wish to serve you from the same motives that influenced the mind of good old Joshua, when standing on the bank of death, he being able to say, "him for me and my house, we will serve the Lord?"—O! brethren, that we could possess FAITH!—that might be verified by the services rendered to the Lord by our house, the O. Klockner Association, with all her churches in particular, and all our dear brethren in the Lord every where in general—to say, we will serve the Lord. In order, dear brethren, that you may understand us in every thing we say, in this our imperfect epistle, we claim the privilege to illustrate, on the substance of which Joshua and his house were a figure of—with their services which was to secure to them their rights and the enjoyment of peace on earth and the favor the Lord forever—in doing this, Joshua and his house is Jesus and his church, and as Joshua and his, were subject to the powers that were, so was Jesus to both God and man, and so should his church be to the powers that are—but what says so? we are not under the law, but under grace. True, brethren, but is it not possible to make grace an idol, by holding the truth in unrighteousness. The Jews were a nation distinct from others, and their prosperity in a great degree, depended upon their keeping themselves separate from other nations.

We speak to you as wise men, hear you what we say. We are of a nation who by grace have been favored in almost a similar manner to that of the Jews; and as it was on the decline of the ruling influence of Joshua, in his wise and wholesome admonitions, there remained but few who could tell the rising generation what great and good things the Lord had done for their fathers, in bringing them up from the land of Egypt, by the hands of Moses and Aaron; through every apprehension of danger, too tedious to mention in the limits of this letter. So also, is it now with us in the churches and in the States. But few remain to bear up testimony to the free born sons of America of the great things that the Lord has done for us, thro' our National Saviour *George Washington*, and his *Subalterns*.

But blessed be the Lord—there yet remain a few who Joshua-like, though standing on the margin of the grave, are spending their last breath in crying to their brethren to remember that they have been twice bought with blood—the value of which cannot be told by mortal man. These are they who in disposition say, “as for me and my house, we will serve the Lord;” and in serving the Lord, they are subject to the higher powers, knowing that the powers that be are of God—as such they venerate the delegated powers of the States, which in concert formed our happy union, which has guaranteed to our house the liberty to serve the Lord without fear for forty eight years, and without ecclesiastical taxation.

But is it so, dear brethren, that we have lived so happy that we have forgot to watch? We admonish you as Baptists, to stand in your places, and never forgot the honor conferred on our fathers and our brethren by the man of God, and the great and good man of the people, unto whose name we have already alluded. Soon after the bloody scene was closed, for that they had been active in the discharge of their duty, as being friendly to that cause, alluded to by John the Divine in the opening of the earth’s mouth, and drinking in the waters of persecution against the man child, that is the civil authority, has opened her arms, and has received into her protection, the head and the members of the church of God, which is acknowledged by the present administration to be the ground and pillar of the truth. Brethren, may we not say with old father Jacob, it is enough, and console our souls with the text, “as for me and my house, we will serve the Lord;” notwithstanding there are at this time many devices in operation for the purpose of stopping the earth’s mouth, which if effected, we then shall say, those days are gone perhaps to return no more.

Being apprehensive of the possibility of these things, in our connection, we beseech you in the name and for the sake of Jesus, our once bleeding Saviour, when paying our debts, but now our exalted advocate with the Father, that you let brotherly love continue; and if any man have sinned, let that man remember he hath an advocate, and turn from the evil of his way, confess his fault and be at peace with God in his word, with his

own conscience, with his brethren, & with all men.—*Amen.*

MATHEW ALBRITTON, *Mod'r.*
THEOPHILUS HARDIE, *Clerk.*

[Wrote by Wm. Hawthorn, a Soldier of the Cross in church and State.]

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 14, 1839.

Agents and Subscribers to this paper who have directed it to be discontinued at the end of the present volume, should they wish to receive it thereafter they will please notify us in time, otherwise their papers will then be stopped. Those who subscribed for one year, are also requested to attend to the above, or their papers will be discontinued at the expiration thereof.

TO EDITORS PRIMITIVE BAPTIST.

*North Carolina, Warren county, 2
Nov. 23d, 1839. S*

DEAR BRETHREN: AS I am requested by a brother to write to you, I will take the liberty to write a few lines for myself, to let you know something about the times in this part of the Lord’s vineyard, &c.

It is a cold trying season here, and likely to remain so. The church at Tanner’s where I live and hold my membership, (or a majority of them,) are opposed to having anything to do with the institutions of the day, unless some one or more members should come in and interrupt us with some of their institutions some way, and then we would take them up and if they would not reform, we should turn them out.

I am one that has been strong for declaring non-fellowship with them all; but I cannot say, that I am in favor of that at this time, though I am opposed to the whole plan; yet there may be some of the Lord’s children among them, & I do not think we have a right to turn a member out, unless we take him up and hear what he has to say. Give him a fair trial, and if we find according our rule a disorderly member, and he will not reform, turn him out.

I think this to be the best way. I think we can carry the point too far upon either side. We should not do wrong because others do; we should (as I think) keep the old strait forward course in contending for the truths of the Bible, and take it as it comes, and not seek to find different parts on one side and contend for them; but take the whole as one, and try to find out the will of God concerning us, and do as we are commanded in letting

our lights so shine before men, that they seeing our good works, may glorify their Father which is in heaven, and not be stumbling blocks, &c.

I lay all the divisions to the New School folks. I will give you a case to prove they were the cause of division in the Association. Last August I attended the Flat River Association as a delegate, and as soon as they got thro' reading the letters, there was a motion made that we enter into the following resolution;

"That we the Flat River Association approve of the North Carolina State Convention, and think there is much good done, &c. and that we take up a collection on Sunday for the benefit of the Convention, and appoint a delegate or delegates to the same, &c."

The Moderator objected to its being taken up, & would not agree to have any thing to do with it; but Elder W. H. Jordan claimed a motion and second, and would have a debate. The Moderator told them, it would cause a division in the Association, &c.; but they contended until they got a debate, and a long one too on their side, and nothing on our side. We took a vote and voted it out, and I felt very much relieved indeed; but they hated to be beaten, they said then that they wanted set in the minutes how the vote was, and who voted for and against it. Some said they wanted their names in favor of it. I told them I was willing for mine to be on the other side. I agreed to that motion, but they stopped it. Some said they did not understand it, &c. So they then got a new vote, and corresponding messengers voted too against us, and got in their resolution.

There was a division. Who caused it? If the New School did not, I know nothing about it. I was so out done, I thought I would come home, but I reflected, and found I was sent to do business for the church, and I would see them out. I thought they had done all they could. So I got by hard work a resolution passed, for the different churches to take in consideration and to say in their next letters to the Association, whether or not they are in favor of the Association having any thing to do with the institutions, &c. This resolution met strong objections, but passed. We left confused and they the New folks were telling some of the members of other churches, that if they were opposed to the first resolution, they would be said to be opposed to the spread of the gospel, and every thing of the kind, &c. &c.

I come to a close, I did not expect to write half as much. May the Lord lead in all truth, is the prayer of

JOHN W. WHITE.

*Jefferson county, East Tennessee, 2
November 2nd, 1839.*

VERY DEAR BRETHREN IN THE LORD: I still continue to receive the correspondence from a

number of precious brethren, through the Primitive, which revives my poor old heart to hear of so many valiant soldiers in the camps of King Jesus. And all appear to be so expert in handling the weapons of their warfare, the scriptures of truth, which was given by divine inspiration of God, and is profitable for doctrine, &c., that the man of God, may be thoroughly furnished unto all good works. The word of God is the best word that I ever handled, to cut my way through the trials of the day, set up by men; and supported with money; which money is the end of their row, and distress in the churches the fruit that is produced from such conduct, without a thus saith the Lord in his word, &c. Dear brethren, I have had full proof of those wolves in sheepskin for the last two years; for two years ago the Powell's Valley Association sent their delegates with a letter, informing the Nolachucky Association that she would drop correspondence with us unless we would protest against the institutions of the day; which introduced the subject. At length it was laid over, as a reference till last year; when the thing was revived, which was warmly debated on both sides. The Old School part standing to their old covenant, on which they were constituted, believing that the scriptures of the Old and New Testaments are the word of God, and the only rule of saving knowledge, which they contended that the New School had departed from; and often requested them to bring forward their proof from the word of God, which they failed to do. At last there was a motion made to lay it over one year longer, as a reference, which was carried by a majority of the Association, requesting the churches to send up their feelings & wishes relative to that matter, by their letters and delegates.

And now, dear brethren, comes the hottest of the war in the churches on the mission question; for the missionaries, and their friends the go-betweeners, used all the industry they could, having a form of godliness but denying the power thereof, &c. for of this sort are they which creep into houses, and lead captive silly women, laden with divers lusts, &c. The dose commenced working last spring among the churches that belong to the Nolachucky Association, and on the fourth Friday in September last, we got rid of the antichristian trash, the missionaries and go-between men. For on the fourth Friday in September last, the Association met at Concord meeting house, Green county, and after several plans proposed how the Association should proceed, the following one was agreed to; that is, that all the letters should be handed in; the old Moderator and Clerk still acting till the letters were read. They were separated as they were read—the New School or

hush churches, were laid to themselves, and the Old School to themselves. The Moderator, being on the Old School side, the New side requested their letters, which were given up to them. They immediately nominated a Moderator and Clerk, and violently rushed into the pulpit and commenced reading their letters over again, in such disorder, that it was more like heathen than Christians. We insisted on the Clerk to stop reading, till we could come to some order; but they paid no more regard to us than if we had been Hottentots, or Turks. We then made a proclamation for the Old School brethren to retire to the woods, which opportunity they gladly embraced, and when we got to the woods we were separated from the trash, and all their benevolent institutions of money begging, and money getting, and soul saving plan; which I call a money salvation. For if they ever get a dollar, it is safe in their pocket. The missionary beggar would rather get one dollar by begging, than five by hard work; for that would spoil his pretty fair hands.

But to return to the woods. We there appointed our Moderator and Clerk, and proceeded to business, as we formerly had done; only there was more of a oneness among the brethren in their deliberations than had been for several years. Our Association was reduced to thirteen churches, and some of them very small; but I believe they are all of the pure stamp, or pure metal; for they have passed through the furnace of affliction, and have come out of the fire well refined. And I hope we shall have peace for a while, till the devil studies out some other plan that will take with the people, to go with the general atonement, and all its kindred branches of doctrine: such as, that the Spirit is striving with all mankind to make Christians, at protracted meetings, on the anxious benches; as though God was no where else but there to convert their souls.

Brethren, it appears to me, that the blind are leading the blind, and they will all fall into the ditch together; they appear to compass sea and land to make proselytes, and when they are made, they are two-fold more a child of hell than themselves. It is said in second Thessalonians, 2d c. 7. v. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; 9th. v. Even him whose coming is after the working of satan, with all power, and signs, and lying wonders. 10. v. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11th v. And for this cause God shall send them

strong delusion, that they should believe a lie, 12 v. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Brethren, as soon as ever the separation took place in the churches, the missionaries and their friends the go-betweeners, (in this county,) started, that, that was spoken of the Lord by the mouth of Elijah the Prophet in first kings, 19th, c. 11. v and he (God) said, go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake, 12. v. And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. Now, brethren, for the life of me I cannot believe in those earthquakes, those winds, and those fires; where exhorting, praying, and singing, and whispering, are all carried on at the same time. It is fox fire, and is calculated to please sinful nature. My opinion is, that it is the devil's harvest, and if the Lord does not prevent, and put a stop to this work of deception, that thousands will be sadly disappointed. For instead of reaching the fair climates of glory, they will land in darkness. O Lord, prevent is my prayer. But the scriptures must and will be fulfilled, and it takes men enlightened by grace to discern these things in this day of darkness, when public opinion has become so fashionable among the people. But the natural man receiveth out the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. I must stop for the present. God bless you all.

HENRY RANDOLPH.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county, }
Nov 7th, 1839. }

DEAR BRETHREN EDITORS: Through the kind providence of God, I will endeavor to comply with my promise as respects the signs of the times in Conecuh River Baptist Association. In September, twelve churches met at Bulah church, and after taking into consideration the schisms divisions & unsound doctrines gotten in amongst the churches of our order, unanimously agreed to adopt the following resolution, and recommended it to the Association for her consideration and adoption, (viz:)

We will not hold in union any church that holds any member in her that is a member of any of the following institutions: to wit: Theological school, State Convention, Missionary society, Bible society,

Tract society, Sunday School Union, Temperance society, nor any other society that is tributary to the missionary plan, as it now exists in the United States. Neither will we knowingly correspond with, nor receive correspondence from, any Association that holds churches in fellowship, holding members in her which are members of any of the abovenamed societies.

The Association convened on Friday before the fourth Lord's day in October last. After the Association was organized, our missionary friends proposed that some plan should be adopted that we could live together. Whereupon a committee of conference was appointed consisting of eight, four on each side of the question, with the Moderator, to repair to some place and adopt such resolution as would give each party satisfaction, and report the next day. The next day the committee agreed to disagree and part friendly; whereupon the resolution of the council meeting was called for, read, and the voice of the Association taken, (viz:) sixteen churches in favor of the resolution, eight in opposition, one neutral, one not represented, since gone with the sixteen, and one newly constituted joined us as soon as the separation took place, making in all eighteen churches of the Primitive order. Our missionary friends bid us a very friendly and sympathetic farewell and withdrew. The Association continued in great harmony and peace during the session.

Dear brethren, pray for us that we fall not out by the way, and that all God's people may see eye to eye and once more become one people, and be more vigilant in future, keeping the enemy out. And as our agent has departed this life since my last communication, I wish you to still send on our papers until otherwise directed, and as I have got six more subscribers I want you to forward their papers to the names hereafter mentioned. So no more. I subscribe myself yours in hope of eternal life.

SAML. T. OWEN.

Another old Primitive Baptist indeed gone. Died at his residence in Lowndes county, Ala. on the 21st August, 1839, Allen Knight, formerly of Edgecombe county, N. C. aged 68 years and some months, in full assurance of faith, rejoicing in the God of his salvation, after comforting his numerous family, brethren and friends around his bed side, in all the extacies of

joy left the world with these words, Glory to God in the highest. — S. T. O.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Crawford county, }
October 25th, 1839. }*

DEAR EDITORS: The beast with two horns is exercising his power in this country as far as he can. There are numerous petitions in circulation petitioning the Legislature of said State to interfere and stop the retail of spiritous liquors by the small quantity, and have success in many counties. But I am very glad to see, that we have some able advocates for the faith once delivered to the saints. And with much pleasure do I read the communications in the Primitive Baptist.

No more at present, but I remain a friend to the Old School Baptists.

P. M. CALHOUN.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Green county, }
Nov. 11th, 1839. }*

BRETHREN EDITORS: If I was able I feel willing to write a few lines; but as I know my own inability I will only write, that we the Baptists of the old Primitive order have great reason to thank Zion's God for the harmony we enjoy. We meet in love and we believe we have the word of God preached to us in its purity, by our beloved Elders, H. Petty, Wm. H. Cook, and Jeremiah Pearsall, and others of our faith and order. And we are admonished to ward off and keep our hands clear of these little effort systems, and not to marry nor intermarry with the daughters of men (missionisms.)

Dear brethren, I will also inform you, our State is not alone; there is a little motherless calf here, called Temperance, and the owners and maker of it have kept it behind the door, or under the bed, or in some off house, until it had got very weak. It is said and no doubt is true, that the owners of this calf are going to petition to our next Legislature to assist them in raising it. I hope if the Legislature takes their case under consideration, its wisdom will teach it to put that little calf in the penitentiary for safe keeping. For if the owners can have it well nursed, it will become a great ox; then it might be pushing the weaker and lesser cattle, and trying to live on the fat of the stall.

Perhaps some person in reading these few remarks, may think I am opposed to temperance and in favor of intemperance. But I can inform them, I make no use of spirits; and would to God, if consistent with his will, to open the eyes of every individual, both saint and sinner, that they might see the evil of drinking any kind of spirits to an excess: Then we should be clear of charges to support the little calf.

Brethren, I am and hope ever to remain, yours in Christian love.

JNO. BONDS.

TO EDITORS PRIMITIVE BAPTIST.

*Lafayette county, Mississipi, }
October 29th, 1839. }*

DEAR BRETHREN: I have the pleasure of saying to you, that there are a few Old Baptists in this county. The Tallahatchy Baptist Association commenced Saturday before the Lord's day in this month, & we have declared unfellowship with the institutions of the day; and there was one church that withdrew from the Association.

I was also at the Yallobusha Association, and saw more confusion than I ever saw in a religious assembly before; and I thought that the missionaries tried to take as many advantages of the Old Baptists as Demetrius did of Paul. But Israel's God who keeps Israel, does not sleep nor slumber, and therefore the church is kept from the corruptions of the world, & she is persecuted because she will not marry the institutions of the day.

I am so well pleased with the communications in the Primitive Baptist, that I have taken the liberty to act as agent, and send on for five copies. I expect to send some more names shortly.

I am yours in gospel bonds.

E. A. MEADERS.

TO EDITORS PRIMITIVE BAPTIST.

*Pike county, Alabama, }
November 4th, 1839. }*

DEAR BRETHREN: Your much despised paper by some, is making considerable progress through this country. A few years ago it appeared that all the Baptists were running after the institutions of the day; but since your paper has found its way through the bounds of the Conecuh River Association, it has been the

means of opening the eyes of a great many Baptists.

Our last Association convened on Friday before the fourth Lord's day in Oct. last, consisting of twenty four churches, where it was anticipated that there would be a split in the Association, and the Old School Baptists would be in the minority; but when met together, the vote was taken and there were sixteen O. S. to eight of the New School. The Old Side Baptists kept the Association, then opened a door for petitionary letters; and there was handed in one, which made seventeen to eight.

Dear brethren, as it is the first time that I have wrote, I do not wish to be very lengthy in my letter; as I expect that abler writers will inform you of the further particulars concerning the Association. I must conclude, for I did not think that I should write half so much, as I am no preacher and withal have not much education. So I shall cease to write for this time, hoping the Lord will be with you always even unto the end. I remain your brother and friend in tribulation, and in the best of bonds.

JOHN HARRELL.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Sumpter county, }
Nov'r 18th, 1839. }*

BRETHREN EDITORS: I drop you a few lines to inform you, that I get your little paper tolerably regular, and wish you to continue it until I order it stopped. It is much esteemed by some of the Baptists in our section, and others do not like it so well, I expect because the doctrine it contains is too sound; I know no other reason.

Nothing more at present, but remain yours in Christian love.

B. P. ROUSE.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Barbour county, }
Oct. 13, 1839. }*

DEAR BRETHREN: I send you a few lines to let you know, that I want six copies of your valuable paper, the Primitive Baptist.

In order to let you know the signs of the times in this part of the country, we have raised the bar against the missionary in our churches, and a very large majority of the

churches have done likewise. So far as my knowledge extends, with a small exception none of the churches have had any difficulty; all unanimous in the resolution professing to be of the Old School. We are about to be constituted into an Association of the Primitive order, which will be on Friday before the first Sunday in December next, at Mount Zion church, Henry county, Alabama.

So I conclude by saying, brethren, earnestly contend for the faith once delivered to the saints. Yours in gospel bonds.

A. D. COOPER, Deacon.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Warren county, }
Nov. 18th, 1839. }*

DEAR BRETHREN EDITORS: I once more by the mercy of God, am permitted to write to you. Dear brethren, I hope and trust I have seen born of the Spirit of God, yet I am but a child in knowledge; and hope the Spirit of God may ever direct my course.

Dear brethren, I did not know till late, that so many professors of religion could be tossed to and fro with every wind of doctrine. But I have seen of late, that a great many people have not the scriptures for their guide, but follow the golden images of the day because it is fashionable. We have tried some of those who say they are opposed to the institutions of the day, & yet they belong to churches who follow and worship the institutions of the day. I would say to all such, do you not say one thing and do another? Suppose you had been in the revolutionary war, and you had said the British were wrong and yet you were found in their armies, willingly enlisted there during the war, partaking with them, would you not be saying one thing and doing another, and would you not say yourself you were tories? I think you would. Then do not blame us, if we say to all such, you are tories.

I thank the Lord that old brother Isaac Tillery has been giving these their portion, and that in due season. He that knoweth not his master's will, shall be beaten with few stripes; but he that knoweth his master's will, and doeth it not, shall be beaten with many stripes. So you that goeth with the modern missionaries, and say, it is wrong, ought you not to be beaten with many stripes? I leave it with your own conscience to say, yes.

I will now copy one of the resolutions of the Georgia Baptist Association, see Minutes 1837, as I think it right that we should know what they are doing with ardent spirits, as there is much said about that business these times.

“Resolved, that we advise the churches of this Association, not to hold in fellowship any member who is in the practice of making or selling as an article of common merchandise, ardent spirits, except as a medicine, either by the wholesale or retail; all proper effort being made by the church to persuade such member to desist.”

So you may see, from their resolution, not to hold in fellowship those who make or sell as an article of common merchandise, except as a medicine, either by whole sale or retail; but no exception to the maker of it, whether he is to use it for medicine or not. Now surely he has as much right to sell it for other uses, as he has to use it for other uses. But, brethren, let us use it in moderation if we use it at all, with thanks, as we should use every blessing.

Brethren, the modern Missionaries have made a mighty push among us, and it seems if they only had money enough, they would come very near converting the world. But money is getting very scarce—they will fail. Not so with our Lord Jesus, his power never gets scarce, and his spirit never returns void.

Now, brethren, I will relate to you a story. I once heard a man describing the jack; he said it was just like the mule, only it was a little more so. Just so it is with the church of Rome, they are just like our modern missionaries, only they are a little more so.

Now, brethren, trust wholly and solely on our Lord and Saviour Jesus Christ; for he is the way, the truth, and the life, and let us worship him in spirit & in truth. And may he ever keep us and preserve us from all harm, and may he save poor sinners with an everlasting salvation, is my sincere desire. May the Lord abide with us now, henceforth and forever.

EZRA McCORARY.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Fairfield district, }
Nov. 16th, 1839. }*

BRETHREN EDITORS: If the claim be not too bold. I have lived within seven

miles of the Furman Institution, ever since its removal from Orangeburg district, and have seen and felt much more than I can express. I am a stranger to you, and you to me, only what I have seen in four numbers of your paper, called the Primitive Baptist. And as face answereth to face in the water, so the heart of man—and as iron sharpeneth iron, so the countenance of a friend.

I had opposed the union with the Convention, and had become almost an outcast, scarcely permitted to speak in public in my own church. And at a time when I thought I stood almost alone, yea I thought of good old Elijah, when he said: They have digged down thy altars, and killed thy prophets; and I alone am left, and they seek my life. At this trial time I obtained the loan of the above four Nos. of your paper, which was a great source of comfort, consolation, and strength to me to find so many, in so many parts of the world, of the same mind and resolution, and willing at all hazards to contend for the faith once delivered to the saints.

I had the Nos. of your paper but a short time, and but few have seen them, though they are very much esteemed by those that have seen them. Myself and several others, whose names are assigned below, wish to become subscribers for your paper. I think there are many more in my knowledge, that will like them. May the Lord bless you in all your lawful endeavors, for Christ's sake. Amen.

MARSHAL McGRAW.

Alabama, Pike county, }
Nov. 14th, 1839. }

DEAR BRETHREN EDITORS: I hear enclose ten dollars for the Primitive Baptist, with the names of four new subscribers.

Dear brethren, I hope the truth is beginning to gain ground over error, and many the Lord ride forth on the white horse of the gospel, conquering and to conquer, until error may finally fall to the ground and be destroyed.

Yours as ever in the bonds of love.

F. PICKETT.

Georgia, Carroll county, }
Nov. 27, 1839. }

DEAR BRETHREN: I again take my pen in hand to let you know, that the desire to read your paper the Primitive is increasing here. As far as I do know, the desire

of the brethren here is to have the writings of brother Lawrence in a book; as for myself, I want them and hope to get them, and it has been so long since I have heard from him, I think he is preparing to let the friends of Zion have them. And I do believe they would be a blessing to ages to come.

I could say a great deal about the times here, in matters of religion; but will leave it to an abler pen than mine.

R. S. HAMRICK.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*, Cor's Canaday, *Cartercttsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, *Jun Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Wm. Pearce, *Stantonsburg*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Charles Carter, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Bluckville*. Andrew Westmoreland, *Cashville*. James J. Kirkland, *Four Mile Branch*. Ransom Hamilton, *Aiken*. John S. Rogers, *Crowsville*. Marshal McGraw, *Brown's*.

GEORGIA.—William Moseley, *Bear Creek*. Allen Cleveland, *McDonough*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. P. M. Jalhoun, *Knoxville*. R. Reese, *Eatonton*. Thomas Amis and David w. Patman, *Lexington*. Jonathan Neel, James Hollingsworth and Stephen Castellow, *Macon*. Charles P. Hansford, *Union Hill*. John w. Turner, *Pleasant Hill*. Joshua Bowdoin, *Alairsville*. R. Toler and Jas. M. Rockmore, *Upatoi*. Clark Jackson and Abednego McGinty, *Fort Gaines*. John Gayden, *Franklin*. P. H. Edwards, *Georgetown*. William Trice, *Thonaston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Cassville*. Vachal D. Whatley, *Barnesville*. Alex. Garden and Thomas C. Trice, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*. J. G. Wintringham, *Halloca*. William M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulgus*. Furna Ivey, *Milledgeville*.

William Garrett, *Cotton River*. Jesse Moore, George Herndon and John Hardie, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann, *Chesnut Grove*. Wm. Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lawhon, *Chenuba*. John Herington, *Welborn's Mills*. John McCorquodale, *Parchitola*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chesnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *White Hall*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. B. Morgan & B. P. Rouse, *Friendship*. Sam'l Williams, *Fair Play*. John Wayne, *Cain's*. Edmund Stewart, *Hoovensville*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring*. Allison Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Marietta*. Joshua S. Vann, *Blakely*. Asa Edwards, *Houston*. Richard Stephens, Sen'r. *Turversville*. John Stroud, *Kendall*. James Scarborough, *Statesborough*.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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"Come out of Her, my People."

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SATURDAY, DECEMBER 28, 1839.

No. 24.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Stmpler county, Alabama, }
10th Sept. 1839. }*

BRETHREN EDITORS: Agreeably to a former promise, I have sent you the relation of the separation of the Hopewell church. Not by way of complaint and regret, my dear brethren; no, far from it—but merely giving you a small sample of the fairness and equitableness of the missionary spirit that is here prevalent among us. The benevolent kind treatment so frequently received, is no more nor less than what we might have expected, and very justly too deserve, as remuneration for our former apathy, indifference and unfaithfulness as a church; observing too much tenderness and delicacy, and that too in violation of the injunction of the good Book. We indeed have reason to rejoice and be thankful, that our case is no worse than it has been and is, for it is evident, had their power been sufficient, and fully adequate and commensurate, we must and would have experienced quite a different fate. So that we would wish to be grateful and truly thankful, that their power was limited, and in the result visibly contracted.

The Hopewell church was constituted in the year 1833, in summer or first of the fall, by Elders, Eli Davis and Asa Wright, on eleven members only: both of said ministers at the time, professing to be in opposition to all the prevalent mission schemes of the day. Elder Davis was called to the pastoral care of the church, which continued until he deceased, which

was (I think) in the spring of 1835. And the church possessed and enjoyed, and had that unanimity and oneness of spirit that was desirable indeed; and flourished to an extent that was truly gratifying until the fall of '34, when she was able to represent herself in the Convention for the formation of the Choctaw Association, her letter being wrote and that too in opposition to the schemes of the day. The contents of which was found out by Wright, who appeared at our next meeting in course, and previous to the meeting of the Convention, and vehemently opposed the spirit of the letter; and that too after it was received and adopted by the church, (apparently not a dissenting voice when read.) Through and by his artifice and urgent persuasion he had that letter retained and held back, and another wrote to his own liking, i. e. to say nothing either for or against missionism!!

Confusion and turmoil then was visibly planted, as it were, but lay dormant and obscure, (a happy a glorious incident indeed, though not intended by the enemy.) until the death of Elder Davis, and Asa Wright was called to the care of the church—he, Wright, still apparently and assiduously opposing missionary operations. At length his name being discovered in a missionary paper of high note, he was attacked on the occasion; which he then and there peremptorily denied. The case being too plain, and positive to admit of a solitary doubt, though he would shift and endeavor to extinguish, confusion now sprung up and revived afresh. 'Twas not long before he had the impudence and audacious front, publicly and openly to avow & declare himself a full blooded missionary in every respect; before frequently pretending to be in violent opposition to all mis-

sionary efforts—now urging to the contrary the propriety and laudableness of the religious institutions of the day!!!

A proposition was now agitated by a few of the Primitive order; to endeavor to nip his perverse inculcation in the bud, by introducing a decisive rule for the desirable anticipated purpose; but when those few of the old stamp introduced the article to the church for her adoption, it was too gripping and oppressive to be endured by the adverse. The missionists immediately exclaimed, (or a part of them principally,) if that rule is adopted and enforced, you will eventually cut us all off. Some of our beloved Primitive brethren, being more tender and placid, the determinate few eventually were overpowered, and had to lay still and suffer under the grievous pressure.

It was remarked by some peculiar noted ones, that if they the missionists should ever get the upper hand, they will not in the least regard your feelings; and we have with regret found it even the case, as was predicted. For as they grew stronger, (more in number,) confusion and distraction grew worse by far until the dissolution of the Choctaw Association. In the meanwhile the missionists were very assiduous in their electioneering artifices.

Agreeably to the advice and recommendation of the Association to the churches of which it was composed, we, the Primitive portion of the Hope-well church, reasonably expected now we should part with the new schemes in desirable peace; but to our utter astonishment, it was not so. For at the time that our first church meeting came on, after the Choctaw Association dissolved, the "Pilgrim's Rest Association," which is a Primitive one entire, all of a piece—some of our brethren wanting to go to it together with our beloved pastor, thinking too at the same time that our church could and would have her peaceable tranquil separation at our next meeting in course. Accordingly some of us, together with our pastor, went to the above stated Association; and none of the other male members of the Old Stamp, (or but one only,) attended the church meeting. And to our amazement, when we got home from the Pilgrim's Rest Association, we found our missionary members had met in our absence, and entered fully and minutely into resolutions to their own liking; not even communicating to us a distant previous suggestion of

their premeditated intention. They had appointed their delegates, represented and joined another Association in the concerted interim; which Association is nearly all missionary, and has by far more of the missionary spirit dwelling among them than the one which was dissolved.

Permit me here to adopt the remark made by a worthy brother at our separation, i. e. the proceedings and advantage taken in our absence, "was a soap judgment?" Well, at our next meeting, they brought forward the minutes of the last meeting. It being read at its proper time, we objected to and told them, we thought their proceedings were not legal, and consistent. The missionists said they did not think so. We insisted, however to lay the determination over till the next meeting in course, and have all the members present; and if a majority of the church said that their proceedings were legal, we would not then object. But no, they still claimed their proceedings to be uniform and legal, as it was at our regular church meeting time; and that they were now represented in the new Association, (Liberty,) they therefore could not alter their former proceedings consistently.

We told them that agreeably to the advice of the Choctaw Association, we fondly expected to part in peace, and was desirous at the present to make fair equitable propositions, i. e. as we had united in building the house, if they wished to keep it, pay us what we had thrown in, so as to help us to build another; or, that we would keep the house and pay them whatever they had contributed—and also observed and told them, that if they thought it was not just and right so to do, not to do it. They said that they expected to keep the house, and that they were not willing to pay us in return what we had subscribed; but that they were willing to give us letters of dismission. We in return informed them, we did not crave nor want their letters. What a farce, what arrogance and an imposition on our supposed ignorance; for we had not left them, but they had departed from us, both in doctrine and practice, the odious benevolent artful schemes of the day to obtain money, &c. which they have no warrant for, no, not a particle to support and justify, the blessed Book being judge.

A funeral sermon having been appointed and given out to be preached, which meet-

ing was to commence on first Sabbath in December 1838, the church divided November previous. The Primitives requested the missionists permission of the house to preach the sermon in, as it had been previously appointed before the separation took place; which was peremptorily rejected. The preachers who were requested to preach the funeral were Elders, Robert R. Shelton and Jer. Pearsall. The missionaries pointedly and particularly objected to Pearsall's preaching in the house, as they said he advanced doctrine that they did not believe. Shelton in return told them, that if they rejected Pearsall they would also have to reject him, Shelton, as they both held to and advanced the same doctrine. One of them then arose with apparent vengeance and indignation, and said as you cannot fellowship us, we cannot let you preach in our house (the same had not contributed a cent to the building.) This took place on Sunday. On the day before, however, (Saturday,) the very same member said he had nothing to do with the house!! Twang! ha, ha, ha! We were deprived of our house, our church book, our church name, &c. &c.

Does not the above in connection represent swindling, religious fraud, the horse jockey, the gambler, &c. &c.? What is it pray, that the missionary spirit will not run into and partake of? The unfeeling, odious spirit, will filch and take from and rob the fatherless and the widow, the poor and the needy, the distressed of every description, sparing none neither rich nor poor and that too under the assumed garb of sanctity. All this is nothing comparatively, could it only be patronised and promoted to its aspiring extent, the consequent result would be the effusion of blood in profusion. What has been may be again, and again—power, power is only deficient. How common it is for the missionary spirit, to strain and heave at a gnat; at the same time how easy it is for them to swallow and digest a camel: "pointing at the faults of others with a dirty finger."

Agreeably to former promise, I would here briefly remark, respecting the missionaries of the late, deceased Choctaw Association, bidding them a final adieu. The late Choctaw Association, agreeably to a year's previous appointment, met on Saturday. But behold, the principal missionists, both ministers and laity in connection, with others not of her body, met previously at the meeting house, on Friday, privately as it

were, in conjunction to hold their previous concerted caucus to deliberate on their approaching dreaded fate. They certainly were much alarmed indeed, to take so much the advantage, as one entire day at that juncture of time. What did their previous meeting indicate, pray? 'Tis presumed it speaks the language of a volume in plain expressive terms. Why not make it known to all, and invite the others to participate with, and to bear a part in, their laudable good intentions? Were there not intended, concerted evil at the bottom, why exclude them? Was the procedure brotherly? Was it even common distant respect? Evidently their room and absence was more acceptable than their intrusive company. How much like Christians, and children of one father, (if children,) and that benevolent, humane spirit that the missionists so frequently boast of and claim as their peculiar, exclusive, just right in preference to all others, the contemptuous adverse.

Previous to the introduction of the decisive test vote, the missionists (some of them) appeared to be much hurt and greatly affected indeed. Whenever a separation was even suggested by the opposite, they could not, as it were, tell how such a disagreeable, so distressing a thing, could with propriety be effected, as a parting. How placid, kind, and beneficent at the present. What dissimulation! was it real, or artificial and pretension only! What did the past, the present, and future continued conduct evince? Let the innumerable, concurring circumstances fearlessly answer, and speak without concerted reserve.

They still hoping, (tis presumed,) that they were in the majority, and that their fond anticipations would be happily and uniformly realized, it is evident, it is presumed, that an exprobaton and exposure was their primary, delightful, anticipated, and concerted object in view. How refreshing, what a luxurious and delicious repast would this have afforded them, could they have only succeeded; but when they found with regret, that they were disappointed, it was then easy, very easy indeed, for them now to decide how a separation could be effected, and that too upon amicable easy terms. But had they been in the majority, as was fondly anticipated by some of them, what would the result have been? 'Tis presumed, an exclusion of the opposite would inevitably have taken place, and the Association would

still have retained her name, as an expulsion would now be effected.

O, how gratifying and pleasing this would have been to the Union Association and her numerous accomplices, and her present noted, confident representatives then in Choctaw Association, i. e. messengers M*****y and P*****n, who in connection aided and done their very best to effect their concerted illiberal designs. They were troublesome indeed, and too conspicuous in their repeated assiduous efforts not to be noticed; but all their exertions, in connection with others of like grade, proved abortive and ineffectual; and eventually ended in vanity and vexation of spirit. O what a dreadful mortification and discomfiture took place, and how very unexpected too; and in the result, Haman of old was fully and amply prefigured and represented in the odious exhibition!

Urge on, beloved brethren, in your laudable interesting conflict. Do not be weary in well doing. I think I do know from experience, observation and correct information, the happy effects of all your communications, in connection, from the commencement of the little despised and aspersed "Prim." And in connection with others of like precious faith, may they continue as one entire, in their laudable efforts, in opposition to the implacable notorious enemy. O that we may not fall out by the way among ourselves, tis weakening and destructive to the united compact, and gratifying and pleasing to the active assiduous enemy. May we be consolidated and united as one entire. O that we may be actuated and influenced from a right spirit, and let not a great member say to an inferior one, I have no need of you. Evidently we are all mutually dependent, let not the least of us be discouraged, calling to mind "that honor and shame from no condition rise; act well your part, there all the honor lies." The conflict with us will not be long, before we shall have to bid a final adieu to transitory objects and afflicting troubles. May we unitedly leave a good example behind, to the young and rising conflicting ones, to carry on and to persevere in so good a cause.

Do not be backward, dear brethren, in your frequent communications; tis good though ever so little. Act your part, be it ever so little; tis refreshing and consoling to us, and a visible depression to the restless active enemy. Remembering that

written preaching, (if the term may be admitted,) is good and equally as good as oral; even a sentence, a word only casually dropped as it were, when clothed with power and authority from on high, is effective and of much real good. Thus I think I know from happy, felt experience. Do not fear the enemy, be on the alert, the cause is a righteous one, eventually you will succeed as far as is determined.

"The world and the devil and hell all unite,
And bold persecution will try you to fright;
But Jesus stands for you, who is greater than
they,

Let this animate you to march on your way.

Fight on, ye old soldiers, you'll soon be discharged,

The war will be ended, your treasure enlarged;
With singing and shouting though Jordan may
roar,

We'll enter fair Canaan & rest on the shore."

Permit me in conclusion just to remark, that I have frequently seen it more than hinted at, that it would be desirable indeed that all of bro. Lawrence's writings were collected into one volume. I was glad indeed at the very first suggestion. I wish it may be effected in my time, for it is but short; my glass is nearly run out, but few remaining particles now left. There are none in this region, tis presumed, but what would be equally desirous, I mean the Old Sort, to promote its collection and extension.

I think I am well acquainted with all his writings, from the "Clodhopper" down to the present, and his previous circular letters. I yet remember very well, the first time and place I heard him preach; tis about 28 years ago. Twas at the Neuse Association, held at Black Creek church, Wayne county, North Carolina—he was delegated from the Kehukee Association. I remember I took particular notice of him and his peculiar remarks in council, when I was confined. On the Lord's day I was favored with the opportunity of hearing him preach. I recollect he was the last to preach. As soon as he ascended the stand, the anxiety of the numerous congregation was visible and inexpressibly great; all moving up, close compacted as it were, anxious to hear and to receive. I do not remember his text, but well recollect the introduction of the host of devils. Among them he introduced his white majesty, and I think he made him out the very worst devil of the whole. I soon found I was then possessed of him, and am yet often, to my regret. When

I returned to the church, in my relation of the occurrences of the Association, amongst them I observed, that I had heard the greatest preacher that I had ever heard or expected to hear, and have heard many eminent ones. I have heard him many times since, and do not regret nor recall my first impression and remark, though thirty years (nearly) have elapsed.

Before I left North Carolina, about six years since, a brother who is now in this section, went thirty miles for the express purpose (only) to see and to hear him for the first and last time. The brother who went with me, had never before seen him. His first impression of the bro.'s peculiar gifts, if anything excelled mine. I remember well his interesting admonitions to the ministry and laity, i. e. to stand firm and unshaken, and to contend earnestly for the faith. I have often said, and more frequently thought, that his writings were peculiar and luciferous, & affording more light & had done more real essential good to the cause of Zion, &c. &c. than any other author now extant, though but an old crooked rams horn at the best. The Lord continue and improve his blessings towards him. May he live long to combat the enemy, and ultimately his last days be his best and most joyous ones.

Old father John Taylor, of Ky. wrote his "Thoughts on Missions" in the year '19, when he was 68 years old; his writings first brought me to reflect and to a serious stand, and to think and read for myself, more particularly. But old Unele Tim has far (in my simple estimation,) excelled all others that I have seen or ever expect to see. I do not say these things to hurt or to wound feelings by no means; far be it from me, for with all deference, I do think that I do sincerely love all the real friends (seen or unseen) of Zion. And one thing I do know, that if I do not, that I want to love in preference all the real friends of Zion. There are diversities, grades, and differences beyond a doubt, and they unitedly are *all* for wise, distinct and separate purposes; for which we ought to rejoice and be truly thankful, and not envy and depress; esteeming each other better than ourselves, giving the right of preference--this is encouraging. Pray who made us to differ one from the other? The encomiums passed no doubt will be ridiculed and aspersed by some, (though sentimentally suggested,) especially the missionaries entire, who will sneer, turn up their nose and grin; so they may

and welcome, tis nothing more nor less than is fully and previously anticipated.

The Primitive portion of the late Choctaw Association is, agreeably to appointment, to meet to-morrow in Convention, to form and constitute an Association of churches. The Lord influence, guide and direct them in their pious laudable efforts, calling to mind former times that have passed; guarding all the avenues and inlets of the insidious enemy.

Adieu, beloved brethren. Yours truly,
A. KEATON.

Blessed are the peace makers, for they shall (in the positive,) be blessed. But what is the situation of the contra adverse character? A tattler, for instance, a revealer, sowing seeds of discord among individuals, families, neighborhoods, churches, &c. &c. Take care, there is wo denounced.

A. K.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 28, 1839.

TO EDITORS PRIMITIVE BAPTIST.

*Buncombe county, North Carolina. }
October 16th, 1839. }*

DEAR BRETHREN IN THE LORD: I once again take my pen in hand to give you an account of the times in our part of the country. I have just heard from the Nolachucky Association, in Tennessee; and I am told that they have divided at last, and the New School folks kept the house, and the Old Primitive Baptists had to take the woods. And our French Broad Association, that has pretended to be opposed to the missionary cause all this time, so that they might pick the pockets of the poor as long as possible, have at last showed their cloven foot, by giving in their corresponding letter to the New School folks.

Dear brethren, is it not something very astonishing to think, that any set of people will pretend to hate any thing, and at the same time carry it in their bosom, like those go-betweeners, middle-men and sneaks are doing. If it could be possible for the devil to be scandalized, they the go-betweeners and middle men and sneaks would certainly be a scandal even to the devil himself. I once did pity such people, as those the sneak party; but I now believe they know better than what they are doing. I do sincerely believe, that a

great part of them are doing what they are doing out of spite against the God that made them. For, says Jesus, inasmuch as ye did it not unto one of the least of those my brethren, ye did it not unto me. And those shall go away into everlasting fire, prepared for the devil and his angels.

And it is certain, those go-betweeners and middle men and sneaks, are doing nothing for Jesus, nor his people; but all they possibly can against them, by trying to make peace where there is no peace, nor no possibility of peace. For God himself declared the war, and who can stop it. For says God to the serpent: I will put enmity between thee and the woman, between thy seed and her seed. And again, Jesus says to the people: Think not that I am come to send peace on earth; nay, I tell you rather a sword. Again, five shall be divided in one house; three against two, and two against three. Therefore, those rebels against God are healing the hurt of the people, by crying peace, peace, where there is no peace.

I am astonished at the churches to be bothered any longer with such trash and clamor. As for my part, I always knew from the first state of the business, and told the churches, that there was no way to get clear of those wolves, but to declare unfellowship with them, and to show them no favors in no shape whatever. For among all the legions of devils, I hate a deceitful devil the worst. Some of the brethren, I expect, will think I am too hard in my sayings; but if they can convince me by the scriptures; that I am too hard, I will quit it and do so no more.

I find that my Lord and master told the self-righteous people, that the devil was their father, and the works of their father they would do. Again, he called them a generation of vipers, and says: How can you escape the damnation of hell.

And brethren, I do not think that those flat-headed, forked-tongued vipers, that we have now a-days, are one cent better than the old black vipers were in old times. And we find that Paul told some in his day, that they had waxed old in wickedness and were full of all subtlety, and were trying to turn the people from the right way of the Lord. And what better are they doing now? Again, he told them and us, that traitors should rise and have a form of godliness and deny the power thereof;

and he says, from such turn away, for those are the sort of people that creep into houses and lead captive silly women.

Yes, brethren, those are Balaamites, working by their enchantment. Such as their long flowery prayers, calling up the people to be prayed for, and singing their hypocritical songs, and running round the congregation skaking hands with the people till they get them down in piles, whooping and hallowing like a set of drunken yahoos. O, thou cursed priestcraft, thou brat of hell, how I hate thee.

But, dear brethren, what better can be expected of those that are born and raised in the dismal swamp of strong delusion. King Solomon in his day compared the craftsmen to little foxes, as foxes are very cunning creatures in catching their prey; therefore, the metaphor is good. But I think in those last days, the devil has got deceived; instead of sending little foxes, I think he, the devil, has sent little possums. Now a possum is of such a foolish and sullen nature, that you may singe and burn him half to death before he will move; therefore those little go-between, middlemen, and sneaks, they are like the possum. The craftsmen of the day may pull them and tug them, till they the craftsmen pull and tug all their money and property from them; and they the little possums will lie and grin and endure it till all is gone. Then in comes the hunter, catches and kills the poor little starved possum.

Dear brethren, it is both a dry and barren time both of rain and grace in Buncombe county, N. C. But thank God I feel well satisfied, sensibly knowing it is all for the best. For certain I am, nothing but death will put a stop to those sheep-devouring wolves, that have made the people drunk with their lies.

Dear brethren, we receive our papers regular for which I am truly thankful; and expect to continue a subscriber as long as I live; that is, if they continue what they have heretofore. I discover some of the go-betweeners once in a while have put in their gab among the worthy Primitive Baptists, but this I do not mind. For when the sons of God came to worship, the devil also came up with them to present his royal highness before the Creator.

No more at present, but I pray God to bless all the dear brethren who are fighting the battles of the Lord in spirit and in truth. Amen.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

*Franklin county, Va. }
October 30th, 1839. }*

DEAR BRETHREN EDITORS: I have been silent so long, that perhaps some of you may think that I care nothing about the Old School Baptists. But let me tell you, that my reason for not writing was, because I have found the columns of the Primitive so well filled with better matter than I thought that I could write, that I have been quite satisfied to be silent.

My subject at present is on persecution, and my intention is, to try to show that the church of Christ have been a persecuted people ever since he had a people on earth; and that the persecution has been carried on by persons professing to be worshippers in some sense of the word; and in many respects worshippers of God, or in other words, pretended worshippers of God; and that persecution has seldom if ever been carried on to any great extent by persons making no pretensions to any kind of religion. But in the main, I believe the persecution against Christ's church has been carried on principally by professing people of some kind or other.

And secondly, I want to show that the persecution has not been because Christ's followers professed religion, but because they would not give into the false ways and plans of such pretended worshippers. And third, I want to show, that Christ's church has always been a people that would cry against false ways and false worship, and that has been the reason why they had to suffer persecution; and not because they have been professors of religion. For I plainly see that the whole of mankind believe in some kind of religion, with but few exceptions; and but few will fall out with you, unless you differ with them; and your differing with them only, does not commonly cause them to persecute you; but it is on account of your exposing their false ways & plans, this brings persecution generally;

Now in order to prove my position, I will begin first with Israel, God's chosen people, under the appellation of a national church. You know that they were forbidden of God to intermarry with other nations, and that they were not to partake of the sins and pollutions of other nations, and were strictly forbidden to worship any other God, but the Lord, the God of Israel. And this caused them to be hated and per-

secuted by other nations, and not because they were worshippers, or professors of religion; because almost every nation we ever read of were worshippers of some kind of idol or other.

From here I will glance along to King Ahab's time and the days of Elijah, which you may find a full account of in the first book of Kings, 18th ch. &c. Read it for yourselves, and you will find that Elijah seemed to be the only prophet of the Lord which had not been slain, and his life was sought from kingdom to kingdom. And for what? Because he was a worshipper? I say not. For how many prophets had Baal at the same time, and how many worshippers of Baal then lived and worshipped Baal as much as they pleased. So you may see that it was because Elijah would not join them in their devotion, and say nothing against their kind worship, was the reason of their seeking his life.

As my sheet will not allow me to be very minute, I must come down to the days of Christ and his apostles. And you may plainly see, that almost every dispute that Christ had, was with people that held themselves to be professors, or worshippers of some god or other. And if you will notice, the very people that crucified him, done it because he spoke against their religion. And had he have given into the religion of the day, they would not have put him to death, as you may plainly see. Well, to the apostles. From whom did their persecution arise? I say from persons professing religion in the general; which you may plainly see from reading the good Book.

Now I come down to the persecution and bloodshed by the church of Rome. Did they put Christians to death because they professed to be worshippers? I should think not. But that they persecuted them, because they could not, nor would not give into their plans of worship, but would exclaim against their false ways and false worship.

Now I come down to the present day and time, which I have not room to say much about. Perhaps I may say more at another time, if life lasts; either from the pulpit or the press, in my weak manner. I must only hint at present and say, do you know any people at the present day who are set at nought because they will not give into, nor have any thing to do with the many schemes and plans so popular with many to make money by

their religion by setting up and establishing so many societies all unauthorised by scripture?

So I must come to a close just having got to the beginning of the subject that was on my mind. I remain as ever, your unworthy brother in Christ, as I hope. Amen.

KEMUEL C. GILBERT.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Mississippi. }
Oct. 6, 1839. }

DEAR BRETHERN EDITORS: Having received six Nos. of the Primitive Baptist papers, according to my request, I will inform you that I am willing to become an agent for your paper, if I can render you any service; and promise to circulate, protect and defend it as much as in me lies, as long as it holds forth the orthodox principles and doctrine it now holds, in friendship to the old side, old fashioned Baptists. And not as some whose name I see entered on your paper as agent in Mississippi, whose name I am compelled (out of good will to your paper to mention, and that is Silas Dobbs. A brother whose preaching (although delivered in a weak manner.) I must confess appears to be sound, and he professes to be one of the Old School & I hope he is; but if he is, I say to you and him, that he is certainly out of his duty, as well as a great many others. And as I understand, that we are at liberty to reprove and rebuke according to the scripture, I feel bound in the way of reproof to say, that he is acting inconsistent, and destroying his own usefulness; which I do not understand to be the character of the prophets, apostles, nor Primitive Baptists.

And the first thing that I will name is, his being agent for your paper, and then opposing the very object for which the paper was intended. If I understand the intention of the paper it is, for the people of God to come out from false professors and the world and be separated; or, in other words, for us who go under the name of Baptist, who have not married strange wives, and those who have married of Ashdod, of Ammon, of Moab—of Missionary, Tract, and Temperance societies, insomuch that our children have become so much like Jacob's cattle, ring-streaked and speckled, and spotted, that they cannot speak the Jews language, or say Shibboleth.

Therefore, the use of this paper is, that all of a feather may flock together; which is not his principle at all. For he contends that we shall all live together, and has an Association of some six or eight churches. And in one article of their constitution they say, that missions, and the societies of the day, shall not be a bar to fellowship; which goes to bind men to love one another, which is as impossible as for to make a world.

But, brethren, it is to hold us together, love or not, fellowship or no fellowship. And I can say, that I have been acquainted with the mission spirit, or spirit of speculation, in the churches for fifteen years; and brother Dobbs acts with the very same spirit, except that of preaching false doctrine. For he accuses the Old Side members of being childish, and of ignorance, and tells them if they do not rescind their principles, that the missionaries will form churches at their doors and swallow them up. O such folly!

Brethren, they may put us in the lion's den, but their mouths will be shut, they cannot swallow us, nor devour us finally, for our God will not be left without a witness. For I believe we have a few old soldiers of the cross in this county, who will stand on the walls of Zion and cry aloud and spare not, for friend or foe, and declare the whole council of God without favor or fear, as far as he has commanded them, and no farther. And this is all we wish or desire, that all of the Old Side Baptists should act with the spirit of love and gentleness, and live at peace with all men as much as in us lies; and to use consistency in all our words and actions, as much as in us lies. And stick to our measuring rod the holy scriptures, and that to a strict construction thereof, and contend earnestly for that faith once delivered to the saints.

So I will wind up by saying, if you see proper to give these lines a place in your paper you can do so; if not, you give no offence—for I am well acquainted with my ignorance and feel my weakness, and if a saint the least of all. Therefore my hearts' desire and prayer to God is, that Israel may be saved with an everlasting salvation.

EDM'D BEEMAN.

RECEIPTS.

Simon Carson,	\$1	Wm. S. Smith,	5
A. Borrough,	6		









